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THE
IMPERIAL MAGAZINE;

AND,
MONTHLY RECORD

OF
RELIGIOUS, PHILOSOPHICAL, HISTORICAL, BIOGRAPHICAL,
TOPOGRAPHICAL, AND GENERAL KNOWLEDGE;

EMBRACING
Literature, Science, & Art.

EDITED BY SAMUEL DREW, M.A.

VOL. I.
SECOND SERIES
1831.



"It generally happens, at our first entrance into the world, that, by the natural attraction of similitude, we associate with men like ourselves—young, sprightly, and ignorant, and rate our accomplishments by comparison with theirs: when we have once obtained an acknowledged superiority over our acquaintances, imagination and desires easily extend it over the rest of mankind; and if no accident forces us into new emulations, we grow old, and die in admiration of ourselves."

Rambler, No. 154.

LONDON:
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PREFACE.

IN thus writing a Preface to each Volume of the *IMPERIAL MAGAZINE*, the Editor rather complies with the dictates of custom, than follows the impulses of necessity. An undeviating adherence to permanent principle places this periodical beyond the influence of fluctuating opinion ; and therefore leaves little to elucidate, little for which to offer any apology, and nothing to awaken emotions of conscientious remorse.

Essentially a moral, religious, and ethical publication, without espousing the dogmas of any party, or being amenable to any sectarian tribunal, the *IMPERIAL MAGAZINE*, during the thirteen years of its existence, has never suffered its pages to be encumbered with the ample but ephemeral harvests, which may be constantly reaped in the great fields of politics, and the transient occurrences of the day.

With an eye, indeed, to the moral and religious issues involved in the commotions which agitate the world, a quarterly notice has been taken of European phenomena. It is to these points that our retrospect has been exclusively directed, and it is only in this light that the views of the writer can be justly appreciated.

Indeed, so dark, so luminous, and so tumultuous have been the clouds recently hovering round our political horizon, that they seem to resemble the surges which alternately frown, and smile, and burst upon our shores. These, for a season, have engrossed no small share of public attention ; but an overruling providence has thus far averted the evils which we dread, and encouraged us, with strong indications of success, to pursue and cherish the great objects of our solicitude and hope.

But while the agitations of politics, and the menaces of a pestilential disease, have so very generally pervaded the public mind, they have not been permitted to extinguish, in the virtuous and thoughtful part of our vast population, their strong attachment to religion, morals, and useful knowledge. Of these, the numbers not only remain undiminished, but an appeal to the following fact assures us that they are considerably increased.

At the commencement of the present year, a New Series of the *IMPERIAL MAGAZINE* was announced. This, however, did not imply any change either in its principles or its character. The plan was adopted because many of the earlier numbers were out of print ; and also to furnish new subscribers with an opportunity of falling in with what might be termed

PREFACE.

a second beginning of the Work. In its exterior, this new series is distinguished by a more modern appearance; and in its interior, by a new arrangement of its biographical sketches, and of such other articles as have an immediate reference to the Engravings, and also in the enumeration of pages instead of columns.

Nor were the calculations made, in the above respects, founded on erroneous conjecture. *Several hundreds of new subscribers* rallied round the standard of its independence, and sanctioned its principles with this most unequivocal testimony of approbation. It is by such noble, enlightened, and disinterested spirits, that this Magazine has been hitherto sustained; it is to such as these that it looks for future support; and from such as these that it derives a considerable portion of the articles which both enliven and enrich its pages.

The same spirit still prevails among the sober and enlightened portion of the community; and if the increase of subscribers during the year 1831 may be assumed as a fair criterion for analogical calculation, an additional augmentation may be reasonably expected to distinguish the year 1832.

To evince, by an unremitting attention to the duties of his office, gratitude for this proof of public confidence, will be the constant aim of the Editor; and he has the assurance of the Proprietors, that no expense shall be spared in any department, to render the future Numbers of the IMPERIAL MAGAZINE in some degree deserving of that extended patronage which it has the honour to enjoy, to solicit, and to anticipate.

On the Engravings which embellish the IMPERIAL MAGAZINE, it will be needless to make any observations. Thirteen years have exposed them to public inspection, and on all occasions they are ready to speak for themselves. We are happy to learn, that, during recent years, by not confining ourselves exclusively to portraits, most of our subscribers have been highly gratified. We beg to assure them, that in future we shall be careful to give variety in our graphic decorations.

To our kind and intelligent correspondents we once more return our sincerest thanks, for their valuable communications. Our highly respectable and numerous subscribers, have also an imperious claim on our gratitude, which we thus publicly solicit them to accept. The Proprietors and Editor finally conclude, by assuring all, that no exertions on their parts shall be wanting, to meet the wishes of those to whom they are laid under such lasting obligations.

INDEX TO VOL. I.

OF THE

SECOND SERIES.

A.	PAGE		PAGE
ABERNETHY, John, anecdotes of,.....	87	Christian's hope, the,.....	209
Abolition, immediate and total,.....	497	Christian religion, nature of the,	543
Abolition of slavery in Ceylon,.....	309	Church establishments indefensible, ..67, 110	
Alibi,.....	218	———— incapable of vindication	556
Ammalcules,	414	———— remarks on,.....170, 463	
Anniversaries of benevolent institutions,	275, 316	Cold, a slight,.....	512
Atheist, the,	21	Commercial retrospect,	56
Aurora borealis,.....	134	Conic projection of the sphere,	273
		Coralline formations,	368
B.		Creation, ..13, 131, 163, 267, 314, 398,	451, 550
Barometer, a simple,.....	274	Cultivation of the mind,.....	26
Benevolent institutions, anniversaries of,	275, 316		
Bermudas, a tale from the,	259	D.	
Blood, globules of,.....	414	Dairyman's daughter,.....	365
Bridge, new Loudun, opening of,.....	418	Davy's, sir H., eleventh lecture,	32
Brother's grave,.....	29	———— twelfth lecture,	76
Brougham, lord, memoir of,.....	489	Deluge, remarks on the,	65
Broughton suspension bridge,	369	Discontent, folly of,	546
Bushmen of Orange river,.....	41	Driuking, an anecdote,	326
		Duelling,	42, 511
C.			
Cabinet Cyclopaedia : history,	48	E.	
Caloric, on,.....	265	Edinburgh, description of High-street, in	
Canadians, mythology of the,	34	the old town,	393
Celestial phenomena, 53, 103, 247, 279,	327, 381, 424, 483, 523, 556, 569	Education of the poor,	321, 555
Ceylon, abolition of slavery in,	309	Education in Ireland,	511
Chartreuse, grande, description of,	230	Egypt, early history of,	129
Children, on the guidance of,.....	181	English language, origin of the,.....	274
Cholera morbus,.....	533	Europe, in 1830-31,.....	82, 232, 278, 520
		Evil, existence of,	445

INDEX.

	F.	PAGE		PAGE
Faith, power of,.....		49	Mohammedan casuistry,	121
Fletcher, rev., Joseph, memoir of the ..		57	Monument, obliteration of the inscription	
Fourth commandment, on the observance			on the,	51
of the,.....		305	Moral evil, origin of,.....	205
Friends, a few,		85	Moravian missionaries,	166
Friendship, thoughts on,.....		454	Mythology of the Candians,	34
——, essay on,		548		
	G.		N.	
Giant's causeway,		249	Napoleon's sacrifice of human life,	416
Gleanings, 53, 104, 151, 199, 247, 294,			Navigation, history of,.....	226, 561
342, 391, 437, 486, 534, 575			Nova Zembla, a winter in,.....	72
George III., coronation of,		421		O.
God, on the existence of,		303	Order, essay on,.....	448
Grave, a brother's,.....		29	Oriental customs,	469, 509, 553
Grey, earl, memoir of,		298		P.
	H.		Palmer's tide and wind register,	175
Hall, Robert, memoir of,		153	Paper, duty and drawback on,	488
Hall's, Robert, opinion of Calvinian and			Paris, killed and wounded in, July, 1830, 416	
Arminian peculiarities,		216	Parody, Romish, on "Te Deum,"	513
Haroon al Rasheed, anecdotes of,		374, 411	Paul at Melita,	210
Health, effects of various trades on,....		363	Pearl islands, coralline formations near	
Heavens, sidereal,.....		415	the,.....	368
Holyrood abbey and palace,		105	Peruvian dinner party,	139
Hope, the Christian's,		209	Philosopher, the genuine,	356
Hudson, Henry, melancholy fate of,		126	Pirate, confessions of a,.....	515
Huntsman's death,.....		16	Pitcairn's island,	368
	I.		Polignac, autograph of,	52
Idleness, nature and effects of,		213	Potosi, Christmas-day in,	140
Immateriality, incomplete apprehension			Pride exposed,	119
of,		513	Promises, scripture, reflections on,	62
Inscription on the Monument, obliteration				R.
of the,.....		51	Razors, giving a fine edge to,	264
Ivory, variety and properties of,		78	Results, or the huntsman's death,	16
	J.		Revolution, theological, in France,	82
Jeronimo de Aguilar,.....		470	Rich man and Lazarus,	24
Jews and lepers, massacre of,		417	Robinson, rev. T., character of,	350
	K.		Rocks in the Atlantic,	138
Kremlin, a tale of the,		122, 176	Romish apostrophe to the Virgin Mary, .	519
	L.		Rothwell vault,	409
Lazarus, rich man and,		24		S.
Literary notices, 55, 104, 152, 200, 248,			Sacrifices, on bloody,	161
296, 344, 392, 440, 488, 536, 576			School vacations, on,	80
Lloyd, Mr. W. F., memoir of,		411	Scripture promises, on,	62
London bridge, new, opening of the,....		418	Scriptures, on the authority of,	254
	M.		Shepherd, rev. R. H., memoir of,	345
Magna charta,		43	Sister's, the absent, dying address,	555
Magnetism, experiments on,		133	Slave-trade abolished in India,	261
Memoirs,....9, 57, 153, 201, 297, 345,			Slavery, abolition of, in Ceylon,	309
441, 489, 537			Slavery, West Indian,.....	354, 466
Mind, cultivation of the,		26	Slavery, West Indian and Old Testament,	
Missionary communications, 31, 81, 198,			Slavery, remarks on,.....	456
326, 423			Soul, evidence that it is not in a state of	
			sleep after death, ...119, 173, 217,	
			253, 372, 401, 464, 507.	
			Soul, thoughts on the,	348.
			Sphere, conic projection of the,	273.
			Sunday-school jubilee,	484.

INDEX.

T.	PAGE		PAGE
Thomson, Dr. Andrew, memoir of,	537	Village clergyman,.....	561
Trapp, rev. J., and his commentary.	223	Virgin Mary, Romish apostrophe to the,	519
Trinity, doctrine of the,	121	W.	
V.		Waterland, Dr., life of,	259
Vacations, on school,	80	Waterworks in Corfu,	486
Vanity of human pursuits,	499	Whitefield, rev. G., eloquence of,.....	325
Vault, Rothwell,	409	Wife, cursory remarks on a,.....	86
Vigias, or rocks, in the Atlantic,	138	William IV., memoir of,	9
		Worship of God,	60
		Wrangham, archdeacon, memoir of,	202

Poetry.

Absent one,.....	236, 570	May wreathed with mission flowers, ...	182
Advice to a young friend,	523	Milton,	88
All on earth transient,	524	Nativity, on the,.....	570
Ascension, the,	280	Negro, the,.....	382
Carisbrooke castle.....	473	Patience, definition of,	426
Child's lament for summer,	525	Prayer,	426
Christ all-sufficient,	473	Rothsay castle,	472
Contemplation,	328	Sceptic, the,	363
David playing the harp,.....	280	Setting sun, lines on the,	571
Dying scene,	236	Slave, the,	140
Earthly joys uncertain,	524	Stanzas on Psalm lxxiii.	23
England, ode to,.....	236	To T. S. C., esq.,	141
Evening.....	328	Temptation,	328
Every thing beautiful in its season,	473	The Three Marys,	280
Father's love,.....	141	Tighe, death of Mrs. Mary,	426
Gospel, preaching of the,	425	Time,	44
Greece,	382	Transfiguration, the mount of,	281
Hill, Robert, to the memory of,	182	Weep not for the dead,.....	570
To Maria,	425	Youth, retrospect of,	281

Reviews.

Agape,	189	Calmuc Tartary,.....	96
America, topography of,	91, 481	Chemistry, history of,	193
Anathyst,	573	Chivalry history of,	194
Amulet,	571	Classical library,	284
Atonement, universal,	190	Cobbett's tour in Italy and Switzerland, .	99
Baines's history of Lancashire,	383	Constantinople, siege of,	145
Bertha's visit to her uncle,	144	Dewar on the atonement,	331
Brief survey of books, ..101, 148, 196,		Dibdin's Sunday library,	189
290, 349, 390, 435, 482, 531, 574		Divines of the church of England,....	48,
Barrow's works,	191	49, 434, 480	
Burder's Oriental customs,	384	Dods on the incarnation,	475
Cabinet cyclopædia,.....	48, 289, 340	Domestic gardener's manual,.....	100
Cabinet library,	145, 146, 530	Edinburgh cabinet library,	335
Castle's manual of surgery,	435	Edward's history of redemption,	191
Calendar of the church of England,	186	Edwin, or Northumbria's royal fugitive, .	97

INDEX.

	PAGE		PAGE
Epp's life of Dr. Walker,	245	Olive branch,	147
Faith, power of,	49	Only son,	141
Family classical library,	286, 339, 434	Parson's sermons,	186
Festivals, games, &c.,	195	Pilgrim's friend,	147
Fourteen sermons,	386	Pillar of divine truth,	97
Frazer's life of Erskine,	386	Poems by Mr. Prowse,	434
Gleig's history of the Bible,	190	Polynesian Researches,	183, 329, 527
Hall, rev. Robert, works,	427, 525, 571	Portraits of the dead,	480
Harmonicon,	195, 435	Power of faith,	49
Harrison's tales of a physician,	385	Prayer, on, by T. Crewdson,	43
Hinton on the Holy Spirit,	474	Pulpit,	50
Hinton's United States,	284, 388, 481	Religious doubts,	288
Jeremy Taylor, works of,	481	Roby's traditions of Lancashire,	385
Jewell's writings,	192	Rodney, life of admiral,	243
Jones's book-keeping,	244	Science, decline of, in England,	94
Jones's ecclesiastical history,	429	Simson's manual of religious instruction,	288
Juvenile Forget-me-not,	574	South Sea missions, Ellis's Vindication of the,	478
Lardner's cyclopædia,	192, 193	Stuart dynasty,	430
Manual for invalids,	188	Sunday library,	286, 340, 481
Massillon's sermons,	147	Sunday-school memorials,	387
Medicine no mystery,	51	Switzerland, deliverance of,	476
Melekartha, temple of,	187	Talba, or moor of Portugal,	98
Milner's church history,	335	Ure's new system of geology,	237
Montgomery's Oxford, a poem,	336	Valehead, rectory of,	50
Moore's Byron, vol. ii.,	89	Valpy's epitome of English literature, 340, 389,	480
Moral music,	148	Watkin's life of William IV.,	336
Morgan's life of T. Charles,	479	Watson's life of Wesley,	526
Morehead's tour of the holy land,	287	Winter's wreath for 1832,	528
National library,	194	Zoological gardens,	431
No Fiction,	479		
Old and New Testament,	332		

PLATES IN VOL. I.

	PAGE		PAGE
Portrait of His Majesty William IV., ..	9	Portrait of Earl Grey,	297
Rev. Joseph Fletcher,	57	Rev. R. H. Shepherd,	345
View of the Palace of Holyrood,	105	View of High-street, Edinburgh,	393
Portrait of Rev. Robert Hall,	183	Portrait of Mr. W. F. Lloyd,	441
Ven. Archdeacon Wrangham,	201	Lord Brougham,	489
View of the Giants' Causeway,	249	Rev. Andrew Thomson,	537

Map of the Route of the Cholera Morbus.





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HIS MAJESTY WILLIAM THE FOURTH.

W. M. W. W.

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THE IMPERIAL MAGAZINE.

JANUARY, 1831.

BRIEF MEMOIR OF HIS MOST GRACIOUS MAJESTY WILLIAM IV.

(With a Portrait.)

If exalted station, dignity, and power, can entitle any individuals of the human family to the particular notice of the biographer, monarchs, above all others, have a right to command this mark of respectful attention. Crowns and sceptres can, however, never excite genuine homage in a subject, unless public virtue shall cast a lustre over the insignia of greatness with which they are adorned.

Among the numerous rulers of the earth, few have ever ascended the thrones of their ancestors under more auspicious circumstances, than those which marked the accession of WILLIAM THE FOURTH. Nearly all Europe was in a state of peace; and neither foreign nor domestic commotion threatened to disturb the tranquillity of his reign.

Born in Great Britain, educated in his native land, and initiated into English habits, manners, and customs from his earliest years, he was not a stranger to the character of his subjects. Conformably to this knowledge, he has uniformly conducted himself since the diadem, has been associated with his name; and all his actions towards the nation at large have tended to rivet him more firmly in the affections of his people.

Instead of secluding himself in haughty retirement from popular observation, he has thrown aside this fashionable appendage of royalty; and, so far as prudence would allow, consistently with the elevation of his office, shown himself openly and without reserve to the people, whom, in the order of Providence, it is his lot to govern. This circumstance has endeared him to his subjects; and never, perhaps, has the heart more cordially co-operated with the voice, than when "God save the King," or "Long live King William," has been uttered by ten thousand tongues. That his dominion may continue as it has begun, and that he may long live to reign over a free and powerful empire, must be the sincere desire of every loyal heart.

His present Majesty, Prince William Henry, the third son and the fourth child of King George the Third, was born the 21st of August, 1765. His royal father having determined to bring one son up in the navy, this prince was selected for that purpose; and at the age of fourteen, towards the close of the American war, his Royal Highness entered the service on board the Prince George, as a midshipman, under the especial care and superintendence of the late Admiral the Honourable Robert Digby. It was not, however, the intention of the king that his son should find any royal road to promotion. On the contrary, the young naval aspirant went regularly through all the grades of his profession, and was not promoted until he was reported qualified, according to the rules of the service. In this manner, in the usual course, he became a lieutenant, afterwards a master and commander, and subsequently a post-captain.

The Prince George bearing a part in the great naval engagement between the English and Spanish fleets the former commanded by Lord Rodney,

and the latter by Don Juan de Langara ; his Royal Highness was very early initiated in naval warfare, and inured to a service of danger. He was present at the capture of a French man-of-war, and three smaller vessels, forming part of a considerable convoy ; and on this and similar occasions, Admiral Digby so approved of his conduct, that he named after him a Spanish man-of-war, the Prince William.

It was about this period, that Don Juan de Langara, on visiting Admiral Digby, was introduced to his Royal Highness. During the conference between the two admirals, the Prince withdrew ; but when it was intimated that Don Juan wished to retire, his Royal Highness appeared in the uniform of a midshipman, and respectfully informed the admiral that the boat was ready. The Spaniard was surprised to see the son of his Britannic majesty acting in the capacity of an inferior officer ; and he emphatically observed to Admiral Digby, "Well does Great Britain merit the empire of the seas, when the humble stations in the navy are filled by princes of the blood."

The Prince's intimacy with the immortal Nelson is well known as one of the most interesting incidents of this hero's life. They first met at Quebec in 1782, when Nelson was in the *Albemarle*, which was then off that station, and from this time they became much attached to each other. At the close of the war they met again, both being appointed to the Leeward Island station, where Nelson had soon an opportunity of witnessing the Prince's strict and resolute obedience to orders, in the face of great personal danger, and amidst temptations of no ordinary kind.

Whilst his Royal Highness's vessel formed part of Lord Hood's squadron in 1782, he successfully interceded with Admiral Rowley, the commander-in-chief, in favour of Mr. Benjamin Lee, a midshipman, who was found guilty of disrespect to a superior officer, and condemned to death. In the same year, Prince William Henry visited Cape François and the Havannah, when another circumstance took place, which in a still more exalted degree shewed the excellence of his disposition, and that benevolence of feeling with which he was invariably characterized. Some of the British prisoners had very improperly subjected themselves to the vengeance of the Spanish Government, and a sentence of death was the natural result ; but on the personal interference of his Royal Highness they were pardoned. The letter which on this occasion was addressed to Don Galvez, the governor of Louisiana, will always be quoted as a document highly creditable to his enthusiastic kindness of heart.

In 1785, after an actual service of six years and three months, his Royal Highness was promoted lieutenant of the *Hebe*. Ten months afterwards the Prince served as captain of the *Pegasus*, and subsequently of the *Andromeda*.

In 1789, Prince William Henry was, by letters patent, created Duke of Clarence, and his Royal Highness took his seat as such in the House of Lords. The revival of the title of Duke of Clarence was a subject of interest and curiosity at the time, it not having existed for upwards of three centuries ; and the origin and etymology of the title, and its connexion with the name of the office of *Clarencieux*, king at arms, were industriously traced in some of the journals of that time. Its source has been found in *Clarents*, a harbour in Greece, which in ancient time gave name to a Greek duchy.

In 1790, when, in consequence of a dispute between the Court of London and Madrid, respecting some territory at Nootka Sound, in North America, hostilities were for a time threatened, or expected, a considerable naval armament was fitted out, the Duke of Clarence was appointed to the

command of the *Valiant* of seventy-four guns; but this ship was soon paid off, the negotiations with Spain having been amicably terminated, and the armament being in consequence no longer necessary.

It was then that the Duke of Clarence received a mark of distinction, with reference to his profession, which is only granted to members of the royal family; his royal highness being, by virtue of an order in council, promoted to the rank of rear-admiral of the blue, over the heads of the captains who were senior to him. But the Duke had literally worked his way through the inferior grades of his profession, in the same manner as others of greatly inferior station, and it was no more than a just and proper compliment, both to himself and to the royal family, which had thus honoured the navy, to allow the royal seaman the honour of a flag, before, according to strict rule, he would have been entitled to it.

The Duke of Clarence, on his first entrance into the House of Lords, was politically opposed to the Pitt administration, and continued in opposition to it till its dissolution in 1801. Whether this was the reason that, in the war with France, which commenced in 1793, his Royal Highness was never employed as a naval officer, or appointed to any command, or whether such was the will of the King his father, has never been explained. It is certain, however, that the Duke was not employed, and equally so, that his Royal Highness was in opposition to the administration. The illustrious admiral was, however, always regularly included in the naval promotions, as regarded rank, whenever they took place; this, indeed, was a matter of course.

To the Addington administration, which succeeded, his Royal Highness had no such decided objection; more especially, as the Earl St. Vincent, for whom he had a high regard, was appointed First Lord of the Admiralty; and when that noble Earl moved the thanks of the House of Lords to Sir James Saumarez, for his victory obtained off Cadiz, which was afterwards called by some the first victory of Trafalgar, the Duke of Clarence very warmly supported the motion. His Royal Highness also supported the peace with France, in 1802; but he opposed the well-known bill for naval inquiry, though afterwards his Royal Highness moved the printing of the ninth report of the commissioners acting under that bill, observing, that it contained something particular: that "something particular" was, of course, the memorable examination of the first Viscount Melville, and other circumstances which led to the impeachment and trial of that noble Lord, though terminating in his acquittal.

On the death of the Earl of St. Vincent, the Duke of Clarence was appointed Admiral of the fleet, but although extremely anxious to enter into active service, he was not employed during what might be called the second part of the war with France, commencing in 1803; nor, indeed, was there any opening for his Royal Highness to be actively engaged in his profession, since from his rank he could only have held a chief or high command, and all the stations of importance were already filled by officers in whom the country had the greatest confidence; while their victorious career, especially that of the great and gallant Nelson, soon left upon the seas no enemy to contend with, unless in comparatively petty details, though gallantry, and skill, and seamanship, were still, in numberless instances, pre-eminently displayed.

In 1814, after what was then supposed to be the termination of the war, the late Emperor of Russia and the King of Prussia, having expressed their desire to visit this country, the Duke of Clarence took the command of the royal yacht, and sailed for Calais, in order to conduct those illustrious personages to England. After their arrival, they wished to witness a naval

review, and the Prince Regent having given the requisite orders, the Duke of Clarence, as Admiral of the Fleet, on the 19th June hoisted the Union at the main, on board the *Jason* frigate, at Spithead. On the following day, the flag of the Lord High Admiral (the Admiralty flag), was hoisted on board the *Ville de Paris*, and his Royal Highness then shifted his flag, as Admiral of the Fleet, to the *Impregnable*. On the 21st, his Royal Highness again shifted it to the Bombay Castle. He received his brother, the Prince Regent, at the Government House, and also the illustrious visitors, the Emperor of Russia, and the King of Prussia.

On the 23d, the Emperor of Russia, the King of Prussia, and the Prince Regent, embarked at the King's Stairs; the Duke of Clarence, as Admiral of the Fleet, in his own barge, leading the larboard line of boats. The Prince Regent, and the illustrious visitors, were received by the Duke of Clarence, on board the *Impregnable*, in which ship the Royal Standard was hoisted, and the Union was shifted to the Chatham. On the 24th, the illustrious party visited the dock-yard. The Prince Regent and the King of Prussia went on board the royal yacht; the Duke of Clarence gave the signal, and the Fleet put to sea, and went through several manœuvres, returning to Spithead in the evening. On the 26th the royal visitors quitted Portsmouth.

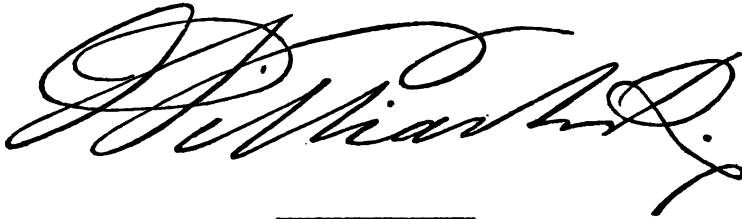
In 1826, his Royal Highness was appointed Lord High Admiral, and during the period he held the office, was very popular in the navy. The Duke set to work, *con amore*, in making regulations and arrangements, and that too with strict justice and impartiality. He made a tour in person, to inspect the dock-yards and naval establishments, in which his Royal Highness suggested various improvements, some of which were carried into effect. The objection generally made against naval first lords, was, that they were too partial to particular branches or sections of the service, to the exclusion of others; but this certainly did not apply to the Lord High Admiral, who acted as the patron and chief of the service in general, with perfect fairness and impartiality, and spared no trouble, nor personal attention, in executing the duties of the office with which his Royal Highness had been entrusted. In 1828 his Royal Highness resigned his office.

In his parliamentary career, his Royal Highness was a frequent speaker in the House of Lords. He never, however, followed the fashion of making long speeches, but always spoke sensibly and with animation on points of great national importance. On many occasions his observations have elicited considerable applause. On subjects connected with the army or navy, his Royal Highness was always one of the foremost to award the meed of praise to officers, either of the army or navy, whose distinguished services were deemed worthy to receive the thanks of Parliament, or to whom it was thought right to adjudge rewards. It is also to be remembered that his Royal Highness supported the measure for repealing the penal laws (with certain exceptions) affecting the Roman Catholics.

We now come to the important period of his Royal Highness succeeding to the Throne of the British empire, on the demise of his Royal Brother George IV., by the style and title of WILLIAM THE FOURTH. This is the first instance of a collateral succession, since the era of the accession of the House of Brunswick, comprising an interim of 116 years; and, as already in effect observed, it could at one period, and that too for a considerable time, have been scarcely considered within the range of probability. His Majesty has succeeded to the Throne with many advantages as to knowledge and experience upon several subjects, not hitherto possessed by sovereigns; and with a character that can be more distinctly and justly appre-

ciated by his subjects, marked, as it has been, with an invariable desire to promote, as far as he possibly could, the welfare and prosperity of his country, and contribute to the happiness of mankind. We are quite sure that there is no individual in the empire, who possesses a more truly British heart than our present Sovereign, or whose mind is more completely interwoven with the interests or the destinies of the British Empire. His Majesty may truly say, as his father did, that he glories in the name of Briton; and we are firmly convinced, that with regard to true and genuine British feelings, his Majesty will not give place to any one of his subjects, himself being the representative of all that is truly noble in the English character.

At the conclusion of this brief Memoir of his most Gracious Majesty, his Autograph, which follows, cannot be deemed inappropriate. It has been procured from an exalted quarter as an especial favour, and as such it was inserted in our number for November last. His Majesty's Signature in general being only "W. R." this is one of the few specimens in which it has been written in full, since his accession to the Throne, on which account it must be the more gratifying to our readers.



CREATION.—NO. I.

THE calling into existence that which previously had no existence, is a creation. We know of no being, save the Almighty self-existent, which is capable of such an act. Therefore, if this circumstance had not been made the subject of an express revelation in so many words, viz. "In the beginning God created the heaven and the earth;" the work itself, visible and tangible to his senses, would have pointed him out to man. Hence, to the nations where copies of this revelation of God do not abound, or are not known, "the heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." This passage confirms the general opinion, viz. That the creation noted "in the beginning," by the Bible, was that of the whole solar system.

The disposing of created substances into order, in the vast, as well as the minute, and therefore forming rich varieties of things, such as the universe and all it contains, is also evidently the work of infinite wisdom and power, and must therefore be

the work of God. It is revealed to us, that God did form all things; and after a lapse of nearly six thousand years, the united efforts of the millions of beings that have appeared, and in succession passed away from this universe, have failed to discover any other source of being, save that Elohim, who announces himself as the creator and builder or former of all things; nor have their united efforts sufficed to add to, or diminish aught from, his creation. Therefore, upon the foundation of the revelation of God himself, and the nature and fitness of things, in the absence of all evidence to the contrary, we must pronounce, that, "In the beginning God created the heaven and the earth," and assert, with the psalmist, "The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them. The north and the south, thou hast created them." And, with Zechariah, acknowledge "the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

What does this portion of the creations of God, which we denominate the universe, or the solar system, contain? This is a question of importance to every man, be-

cause all mankind are parts thereof, and partakers of the good: they are also involved in its destiny, and have no means of averting any signal catastrophe which may overwhelm such parts as they inhabit; much less those parts which are distant. God, who created the whole, by his providence governs the whole, leaving no portion of his creation to what men call chance or fate.

But although God governs the whole creation, he governs it by laws. The laws which govern matter he created when he erected the universe, and the laws which govern spirit, emanated from himself: they are holy, just, and good—a transcript of the Spirit from which they emanated.

To know the laws by which the Creator governs matter, then, is well worthy the attention of mankind; but to know well the laws by which he governs spirit is of the last importance; because the eternal well-being of spirit depends upon its conformity to these laws. This question, viz. 'What does this portion of the creations of God, which we denominate the universe, or the solar system, contain?' will form the subject of these essays; and in searching for the answer, the revelations of the Self-existent, and the discoveries of men, must be placed in requisition.

The experiments of men in all ages have afforded light, and an increase of light, to their successors; and during the present age, splendid additions have resulted from investigations of the most patient and laborious cast: these, far from discrediting the volume of truth, confirm the revelation of God as far as they go, in all its parts. The day has more than dawned upon the philosophy of the Bible, and meridian splendours await it: a little while, and we shall behold the wisdom of God in his creation and in his word, as one light from heaven, like the sun at noon, while all that seemed to shine shall hide their diminished heads. Then will it be known, that "In the beginning," Elohim was infinitely more wise than man throughout his generations; and that even in the end, when every discovery of every age is summed up, that it was the foolishness of men which scorned the wisdom of the Bible, and that it would have been wise in them, had they hallowed it with all their powers.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." Here we behold the Elohim in two-fold action, viz., the creator of and operator

upon matter. The principal atoms of the materials of the whole universe, called into existence by the Creator, are here conglomerated, and the great master builder prepares this mass of raw materials for use. The atoms of matter are so minute, that, individually, they are invisible; even the strongest microscopes fail to render them visible.

The molecules of water, although they consist at least of two atoms, viz., one of hydrogen and one of oxygen, cannot be distinguished amidst the fluid; no, not with the aid of the most powerful magnifiers. Hence the idea arises, that matter is divisible *ad infinitum*; because the atoms are so minute, that in a sphere like our earth they approach infinity; and after every division of its particles by the utmost ingenuity of man, these minute particles, individually, contain several atoms.

This immense mass of atoms, when newly created, and while unconnected each with each, would constitute a vast fluid. For if water is fluid, which is composed of molecules, each consisting at least of two atoms, this mass of single atoms being at least twice as rare, if all atoms are of equal size, would be fluid in its primeval state. Sand is often found in fluid masses in the arid deserts of the East, and is acted upon by the winds similar to the ocean, and frequently with as awful destructions to mankind—burying the traveller beneath its billows; yea, even whole caravans. But those sands are composed of particles which individually contain several atoms: this is proved by the ease with which these particles are divided into smaller particles. With what propriety, then, does the sacred volume call the congregated primeval atoms, fluids or waters, and the mass of these, the deep, or the abyss.

The earth in this stage of creation is represented to be without form, and void. The earth, I conceive, here means the whole of the materials previously created; because, although they were at the moment only unconnected atoms, and consequently in a fluid state, they were the actual substance out of which infinite wisdom purposed to form, and subsequently did form the earth, and all the spheres of the solar system. In fact, they then were so many earths as there were different kinds of earthy atoms, and it was only needful to assort, concoct, and connect these atoms, in order to form the various earths which crown the planet we inhabit, and every other sphere throughout this universe.

This whole mass would be globular; for it invariably occurs that fluids assume

that form whenever they are suspended, or fall in space: hence this mass would be equally accessible on every side, and might revolve or be revolved at pleasure by the Creator. 'Without form.' If this applies to the atoms individually, then, as only crude matter was created, this points us to the necessity of an operation upon each, in order to its being reduced to a specific substance and form; and if it applies to the whole, it refers to the circumstance, that the creation of matter, in the first instance, did not imply the formations which were the result of subsequent operations; such as a sun, primary and secondary planets, atmospheres, strata, rocks, oceans, earths, &c. &c. 'Without form and void.' Void of order and beauty—a confused mass—a chaos. Space is an immense, indeed we may say an infinite void; and it is only in those portions of space where the Infinite has created and planted matter or spirit, or both together, that space is otherwise than void.

The creation of the solar system occupies hundreds of millions of cubic miles; this was and is in space, although it abstracts its whole volume from the void of space. While in one mass, and in its primitive atoms, it occupied only a small portion of that area in space which was destined to receive it, probably the centre, and therefore the remainder was yet void. Deity occupies space completely; for he is omnipresent, and of course no place can be found where he is not; nevertheless his creations, in all probability, do not as completely fill space as he himself does; although they are far and wide, deep and high, approaching infinity; but, if they do not completely fill space, then there are portions of space which are void.

'Darkness was upon the face of the deep.' This huge mass of opaque atoms had no light in itself, and it appears there was no light afforded by space, or any previously created substance in space; for darkness was upon its face, or exterior. Without form, void, and dark; what a chaos was this—what a work, to induce order and beauty from such a state of things. Who is equal to this? The infinite Elohim, and him alone. It is highly probable, that many stars or suns existed at this moment; for we have a note in the first chapter of Genesis, that "He, Jehovah, made the stars also;" thus, of course, they were in existence, in the beginning of the solar system; but these stars or suns are so immensely distant from that portion of space occupied by it, that darkness would and did reign there, manure these;

their tiny rays could afford no genial heat, no cheering light, at such a distance, at all equal to the wants of an universe. Every night when the moon is absent, we find the insufficiency of all the stars in the firmament to furnish either the light or genial warmth which the earth, and human wants, require.

What in this exigency of creation is to be done? That which was done, and that alone: 'The Spirit of God moved upon the face of the waters.' "He brooded over the abyss"—fluttering like the hen over her brood, inducing action in the mass, and concocting the whole. Here the Creator becomes the operator, and from crude matter produces genial substances for the several purposes of his subsequent formations. If human reason were to become the judge in this case, even it would say, taking the omnipotence of the Creator into the account, this was the proper time for such an operation; then, when the atoms of the universe were in one mass, and could be operated upon by one continuous action, then was the proper time to refine and concoct them into substances genial to the worlds that were, in the purposes of the Infinite, to be erected out of them; and not afterwards, when these worlds were formed, to disturb or disrupt the spheres, for the purposes of refining the materials of which they were formed in detail.

In these mighty works, as no assistant or agent is once named, it is fair to conclude, that Elohim was the only being engaged as the creator, and as the operator upon the products of his power. Whatever, therefore, we behold, it is the workmanship of his hands. The minute and exact action of Deity, even when that action is exerted upon the largest scale, points out the perfection of his works. They are not the showy and flimsy productions of a vain mind, but the solid and substantial products of Infinite Wisdom, as well as of Omnipotent Power; and from age to age evince these as forcibly as they did in that primeval day, "when all the sons of God shouted (on beholding them) for joy." But however pleasing it is to view the Creator in his works, the stupendous character of these works induces an awe which language cannot paint, an awe which may be felt, for it is within the scope of every mind, but it cannot be described by the most exalted genius among men; and "the high and lofty One that inhabiteth eternity, whose name is Holy," will ever be approached, even in his works, by the truly wise, with that reverence which induces praise.

RESULTS; OR, THE HUNTSMAN'S DEATH.

(By The Rev. J. Young.)

"How vast and endless the results which flow,—
 Like ocean-tides of happiness or woe;
 From things so trivial to the human eye,
 That few 'mong myriads can the cause discern;
 From which the fate of nations may arise,
 Or wand'ring hosts be gather'd to the skies.—
 But God ordains, experience teaches this,—
 Each minute cause the germ of boundless bliss."

RECORDS.

THE sun was not high in the heavens; only some of the loftiest hills in their highest altitudes had yet caught its first bright beams. Morning's grey still hung like a curtain of gauze over a considerable portion of the fair county of Leicestershire. Day's bright regent marched on with majestic strides, until the lofty hill of Bardon looked as if encircled by a vest of fire; while the dewy exhalations which hung thick upon the hawthorn hedges, appeared, as they glittered in its speery rays, like strings of pearls or diamonds, affixed there by fairy hands, to give unearthly beauty and magic richness to the scene. No inroads had as yet been made upon the empire of silence by the busy huntsmen, the lowing of cattle, or the bleating of sheep,—all was profound stillness, as upon the first morning of creation, when God said, "Let there be light, and there was light," and while as yet no creature breathed the breath of life.

The clock in the tower of the church of Melton Mowbray struck five, sending forth, from its Gothic elevation, a deep sound which reverberated through the still country, and passed from valley to valley, as in mock response.—All was again solemn silence—when, suddenly a loud "hallo"—and the cry of a pack of hounds floated upon the breath of morn, and seemed at once to break the magic spell. The exhilarating horn called the huntsmen to the field, and presently, nearly a score of handsome steeds, bearing, as if unconscious of the weight, their anxious riders, snorted for the chase, and, dashing across the country, through Holy, Sileby, and Woodhouse, directed their way towards Charnwood Forest.

The object of their pursuit was soon discovered; a beautiful male fox was unearthed. The yelping of the dogs, and the cry of the huntsman, soon made the information general, and those who before were far in the rear, in a moment came up with their fellows. The wily animal, for awhile, however, contrived to elude the vigilance of both men and dogs, and when it again broke cover, it was seen at a considerable distance in the country. In that direction,

overleaping every impediment, horses and hounds bounded. One horseman far out-rode his companions. His snorting steed, with ears erect, and distended nostrils, heeded neither bridle nor bit. The description furnished by Virgil, of the war-horse, which is translated with so much spirit by Dryden, seemed in part to be realized here.

"The fiery courser, when he hears from far
 The sprightly trumpets, and the shouts of war,
 Pricks up his ears, and trembling with delight,
 Shifts pace, and paws, and hopes the promis'd
 night."

On his right shoulder his thick mane reclin'd,
 Ruffles at speed, and dances in the wind.
 His horny hoofs are jetty black and round;
 His chine is double; starting with a bound,
 He turns the turf, and shakes the solid ground.
 Fire from his eyes, clouds from his nostrils flow;
 He bears his rider headlong on the foe."

He who bestrode the animal was a fine horseman of about five-and-twenty; elegant in person, and of a connexior, such as prided itself upon its ability to trace an uncontaminated descent, if not from royal blood, at least from some of the most noble and heroic, from the time of the Norman conquest. His companions pressed hard after him, and envied his speed. His triumph appeared nearly complete. Reynard already lost ground; the dogs were close upon his haunches; more than once the hunted animal had looked round—"grinned horribly," at his cruel pursuers, and again fled for his life.

At this eventful moment, the fore-feet of the horse, sunk into a deep hole, which had been overgrown with weeds and rushes—he stumbled and fell, while his rider was hurled with incredible violence against a large oak at a few yards' distance.—His heart

"Heav'd but one groan, and was for ever still."

"Beauclerk is unhorsed"—burst at once from a dozen lips, and instant aid was rendered him, but, alas! it was too late,—his career was ended. He had been summoned, thus unexpectedly, to render his account at the tribunal of God, for the deeds done in the body.

With all possible despatch, he was conveyed to Huclescote, and medical assistance procured, when it was discovered that his head had been dreadfully fractured, and that his neck was dislocated by the fall, so that, whatever human assistance could have been supposed available, even on the spot on which he fell, all would have been in vain.

As the distance from Huclescote to Leicester is only eleven miles, no surprise can be excited from the fact, that two hours had not elapsed after the accident, before the

intelligence had spread through a large number of families in the town. Poor Beauclerk was highly and deservedly respected. He wanted but *one* thing, it was said by many,—but wanting that, he wanted *every* thing,—to render him all that a human being could desire to be,—RELIGION! That, indeed, he had not. He was a fashionable of the day, without either the ridiculousness of the Dandy, or the loose profanity of a professed gallant. His correct views of true gentility preserved him from the one, while his natural habits induced a repugnance to the low and degrading vices which are bedizened with the epithets of gallantry and spirit. Perhaps it might be said, that a misconception of the nature of religion, judging of it only by the imprudent conduct of some of its unholy professors, and not from the statute book of truth itself, led him to be more indifferent to its paramount claims, and inconceivable importance, than he otherwise might have been.

The sigh of regret, and the tear of sorrow, burst from the hearts and fell from the eyes of many, as the tidings reached them, that the young and amiable Walmer Beauclerk was killed. But there was one family to which the busy report soon reached, to describe the grief of which, would require language such as has not yet been employed by human tongue. It was frenzy itself, and frenzy in its climax; It assumed a wildness of the most desolating order—and there was *ONE* of that family, who heard the tidings as though she heard them not. A stupor at first fastened upon her finely cultivated mind, as if the fountain of consciousness was suddenly dried up. She sat unmoved where first the information had reached her.

“Pale, as a marble statue pale;”

until the tide of powerful feeling, rushing with impetuous and devastating violence through her stricken heart, she raved aloud, demanding with maniacal cry, her *OWN*, her dear, dear Beauclerk, and then sunk awhile into the arms of unconsciousness by continued swoonings.

This was the lovely,—the betrothed Georgiana. The day of the espousals of Beauclerk and herself had already been fixed. The bridal attire was prepared, cards of invitation to an extensive circle had been despatched—one week and a few days, only, intervened betwixt the solemnization of the rite, which the town stood on the tip-toe of desire to witness. On the morning of the present day, Georgiana had rode on a visit to the seat of Lord W—— a near relation, where Beauclerk was to

have joined her in the evening at a splendid ball.

The day was fast declining, and busy preparation was making for

“Mad revelry’s own reign—the waste of time,
The idle romp, and sacrifice of health,”

when the crushing intelligence reached the ears of the fascinating fair one. As soon as she had so far recovered from her swooning, as to express her wishes, she insisted upon being instantly assisted to her carriage, and driven home. Every means resorted to, to induce her to change her mind, was; so no purpose; her determination was fixed, therefore complied with. Lord W—— himself accompanied her to her father’s, and, with all the soothing expressions of friendship, strove to calm the alarming paroxysm of her agony,—but

“Who can minister to a mind diseas’d,
Or pluck from memory a rooted sorrow?”

Week after week passed away, and each succeeding period left the widowed Georgiana—for so in heart she felt she was,—as it found her, a prey to consuming sorrow. Health no longer gamboled on her cheek; her pointed and ready wit, no longer threw around its fascinations, or dealt out its sarcastic repartees; nor did her form, beautiful as if intended for a model of symmetry itself, grace the ball-room, or pass down the mazy dance. Her mind had retired into itself, and, during the hours of solitary and lonely seclusion, she had made discoveries, which never could have been conceived of, amidst the fashionable groups from which she had but recently been separated. The sorrow, under which she laboured, had not merely given her a transient disrelish for the enjoyments of parties, routs, and revels, but appeared to have broken up her very power of participating in such enjoyments. Some alarming, yet indistinct conceptions of her moral character, threw her mind into a state of inconceivable anxiety. She strove to turn from the unwelcome impression, but it pursued her, or rather she bore in her own person the positive evidence of her depravity; her conscience had been roused from its torpidity, and now clammered in accents of condemnation against the things which she had formerly allowed. A course of amendment was proposed in her own mind, and, under secret purposes of renouncing the world, in its “poms and vanities,” she soothed herself awhile into the belief, that her future conduct should make reparation for her former errors.

Leicester was at this period favoured with the ministry of the eminent Mr. ROBINSON, whose piety, zeal, and minister

qualifications have seldom been exceeded. The church in which Mr. Robinson dispensed the word of life, (St. Mary's) was that in which Georgiana and her friends held their family pew; and to it, when they did visit the church, they went. Of the enthusiastic views of Mr. Robinson, they did not highly approve: but then, his character was unimpeachable, and seemed as an impregnable bulwark against any attack which even the foes of truth might feel disposed to make. They did indeed, not infrequently, in the fashionable circles which they visited, deplore most pathetically that the Church of England should have within her *peaceful* borders, some of those fanatical disturbers of quiet order, who, like the unauthorised teachers of dissent should feel anxious to turn the world upside down; as however they hoped that the activity of some of their mitred-headed defenders of the faith would stop the alarming progress of evil, they bore what they then had not the ability to remedy.

The first place to which Georgiana repaired after her partial convalescence was to St. Mary's. The seat which on former occasions she had filled, she again occupied; but now the listless attitudes, and the irreverent gaze, the results of a spirit unimpressed and unengaged, no longer characterized her. She saw, she *felt*, a beauty and a majesty in worship, till then unknown. The sentiment of Jacob at Bethel, possessed her: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Her soul seemed absorbed in the solemnities of the service. She listened with all the docile simplicity of a child to receive instruction, and while the venerable messenger of truth expatiated on afflictions, and the happy results which sometimes follow their endurance, Georgiana conceived his eye rested exclusively upon herself, and that some officious friend had furnished him with a statement of her peculiar case: but by what process, a knowledge of the feelings of her mind had been attained to by him, she was at a loss to divine. Still more deeply impressed with the importance of piety, she returned to her closet, and by the word of God, and prayer, sought the direction of Infallibility itself.

Time continued in its unceasing flight to pass on. Georgiana had for months regularly attended at the house of God, to the no small mortification of her affectionate, but mistaken friends. Still no acquaintance had been formed betwixt herself and Mr. Robinson. He had never been invited to her father's house, and, as she had ceased

to visit altogether, she had not as yet met with him. At length, however, the pleasure which she had often wished to enjoy was afforded her, by an intimate acquaintance, and an unchanging friendship with the reverend gentleman. Passing the parsonage-house one sabbath, between the services, Georgiana observed him standing at the door. A polite recognition took place, followed by a kind invitation from Mr. Robinson, to enter his house. The invitation was most cheerfully accepted by her, and a conversation commenced of an order most likely to interest and benefit her mind. Mr. Robinson had for a considerable time observed her regular attendance at his church, and her devout deportment while there, but, until this period, was an entire stranger to the peculiar circumstances which had led to such pleasing results.

Hitherto the path of Georgiana had been comparatively smooth, but the declaration of Him whom she had determined to follow alike "through evil and good report," could not be avoided by actual experience. "If any man will live godly in Christ Jesus, he shall suffer persecution. And "a man's foes shall be those of his own house." Some of her late friends derided her fanatical notions, some pitied her weakness, and not a few settled it in their minds, that the disappointment she had met with had affected her mental powers, and that if she had not a devil,—she was at least mad. Even to her most endeared relations, she appeared as one little better than a stranger; still she continued "steadfast, and unmoveable, always abounding in the work of the Lord."

Two years had run off the wheel of time, when the Rev. Mr. C—— the pious and intelligent curate of Mr. Robinson, who had for some months previously, offered himself, among several others dignified for title, rank, and fortune; for the affections of Georgiana, received her hand at the altar. The dazzle of worldly pomp and influence had ceased to affect her, and she chose rather to be the wife of a country curate now, than to figure as she might have done, the admiration and the envy of the gay and the beautiful, as the lady of some half-witted or profligate *honourable*. Eminently calculated, by her piety and cultivated mind, for the important situation which she now filled, she soon became, by her prudent and persevering zeal, her amiable and unassuming spirit, a pattern of good works to those among whom she moved.

Shortly after their union, the affectionate pair removed from Leicester, to a short distance from Nottingham. Sir Thomas

Perkins having presented Mr. C—— with the living of Bunny.

In the vicinity of the splendid mansion of Sir Thomas, stood the more humble dwelling of the Reverend Mr. C——. They had not long taken up their residence in their new parish, before a polite, but pressing card of invitation was received by them, from the baronet and his lady, to meet a party at the hall for dinner, on an appointed day. Sensitive to excess, the interesting Mrs. C. fearing lest the duties of her station might be broken in upon by such acquaintance, and dreading the possibility too, of again feeling attached to parties and pursuits which she had from principle given up, and which she now felt she ought to decline, she pressed Mr. C—— to excuse himself from accepting the kind invitation which Sir Thomas had so kindly sent them.

Ingenious as the excuse might have been which the rev. gentleman tendered, it was not deemed conclusive by his friendly patron. Before the day had arrived, Mrs. C—— was surprised in the midst of her domestic arrangements, by a visit, *sans ceremoni*, from Lady Parkins herself, who, with all the good-natured familiarity of good breeding, jocosely informed her that she was aware her acknowledgments were due to Mrs. C—— for her pleasant morning ride, for had she not by her witchery influenced the mind of Mr. C——, the excuse which he had tendered to Sir Thomas would not have been made, and so her ride would not have been called for; she had however called to say, that no excuses which the ready mind of Mrs. C—— might furnish, would satisfy either herself or Sir Thomas. "In short," added the smiling lady, "Sir Thomas has charged me to say, you must favour us with your company *volens volens*." In vain did Mrs. C—— urge her incapacity to mix again with parties, it was reasoning which Lady Perkins did not understand. In vain did she plead the want of dresses which would comport with her ladyship's splendid drawing-room, and especially the singular notoriety she should possess—from her plain and unornamented cap.

Lady Parkins had no ears for any thing which did not accord with her wishes, and every moment's hesitancy to comply with her desires only tended to augment them. After more than half an hour's controversy on the subject in question, her ladyship most affectionately pressed the hand of Mrs. C——, and as she stepped into her carriage, nodded a familiar "good day," and touching her smiling lips with her fingers,

called out, as the vehicle moved off—"We shall see you on Thursday."

Two days after this visit, on the return of Mr. and Mrs. C—— from an evening's walk, which they had taken, to see and converse with an invalid in an adjoining village; the servant informed Mrs. C—— that a box directed to herself had been left by one of Lady Parkins' servants. On its being opened, a splendid dress cap, accompanied by a polite note from Lady Parkins, requesting the favour of her acceptance of it, were discovered. Mrs. C—— saw instantly the invincible determination of her ladyship, that she should accept the invitation, and felt as if good manners would not permit her longer to oppose. Still she felt a measure of regret beyond what she could even account for: and notwithstanding the affectionate rallery of Mr. C—— upon the subject, a sleepless night and an uneasy day preceded the dreaded visit.

The appointed morning arrived; and on reaching the hall, Mr. and Mrs. C—— were introduced to a large and fashionable company, many of whom, having heard of the accomplishments of Mrs. C——, were anxious to meet her. The young and the aged, lavished alike upon her all the attentions which even envy of superior attractions either of person or parts will not sometimes fail to produce. It was upwards of two years and a half since she had mixed in a polite circle; yet the charms of elegant manners and the attractions of occasional intellectual converse won upon her insensibly, and with a degree of unconsciousness she became one of the party, or felt as if she breathed in her own atmosphere. Her conversational powers were of a superior order, and now the employment of them was courted. Her opinion was constantly requested, and her decisions listened to with well-bred deference. The occasional, and indeed frequent pleasantries of Sir Thomas and his amiable lady, enlivened the party, and Mrs. C—— felt a portion of gratification.

Many circumstances frequently unite to produce results which were not previously contemplated. So it was on the present occasion, and these tended greatly to produce the ease which Mrs. C—— enjoyed. Her high sense of courtesy, and attention to polite behaviour, made her feel, that as a guest of Sir Thomas, it would be a breach of good manners to be reserved and unaffable at his table. In addition to this, she had taken her seat at dinner by the side of a most fascinating and well-informed gentleman, a captain in the East India service.

Blended with the usual frankness of a British sailor, and the attractions of a handsome person, he possessed a winning address, a voice whose tones he knew well how to modulate so as to produce effect, and a disposition highly tinged with gallantry. Like Desdemona listening to the Moor's narrative of hardships by "flood and field," she attended to his touching or sprightly accounts of the service and scenes through which he had passed.

Earlier than the usual hour in the evening, the company moved to a spacious and superbly lighted ball-room. Thither the captain escorted Mrs. C—. The music struck up in "soul-subduing sounds." The polite son of Neptune requested and obtained the hand of Mrs. C— as his partner, and immediately with this accomplished lady led off the dance! Scarcely had Mrs. C— reached the bottom of the room, before an overwhelming conviction, amounting almost to distraction, seized her mind, in reference to the impropriety of her conduct. The struggle now was short; she no longer meditated what course to take; she attended no longer to the sophistry of a fallen human nature, but instantly, scarcely knowing what she did, left the apartment, and hurried towards her quiet dwelling. The moon shone brightly as she quitted the hall, and, with a mind agonized and yet prayerful, she passed on alone, nor halted until she found the doors of her own welcome recluse shut upon her.

The departure of Mrs. C— was not immediately discovered, but when it was, an alarming sensation spread through the party. Inquiries were instantly set on foot concerning her. No one had seen her leave the room, and even the captain, at the moment of her exit, having turned to exchange a word with a gentleman near him, could neither give information of, nor account for her sudden departure. Information, however, from a servant, soon produced order. Mrs. C— had met her as she hurried from the hall, and complained of sudden indisposition, and intimating her fear of disturbing the company, she had conceived it most proper to return home, but at the same time objected to the tendered services of the servant. The dance was resumed with all the spirit which the devotees of so unintellectual an employ could display, while Mr. C— hastened home to join his beloved Georgiana. Here an understanding soon took place, while the positive determination of Mrs. C— was made, never again, on any pretence, to mingle with the fashionable world.

A few years after this, Sir Thomas Par-

kins, was rather suddenly summoned to the world of spirits, and his widow, who had ever cherished the most affectionate regards towards Mrs. C—, feeling the loneliness of her situation, determined to break up her establishment, and, if possible, more fully to enjoy the society of Mrs. C—. In order to accomplish this, she made a proposal of the most handsome kind, that she might reside with her friends at the rectory. This was a new trial for the amiable woman. She knew the spirit and habits of Lady Parkins, and trembled lest such a connexion might have an unfavourable influence over her own mind. After considerable conversation and prayer for direction, arrangements were made for the proposed change in their establishment, and her ladyship became a resident beneath their humble roof.

The influence of practical piety soon displayed itself in the conduct of Lady Parkins. The spirit of the pious Mrs. C— was caught by her; light was followed by conviction; and conviction led to the diligent search after, and speedy possession of, that grace which renews the heart, and sanctifies the soul. Humility and devotedness to the interests of religion, and not of party, were now the principal characteristics of Lady Parkins. Not only by proxy, but in person, she strove to do good; and hence she became herself a Sabbath School Teacher, in a village some distance from Bunbury; and in order to devote all her time to this "work of faith and labour of love," not unfrequently did she eat her dinner in the school-room, and then resume her instructions to the children of the poor.

The inhabitants of the rectory were a happy, useful trio. They copied the example and emulated the spirit of Him, who "went about doing good."—Often did Mrs. C— admiringly survey the mysterious workings of the providence of God; and while, with her beloved husband and Lady Parkins, she contemplated the wonderful results which had flowed from the premature death of her lamented Beauclerk, subscribe to the sublime aphorism of the psalmist, "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne"—while with Cowper each of the party sang—

"Long unaffected, undismay'd
In pleasure's path I stray'd;
Thou mad'st me feel thy chastening rod,
And straight I turn'd unto my God.

What though it pierc'd my fainting heart,
I bless'd the hand that caus'd the smart;
He taught my tears awhile to flow,
But sav'd me from eternal woe."

Brigg.

THE ATHEIST.

"Lo, a form, divinely bright,
Descends and bursts upon my sight,
A seraph of illustrious birth,
Religion is her name on earth."

Corrow.

"'Tis heav'n itself that points out an hereafter,
And intimates eternity to man." Addison.

It was on a delightful July morning, during a short sojourn in the north of England, that my friend Charles Lawrence and myself forsook our pillows, to wander amid the charming scenery which surrounds Bassenthwaite Water; one of the most beautiful lakes in Cumberland.

Enlivened by the warbling of the feathered choir, we trod airily along, until we had surmounted one of the highest hills, which bound the lake on its northern side. The enchanting prospect that every where met our view would have amply repaid a walk ten times the distance of that we had taken. About three miles to the south lay the smiling vale of Keswick, nurturing in its bosom the town of Keswick, and the lake of Derwent Water, with all its paradisaical scenery of bold lofty uplands, and smiling tranquil valleys. Beyond this could be traced the expansive silver waters of Buttermere Lake, and Lowes Water, the latter of which closed at that point the view, and seemed to kiss the orb whose brilliancy tinged her bosom with gold. On the opposite side of Bassenthwaite, was a wide extent of pasture land, here swelling into small eminences, and anon sinking gracefully into sloping vales; all alike clothed with the freshest verdure, relieved in many parts by clusters of small white cottages, which gemmed the landscape, and seemed like so many pearls upon the mantle of nature. On the skirts of these fields soared the towering mountain Skiddaw, like a giant protector of Nature's works, and the entire scene received animation from the rapidity with which the river Derwent flowed through its whole length, sparkling and winding like a silver-scaled serpent.

As we stood gazing tranquilly upon the beauties I have presumptuously endeavoured to describe, the still air was suddenly broken by the tolling of a bell; and looking in the direction from whence the sound proceeded, we perceived, enthroned upon the apex of a gentle acclivity, one of those gothic ivy-grown churches which have stood in different parts of the country—uninjured by the lapse of time—since the primitive days of Christianity in this country. Already were cleanly and neatly attired peasants proceeding with sedate steps from

various quarters towards the sacred edifice, (for it was Sunday morning), and it formed no unpleasing sight to see the aged assisted by the youthful, or the rustic flaxen-haired girl led up the hill by her ruddy-faced admirer.

"Come, Lawrence," said I, "let us hasten across the fields, and make two of the congregation"—"With all my heart," returned he, and, taking my arm, we walked to the margin of the lake, where the passage-boat awaited to ferry us over. The distance to the church was about three miles, on account of the long sweep taken by the hills in their descent, it therefore occupied nearly an hour to traverse the intermediate ground; and on arriving at the door we paused, thinking it would appear indecorous to enter so long after service had commenced, and eventually determined on strolling about the church-yard until it was over. Every thing here was calculated to tranquillize the mind, and soften the everyday feelings of the heart to that mellow melancholy, yet pleasing tone, which the emblems of mortality are sure to inspire. A deep shade was cast over the ground by a thickly planted row of yew-trees that surrounded it, and many a tale of sorrow was told by the wooden tombs, which recorded the death of husbands, wives, parents, and children. The burial-ground extended to the very verge of the hill which at one side was pretty steep, and presented the same scene to view, that we had before beheld; though every feature of it was altered on account of its being seen from a different point.

We had now a better opportunity of admiring the beautifully simple style in which the church was built. It consisted of a long low chancel, and at the west-end a square embattled tower or belfry. Many parts appeared to have been recently in a very ruinous condition, as they were patched up with red bricks, giving the building an appearance of much greater stability than, perhaps, it really possessed.

Whilst thus indulging ourselves, we were attracted by the figure of an old man, who was slowly toiling up the hill, evidently in great pain. Age had bent him nearly to the ground, and it appeared totally impossible for him to preserve a standing position without the assistance of two stout oaken staves on which he leaned his whole weight. He was clad in a well-brushed but threadbare coat of a russet-gray colour, with long skirts, each furnished with a pocket, out of which peeped a prayer-book and a bible. A flowered waistcoat that reached considerably below his hips, scarcely allow-

pair of cord small-clothes which he wore to be seen; and ox-hide gaiters, with the hair outwards, completed his costume. His shoes had been carefully brushed and oiled, and were decorated with massive silver buckles; and from beneath his three-cornered hat streamed long yet thin locks of grey hair, which, though not possessing the beauty of snowy-white, appeared equally venerable.

When the old man had reached the church-door, he leaned against it gasping for breath, apparently exhausted. We approached. "My good friend," said I to him, "you seem far too feeble to venture the distance you must have come without some one to assist you."

"Alas, sir!" he replied, "I am indeed; yet I would not miss hearing our reverend vicar, were my pains and the distance trebled."

"That may be," observed Lawrence, "but 'tis a pity that one seemingly so zealous should not be able to arrive at the commencement of service, and he pointed to the church clock.

"Ah, sir, it is not for want of the will; but my old dame would have it that I was too ill to venture abroad this morning, and I was therefore obliged to wait until she had gone out, before I durst leave my bed; but truly, truly I hope the Lord will forgive my backwardness;" and with a tearful eye he entered the church.

"Does not this cry shame upon us?" cried I, turning to my friend, "that we, who are healthy and active should lack that old man's piety?"

"Foolery rather," exclaimed a voice behind us, and turning suddenly round we beheld, with some surprise, a stranger leaning against a small wooden monument. In person he was six feet high, well made and dignified: his age might be about thirty, but care, dissipation, and something undefinable, seemed to have impressed the lineaments of his handsome, though wan countenance, with a premature old age.—"I beg, pardon, gentlemen," said he, for being unintentionally surprised into an exclamation, which you old fool led me to make by his cant."

"Heavens!" cried I, "and is it possible a man in appearance so devout should be a hypocrite!"

"Nay, nay, I said not that," returned the stranger, "he may be sincere enough in what he says, but it maddens me to see those who have lived so many years, still suffer themselves to be imposed upon—still be governed by the opinions of others—and even risk their lives by leaving a bed

of sickness, to listen to the lies and trash, served up in the garb of what asses rather than men term religion."

"You are an Atheist," said Charles Lawrence, boldly.

"Men call me so; with others who, like myself, laugh at the idle tales of churchmen. Religion may be a good political cheat, to keep the rabble quiet, but no man of sense will for a moment believe in the visionary tales of a Creator, and a future."

"According to which doctrine," interrupted I, "it matters not whether our actions are good or evil, as—if we escape detection of our crimes in this world—we escape punishment altogether, there being no future state for the rewarding or chastising of our souls."

"Futurity!—souls!—ha ha ha!—thus are men deceived. No, no, believe me if we *do* possess souls, they perish with our bodies, and the only hell is that which inhabits our bosom in the shape of conscience, the reproaches of which inflict keener tortures than could the rack."

"But what requital are we then to receive for those commendable acts which are not rewarded by the world?" I asked. The Atheist for a moment fixed his searching eyes upon my face, and then replied, "With all your piety, you never can have performed a truly good action, or you would assuredly know that such always carries its own reward. The same still voice which upbraids you for your crimes will applaud you for your virtues."

"This is sophistry," said I, "but I am unable at present to adduce the proper arguments to oppose it; however, if you will accompany us into this sacred place, we shall yet be in time to hear the discourse, and my life on it you will return convinced of the fallacy of your assertions." At this moment a low strain of music floated past, accompanied by the word "*Amen*" plaintively uttered by the children within, as if to confirm what I had said.

"I admire eloquence," said the stranger, even when falsely applied, therefore have with ye."

"We are ruined, and shall have the laugh completely against us, should the preacher turn out some fat old twaddle," whispered my friend.

"Fear nothing," was my reply.—Above the inner door was an exquisite piece of sculpture, representing the Redeemer, surrounded by his disciples; and underneath was written "*He that believeth in me, though he were dead, yet he shall live.*" This curled the Atheist's lip with a smile—we passed on. As we proceeded up the

aisle, the congregation were joining their voices in a hymn. We were shewn into a pew opposite the pulpit, where we had an admirable opportunity both of seeing and hearing. During the psalm the vicar (whom I afterwards learnt was the Rev. Theodore Augustus), attired in his sable gown, walked slowly towards the desk.

I must confess my heart beat as I heard his footsteps fall on the marble floor, but when, after ejaculating upon his knees a prayer, he stood upright, my mind was instantly at ease. He was a tall, dignified, yet slight-made man of about forty; his eyes were dark and piercing, yet tempered with mildness, and only shot forth their lightning-like glance, when he became peculiarly animated. His hair was black, and thinned considerably at the temples, giving ample display to the noblest and most magnificent forehead I ever beheld.

The Atheist appeared struck with his appearance; a solemn silence reigned throughout the place. The book of instruction was opened—and the text was given. It was the fourth verse of the forty-first Psalm, and ran as follows: "Lord, be merciful unto me: heal my soul, for I have sinned against Thee." I could not resist turning to see the effect this produced; but the Atheist only smiled, and said in an under tone, "Now for an evangelical dose."

With a rich mellow tone of voice the preacher then proceeded to explain his text; he pointed out the situation in which the psalmist was placed, by a beautiful metaphor, representing the sinner as a sick man whose physician was the Lord. "Guilt," said he, "like a rapid disorder, grapples with the very vitals. On its first onset the patient may hearken to the healer's voice, but as the disorder increases he loses his faith in the physician's skill, he rejects his advice, spurns at his prescriptions, and abandons himself in despair to the ravages of disease. But let him not even at the most dreadful crisis forsake hope. Let him call in unshrinking faith upon the healer, though it be the tenth hour—let him but say, "*Lord, heal my soul for I have sinned against Thee,*" and his voice shall be heard, and the Divine Physician will administer the balm of health to his soul."

The minister having proceeded for some time in a similar strain, I turned my head to see what effect this exhortation had taken on the Atheist, and found him leaning forward in an attitude of the deepest attention; his hand was pressed against his forehead, and his whole soul seemed concentrated in his fixed eyes, where could be read the most intense interest. I fancied that I

traced the emotions of his awakened feelings in the troubled gaze. It seemed to express, a hope that the minister's assertions were true, though struggling with his previous infidelity. "If it be so, I shall not have lived in vain," were the words he seemed to express (and which I almost thought I heard uttered) by the smile upon his lips.

During the progress of his discourse, the preacher, in the following words, adverted to a topic in which the stranger was most intimately concerned.

"It is not, however, the aim of religion to fascinate the eye, but to convince the soul. She is constantly on the alert, to strengthen and support the virtuous; to bring back those who have erred, into the paths of rectitude, and to impress with her truth the unbelievers—such my brethren as those who in their sophistry deny their Creator, and will allow of no heaven, or no hell, but what is planted in their own bosom—such as these I would ask, Who seated those feelings in their hearts? who engrafted an accusing conscience in their breasts, to give a foretaste of future joys, and future torments? It was the Maker! the creating God! and that very feeling, on which the Atheist builds his theory, practically cries loudest in evidence of the falsity of his assertion."

Here the stranger, by whose side I sat, started upon his feet, as if a sudden pang had crossed his brain—he seemed agitated by various contending emotions—his brow was flushed—the eye flashed fire—and the pulses of his temples could be seen distinctly and rapidly beating. With a suppressed tone he muttered, "It must be true—something *must* have created those feelings."

The clergyman seemed to notice this emotion, and probably surmising the cause, fixed his soul-searching eye upon the Atheist, and raised his left hand to give emphasis to his words, as he thus concluded his discourse.

"It is religion that resolves all the doubts of those who waver; when the sinner, wading in the dark rivers of guilt, 'would flee from the wrath to come,' yet knows not whither to flee—let him turn to the bible—scan its sacred pages, and examine the tenets therein contained—but let him not be discouraged, though on the outset he understand them not. The dark clouds of despair and uncertainty hover over his head—he is distracted by the apparent contradictions he may discover—but again I say, let him not despair—'tis the midnight darkness of sin, struggling against the dawn of reason—let him but place reliance upon his God—let him but persevere, and anon the bright

gleams of religion will dart upon his soul like the golden rays which gild the morning hemisphere. At first the approaches of conviction are slow and imperceptible, as a stream which flows along the summit of a mountain; but, like the rivulet, it *will* advance, till, gaining the brink, it plunges down the rugged side in a foaming torrent, bearing before it, like twigs and bushes, all thy doubts—thy uncertainties—thy ignorances—thy disbeliefs—thy fears; and finally, having overthrown every obstruction, expand into the broad and settled lake of conviction."

"So have thy words acted upon me," cried the Atheist aloud; "conviction has quelled every doubt, and reason loudly tells me there is—there must be a God." With this exclamation he clapped his clenched hands to his forehead, and sunk back into the seat overpowered by his emotions.

The sacred silence which had hitherto reigned around, was now broken by an universal expression of surprise; but all was again stilled as the clergyman with uplifted hands invoked the Almighty blessing upon his flock. Then came the solemn peal of the organ, its lengthened notes swelling into the loudest tones, and then soaring aloft gradually, died into a melodious whisper.

In the mean time the reverend vicar having left his pulpit, directed that the stranger (who was insensible) should be conveyed into the vestry room, which was immediately done, and after some minutes we succeeded in restoring him to animation. His first words were, "I have seen my Maker, and shall be saved. Let the sacrament be administered, for I feel there are but few moments of life left me." His request was complied with, and never saw I that imposing ceremony conducted with greater devotion; the convert seemed to bend his whole soul to the privileged duty, and when it was concluded he exclaimed, "All is finished," and sunk back in the agonies of death. We were all deeply impressed, and joined in prayer for the dying sufferer. The reverend preacher raised his voice, and said aloud, "Lord, now let thy servant depart in peace, according to thy word." A convulsive struggle recalled our attention to the stranger. His eyes had lost their fire, and were now fixed and glassy; his face was pale, and the damp clammy dew of death rested upon his brow. A surgeon who had been sent for, now arrived, and pronounced him beyond all hope. He heard the words, and smiled, but with an expression so ghastly that I shuddered. Suddenly the life-blood again rushed into

his face—a flame lit up in his eye—every feature was animated—he clasped his hands, and repeated, "*Lord, heal my soul, for I have sinned against Thee.*" One moment elapsed—his head dropped upon his bosom, and his soul, released from its earthly prison, disentangled from all the doubts and uncertainties to which it had been a victim during its mortal career, departed to receive its judgment at the foot of that tribunal whose existence it doubted, from that awful Being at whose omnipotence it had scoffed.

Some days afterward the tolling of the bell announced a funeral. It was indeed the funeral of the unhappy unbeliever, on whom the reasoning of the excellent vicar had a week before wrought so salutary and timely a change, that we now saw advancing towards the ancient church. It appeared that every inquiry concerning his name and connexion had been made without effect, and no document was found on his person to afford the least clue to a discovery. No one in the village knew him, or had seen him, before he entered the church-yard, but that he was a man of birth and education we could not for a moment doubt, from the superiority of his address during the short conversation I held with him. He was, therefore, consigned to a nameless grave, without a single relative to bedew it with the tear of sympathy. A sum was found about him more than sufficient to defray the expenses of his funeral and the erection of a tombstone, on which the worthy pastor caused to be engraved the following words—

"TO THE MEMORY OF A CONVERTED
ATHEIST."
October 15, 1830. Q. & L.

THE RICH MAN AND LAZARUS.

Is the account of the rich man and Lazarus, a history or a parable? The decision of this question is not likely to affect any fundamental article of the Christian faith; it is therefore a point on which true Christians may innocently and safely differ. On all hands the account is allowed to be a most solemn, weighty, and instructive portion of holy writ. If regarded as a history, it shows what has actually happened, and what of course may happen again. If regarded as a parable, it is an emblematical representation of the truth; and though not historically genuine, it is substantially and essentially correct: teaching that a person may live like the rich man there mentioned, and finally be ruined; or that one may be as poor and as destitute as Lazarus, and finally be admitted into glory. In short,

the lessons taught, and the instructions conveyed by this account, are precisely the same, whether it be regarded as a parable or as a history.

The majority of commentators and divines have, I think, regarded this account as parabolical; among whom may be particularized Macknight, Doddridge, Henry, Burkiitt, Dodd, Coke, and Rev. Joseph Benson. But some highly-respectable names have latterly taken the other side of the question; and have expressed themselves in strong terms; among these it will be sufficient to mention the Rev. John Wesley, in a sermon in his works; Dr. Adam Clarke, and the Rev. Henry Moore, in sermons which have appeared in the Methodist Magazine.

The first argument used to prove the account historically true is, that it is not introduced or accompanied with any intimation of being a parable; but that our Lord begins by asserting a plain matter of fact. *There was a certain rich man, &c., there was a certain beggar named Lazarus, &c.* It may be granted, that parables are generally accompanied with some word or phrase, which shews that they are not to be regarded as history; such as, *he spake a parable—he spake many things unto them in parables—the kingdom of heaven is like unto a man that is a householder—then shall the kingdom of heaven be likened unto ten virgins, &c.* This, however, is not always the case. There are several accounts both in the Old and the New Testament, which are universally allowed to be parabolical, though the sacred writer does not employ any word or phrase whatever, which proves them to be so, but introduces them exactly as though they were historical facts. Thus in Judges, ix. 8, we have the trees going forth to choose a king—and in 2d Samuel xii. 1, the account of the poor man and his ewe-lamb; but in neither case does the sacred writer give the least intimation that he is delivering a parable or a fable. Of this mode of introducing parables we have several instances in the gospel of St. Luke. Thus Luke x. 30, A certain man went down from Jerusalem to Jericho &c.—xiv. 16, A certain man made a great supper, &c.—xv. 11, A certain man had two sons, and the younger of them said to his father, Father, give me the portion of goods that falleth to me, &c.—xvi. 2d, There was a certain rich man which had a steward, &c.—These four discourses, all recorded by the same evangelist, Luke, stand precisely in the same predicament as the account of the rich man and Lazarus: and if, in the latter, the want of an express assertion that it is a parable or similitude,

prove it to be a history, the same argument will prove that the good Samaritan, the great supper, the prodigal son, and the unjust steward, are all histories, and not parables.

Another argument adduced is, that our Lord gives us the name of the pious pauper, Lazarus. Some have ventured to call this account, the history of Dives and Lazarus; and by this unauthorized application of the word Dives (which is merely the Latin word for rich, or a rich man,) some have been deceived into an idea, that the names of both persons were actually given. It is true, that on the supposition the whole is a history, we might easily account for the omission of the rich man's name, while the mention of the poor man's name is the strongest consideration that can be adduced in favour of that hypothesis. It may, however, be accounted for in a way, not incompatible with the contrary scheme. Our Lord may have used Lazarus, merely as being a common name among the Jews, and a name actually borne by some of the pious poor in that day. We know of another, who had the same name, even the brother of Martha and Mary, who was raised from the dead. It may have been selected also, as being peculiarly appropriate to a pious poor man, on account of its signification; Lazarus, in Greek, being the same as Eleazar in Hebrew, and denoting literally *the help of God*.

The following considerations appear to me to turn the balance decidedly in favour of the hypothesis, that the whole account is not a history, but a parable.

The rich man speaks of himself as being tormented in a flame, and desirous of having his tongue cooled with a little water. If the account be a history, this is plain and literal matter of fact: the rich man was enduring bodily pain, the pain occasioned by fire, and which would have been relieved by water. Whereas it is stated in a previous verse, that he was dead and buried. If he were dead and buried, how could he be enduring bodily pain? His body had become an inanimate carcase—it had lost all sense of pleasure or pain—it could not be tormented by fire, nor refreshed by water. They who die in their sins, will have no bodily pain, prior to the general resurrection; till that period, their sufferings will be wholly mental or spiritual. This circumstance, therefore, cannot be understood literally: if regarded as a piece of simple history, it would be impossible and false.

Our Lord represents Lazarus and the rich man as being within sight of each

other, and the rich man as carrying on a conversation with Abraham. Can this be regarded as plain and literal matter of fact? If so, we are to believe that the abodes of the righteous and those of the wicked are so contiguous, that notwithstanding the impassable gulf between, they can see each other, and carry on conversations together. Is not this contrary to the ideas which the whole tenor of scripture leads us to entertain? Heaven and hell are represented as being so separate—so different—so opposite—that there can be nothing in common between them—no contiguity of place—no similarity of condition—no communications between their respective inhabitants. The damned in hell will not be permitted to see any thing of the light, and glory, and blessedness of heaven; nor will the saints in heaven be tormented with the slightest view of the wretchedness, and horror, and despair, that prevail in that bottomless pit.

Scripture teaches us, that the only occasion on which the righteous and the wicked will have any interview after death will be in the great day of judgment, when all shall stand together at the tribunal of Jesus Christ. Then and there all persons of all descriptions and characters shall meet—all who have been in any way connected on earth, shall recognize each other—shall give account of their conduct towards each other—and having passed the strict and impartial investigation, shall hear their righteous and unalterable doom. After that, there shall be a final separation, to the right and the left of the great Judge—the wicked to go into everlasting punishment, the righteous into everlasting life.

Surely it would be as absurd to imagine literally, that the inhabitants of heaven and hell can see each other and converse together, as to imagine that the saints in paradise can hear all the weeping, and wailing, and groans, and execrations of Satan and his angels, and the damned in hell—or that the latter can hear all the praises, thanksgivings, and songs of triumph and joy, proceeding from glorified saints and holy angels. And would not the scenes of the infernal pit, if laid open to the inspection of the glorified, cast a gloom over the celestial mansions, and interrupt the harmony and joy which there prevail? Are not such ideas too repulsive and shocking to be entertained? And should not preachers of the gospel be cautious not to assert so positively as some have done, that the account of the rich man and Lazarus is a history? since from that assertion are deducible consequences, which they themselves would instantly condemn and reject.

In support of the historical character of the account, reference has been made to a Jewish tradition, that Lazarus lived at Jerusalem; and it has been said, that some ancient writers have given the name of the rich man. It is a circumstance, however, which will at least weigh as much in favour of the contrary hypothesis, that some ancient manuscripts, particularly the Codex Bezae at Cambridge, have at the beginning of the account these words—*And he spake unto them another parable.* X. Y. Z.

THE CULTIVATION OF THE MIND.

A GOOD education is of vast importance, and is strictly necessary to the formation of a useful or distinguished member of society. The mind of that man who has received one, is expanded and liberal, open to the best impressions, and filled with the most generous feelings and sentiments. Education elevates the mind above the general level, and enables man to move in a loftier and purer sphere, giving him a nobler dignity of mind, and a greater independence of condition.

Destitute of the blessings of a scholastic education, and therefore with an uncultivated mind, man can never expect to rise high in any station: the adventitious possession of "paternal acres" may, indeed, enable him to pass through life without much inconvenience; but, then, he will be liable to be the dupe of the basest flatterers, or the pitiable object of derision and scorn: he can enjoy no mental entertainment, without which, the finest figure and the most extensive property are but trifles, yea, vanity itself. The purest pleasures are mental: worldly pleasures are but secondary, precarious, and mixed; and, such as they are, they cannot be enjoyed without reflection and meditation. Even looking to the laborious peasant, we find that, unless he have some knowledge of books, and be capable of reading and meditating, his toils will become burdensome, and from his labours he will not experience the most cheering recreation.

The mind of man is so constituted, that it soars after things not seen or experienced, is a curious searcher for information, and continually aspires to a greater degree of intellectual wealth; and all these propensities of the human mind, when properly indulged, invariably lead to honour and renown, to ease and independence, to respectability and credit. Surely these are considerations worthy our most serious attention.

The period allotted for laying the founda-

tion of a liberal education, and commencing the mental superstructure thereon, ought, therefore, to be earnestly and exclusively devoted to this one grand object. Here lies the duty of instructors, and a most responsible one it is. They have to regulate the studies of youth in the manner best calculated for their improvement and advantage—to stimulate the lazy—to correct the unruly—to encourage the timid—to excuse the dull—in short, to study the tempers and abilities of all, and to pour their instructions through the channels most likely to convey them to the seat of knowledge—channels varying as the dispositions vary. Where there are more teachers than one in an establishment, it is highly necessary that they should co-operate, with zeal and energy, in the accomplishment of the important work in which they have embarked, otherwise, “their labour will be spent in vain, and their strength for that which satisfieth not.”

In all establishments, from our universities to our parochial day-schools, one grand object ought to be kept in view—to make the rising generation useful and honourable members of society.

But boys have likewise a duty to perform. In vain will man toil, and useless will be all his cares, his anxieties, and trouble, if his instructions are not well received. Unless his pupils receive kindly what is given affectionately, the best instructions will, with regard to their weight, be like chaff thrown to the wind; and, with regard to their effect, like seed sown upon the rock. The boy that receives his education with reluctance, and is compelled to his tasks, will never become noted either for his wisdom or his learning. Most boys require stimulants to make them apply, but unless there be some voluntary wish to learn, some spontaneous ambition to excel, these stimulants will never have effect; the seeds of instruction will never germinate, or they will be choked before they become visible to the most curious beholders. Such is the nature of an education, classical or commercial, that the greatest attention is required, both in tutor and pupil, to surmount all the difficulties attending it, and to shine forth, with the effects of its splendour, in future life. Having made these remarks on the importance of a liberal education, and shown the necessity of strict attention and application for the attainment of mental treasure, let us, in our subsequent observations, point out some of its good effects, where it is cultivated and reduced to practice.

Contemplating the good effects of a re-

gular education, both on individuals and society, it is perfectly natural to suppose, that it is the greatest source of entertainment and happiness to the one, and of stability and independence to the other. But, speaking of individual good, its admirable effects on the mind may be readily perceived. The man of cultivated understanding, what does he enjoy? Why, his mind is not circumscribed by his native city, or village, or mountain; but it takes excursions through the universe, reviews times long since past, and, I had almost said, anticipates those to come. By the help of history and observation, man familiarizes to his mind the manners and customs of all nations, ancient and modern, contemplates the rise and fall of empires, admires the stupendous and inscrutable plan of a superintending Providence, and traces the human character, as it is regulated by different circumstances, climes, or governments. If we possess minds well cultivated, we have an inexhaustible fund of entertainment within ourselves. We may form a proper idea of the surface of our earth, and the situation of its different countries with respect to each other, and lose ourselves in the contemplation of the various revolutions that have occurred, and scenes that have been witnessed on it, since the world began. Thus, we cannot peruse the records of ancient nations, nor those of our own times, nor even look around us, without learning useful lessons for the regulation of our conduct, or the amelioration of our hearts. Are we in prosperity?—we have sufficient examples to make us moderate. Are we in adversity?—we have sufficient to make us resigned and dignified. In short, whatever be our lots, a little reflection will show us that others have been as we are.

By clear and expanded views of men and manners, we insensibly gain a knowledge of the human passions, and of the moral government of the world; our minds become filled with a universal philanthropy for our species, and we are affected at the woes of others. But again—admitting a superintending Providence, (and the more we see, and learn, and know, the more we are convinced of this important fact,) we cannot but feel grateful for his gracious designs in our redemption and preservation, knowing our own degeneracy, and the degeneracy of our species, and perceiving that the annals of all countries are blended with the most intolerant principles, and the blackest crimes. But these reflections are not to be despised, if they open our eyes to the depravity of our natures, and, through those who have long since quitted this stage

of existence, exhibit the mirror of our own conduct. They are produced by learning and meditation; and those qualities which give more accurate and comprehensive views of the deformity of our natures, can certainly arm us against the follies of others who have gone before us, and make us firmer in our purposes of living well. These are a few, and but a few, of the benefits resulting from a cultivated mind. We will endeavour, further to consider the subject in other points of view; and we may rest assured that, in whatever light it appears, it will present irresistible claims to our attention and regard.

If we take another view of the subject, we shall find the effects of a good education equally favourable to the establishment of genuine happiness among mankind. Education produces a noble independence of mind, superior to the casualties and accidents of life, making men above being moved to take revenge for injuries received, and unwilling to live useless members of society. To independence it adds pleasure, and to pleasure respectability. It must be gratifying for a man to retire within himself, to collect and arrange his thoughts, and to express them in a forcible and elegant manner. This truly is a qualification of which every man may be justly proud—a qualification which will gain a man respectability and honour, and be a source of daily gratification and delight. This world is apt to countenance wealth, and to be very officious and fawning to the man possessed of it, even though he should be scarcely able to write his name, or to read a chapter in his Bible. But the paltry meed of its praise is often insincere, and generally misapplied: in such cases, it is a man's possessions, not his person or endowments, that are besieged with false flatterers. And it is also worthy of remark, that its praise is commonly as precarious as it is worthless. "Riches make themselves wings, and fly away;" and what must be the predicament of that man who has placed his whole reliance upon them, when they leave him, and he has nothing internal to which he can have recourse! The truth of the old proverb is demonstrated in him, "Learning is better than house and land:" for internal or intellectual wealth will remain with a man in all his fortunes; the honours which it creates, and the pleasures which it bestows, will be more creditable and lasting than the most affluent fortune can confer.

To show in yet more glowing colours the vast and just ascendancy which learning gives one man over another, let us for a moment, contrast the man of mental cultiva-

tion with the country peasant. I do not say but that the latter may be as happy as the former, perhaps more so in a certain sense; but their happiness springing from distinct sources, is essentially of a different kind: the one is sublime, the other contracted; the one proceeds from a grateful knowledge of God's gracious and wonderful dealings with us, the other from the ignorance arising from rustic simplicity. And who would not wish, if he had to retire among the most secluded peasantry to pass the residue of his life, to retain his expanded view of things, and to retire with all his powers of reflection?

How pertinent soever the adage may be, "Where ignorance is bliss, 'tis folly to be wise," few, I apprehend, were it possible, would consent to lay aside their knowledge, to put on the rustic garb. Whilst the countryman, whose travels have scarcely extended beyond his native hills, and whose observation is confined to his own parish, is unable to talk about any thing but the tittle-tattle of his busy neighbours, or, occasionally, perhaps, the wondrous phenomenon of an act of parliament; the man of science and observation can range the whole universe in thought, ascertain the principles on which governments are founded, and deduce useful and entertaining lessons from the history of the world.

But, lest any one should suspect that I am holding up learning as an unmixed and infallible good, I assert that no classes of men in society have greater reason for circumspection than those whom we denominate the learned. It is the opinion of one of our greatest bards, that "a little learning is a dangerous thing," and his recommendation, in consequence, is to "drink deep, or taste not the Pierian spring;" but I am afraid it is necessary to add, that much learning has often proved destructive to its possessors. We have examples of the greatest philosophers of the age in which they lived, being sceptics or atheists: witness Hume, Gibbon, and many others. A solid stock of learning is, however, of essential service and importance, when the vagaries of the imagination are curbed, and that pride and ambition, which it excites, are kept in a proper degree of subordination.

If the learned would study the scriptures with the honesty of a Bacon, an Addison, a Newton, a Johnson, with a multitude of other worthies who might be enumerated, scepticism would be banished from the world; for I hesitate not to say, that unbelief has its origin in the vanity of the human heart, which too often condemns without a careful examination, and destroys,

as far as regards the sceptic, the efficacy of an essential good, without the substitution of another in its stead. Learning itself is not to be branded with the crimes of sophistry and scepticism; the reproach falls on the improper use its possessors make of it; and hence it is to be understood that the heart, not the head, is chargeable with these unwarrantable sins against the great Creator. I do not make this affirmation that the learned may be careless what use they make of their valuable endowments. On the contrary, they are required to be cautious; for, according to their mental possessions, will the God of wisdom and truth require the fruit thereof at their hands. But what I would wish to enforce is, that the heart misleads the head, and that the abler the head is, the more will the heart, if it be corrupt, lead it into grievous and irretrievable errors.

With regard to true wisdom, the wisdom to salvation, not that wisdom which embraces the sciences and philosophy of this world, but that which is of far more importance, comprehending the philosophy of the heart, and the science of living well, it may be said, and said truly too, that human learning is not essential to its attainment. For, if it were, how could the vast mass of our fellow-creatures expect ever to attain the blessedness of heaven? It is an infallible proof of the infinite wisdom of God, that the path to eternal life is indiscriminately open to all, and that the plans and systems, unfolded by the gospel, are so plain and easy, that the slenderest capacity may understand them, and the most illiterate man upon earth read his title clear to mansions in the skies. Yet I cannot help thinking, that, though human learning is neither indispensable nor absolutely necessary to the attainment of eternal life, it may, in many respects, be considered as a beneficial possession to the true Christian.

The man, destitute of it, must be content to believe, either because others believe, or because he may feel that it is agreeable to his wishes, or his ease, to hope for eternal rest hereafter. But the man of knowledge and reflection can trace God's dealings with his people in the different dispensations of his providence; view mankind falling off to various kinds of idolatry; and, finally, behold the glorious establishment of Christianity from the stock of Jesse; God's remnant and peculiar people, bearing down all opposition, and destined to annihilate all religions of man's device—all the idolatry of the heathen nations. These reflections are certainly pleasing; and, though they are not immediately essential to salvation, yet they may, without doubt, agree-

ably and advantageously occupy the mind of the Christian, surrounded as he is with so many incentives to immorality, and so many embarrassments in his Christian warfare.

But to revert to the arguments with which I set out:—having, as I think, shown a few of the most prominent features and good effects of a well-informed mind, I would recommend to British parents and preceptors a liberal and religious education, as the means best calculated to establish a nation's independence, and to confer on its inhabitants honour and dignity. It is a man's prudence and knowledge, not his strength or his stature, that gain him the ascendant over his fellows: it is the wisdom and policy of a kingdom, not the number of its inhabitants, that give it pre-eminence over neighbouring states, and enable it to give laws to nations. Individual good must be consulted, and the public good will be sure to follow. The genuine benefits of life spring from mental attainments, to acquire which we have only to exert ourselves: we have the means.

England, perhaps, can boast of better and more numerous seminaries for the instruction of her youth than most other countries. It is, therefore, devoutly to be wished, that a benefit so important as education may be more generally disseminated, and that a spirit may universally prevail, to improve and expand the mental faculties of the rising generation. The cultivation of the mind begets the purest pleasures; and knowledge is a national blessing. It breathes liberal sentiments. It is friendly to the temporal concerns of life, and it enhances the sweets of spiritual intercourse. Let England, therefore, be solicitous to bring up her sons and daughters in her distinguished seminaries, and to infuse into their tender minds an unconquerable attachment to rational liberty, and an ardent desire to obtain the liberty of the gospel.

Thus will they be at once the bulwark of her shores, and an ornament in her crown for ever.

Edenhall.

THOMAS IRELAND.

A BROTHER'S GRAVE.

"As into air the purer spirits flow,
And separate from their kindred dregs below;
So flew the soul to its congenial place." Pope.

CHARLES W——, of good family and fortune, had just returned from a tour on the continent. Novelty had ceased to please him, and he now longed to enjoy the pleasures of home. On his journey thither, he

indulged in all those beautiful visions of hope, that throng the heart of him who has tasted but little of the gall of disappointment. Spring, in her youthful gaiety, invited him to her seeming amaranthine bowers of bliss, and appeared to deck the landscape with bloom and beauty, but to woo his soul to happiness. It has been said, that the pleasure which proceeds from the imagination is always greater than that which is ever realized. But we are the creatures of hope; and though the exalted flights of fancy are often checked and mortified, yet there are few who do not at times give loose to their reasoning powers, and revel in such an innocent source of gratification. So Charles felt, as his vehicle rolled on, and he was indulging in a pleasing reverie. First, came the favourite Tray, which used to be the companion of all his solitary rambles, leaping and fawning with every demonstration of joy. Then his brother and friend, endeared to him by every bond of affection and sympathy—Edward was the very soul of sensibility. Retired and modest, he possessed those qualities, which are never found but by a diligent search, but which, in the end, greatly increase our admiration. He resembled some blushing violet, whose charms are hidden beneath a bed of leaves, but when brought forth to the inquiring eye, its sweetness gratifies, and its modesty pleases. Mild and unobtrusive; such an one as Gray pictured to himself, when he so felicitously used the metaphor—

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness in the desert air."

It is not, then, surprising that Charles, though entirely of a different cast, should be so firmly attached to his brother Edward: for Providence has wisely ordained, that often when two minds, in many respects completely opposite, meet together, they are the most indissolubly united; especially when affection cements the union. Thus have we seen the woodbine entwined with the rose. Where strength is deficient in the one, it repays the other with the compensation of beauty and elegance. So close is the endearment, that the rude hand which separates them, leaves both perhaps to pine away and die.

Next in imagination came his sister, in all the loveliness and gaiety of youth; partaking of the natural susceptibility of the sex, enlivened by her buoyancy of spirit; yet graceful even in the tenderness of grief. Last of all, approached his aged parents, venerable in years; the mother yielding

to transports of joy, while the father stood absorbed in contemplation, with a smile of satisfaction. In the background were the faithful servants, who had spent the greater part of their lives in the service of the family, waiting to be recognized.

Such were the pleasing thoughts of Charles, as he drew near the family seat; but these were dissipated by the surrounding prospect, which forcibly brought to his mind the events of seasons long past, but never to be forgotten; where he had sported many a day in the path of childhood and youth, as the minstrel sweetly sings,

"Warbling and sauntering carelessly along;
Where every face was innocent and gay,
Each vale romantic, tuneful every tongue."

Beattie.

On yonder eminence, amid the shade of a bower, was the spot where he had read, mused, and studied with all the delight of boyhood; and there, Edward, with the ingenuity of an artist, had sketched many a pleasing landscape. In those verdant meadows, and through that copse, flowed the rippling brook, upon whose banks they had often sat. Within that grove was the favourite walk, called, by the association of ideas, "Mackenzie's Walk." For here had they often perused with delight, and conversed on the elegance and beauty of that author's compositions.

Wishing to afford the inmates the pleasure of a surprise, Charles left the chaise at the end of the avenue, and walked to the house. As he drew near, all seemed silent as the tomb. His favourite Tray, indeed, appeared, by an instinctive impulse, to be aware of his arrival, and went forth to meet him. But there seemed to be expressed, amid the caresses of his joy, a melancholy howl, which immediately caught his young master's attention. Springing forward with the most acute anxiety, he followed the dog to the house. The windows were closed, and the curtains drawn—the dreadful reality poured upon his brain—"I have lost some dear object," exclaimed he to himself. "Oh, merciful Heaven! support me under the trial. Well do I know that whom thou lovest thou chastenest, and that the phial of affliction, though bitter in its draught, is productive of the best effects. Then teach me to submit to thy decrees." A servant opened the hall door, but recognized her young master only by a mournful smile.

"What has happened?" asked the agonized Charles. "Speak, tell me what has happened." The domestic could only reply, "Poor master Edward! Your poor, dear brother, sir." Charles followed her up stairs, where Edward indeed lay a

corpse. The lid of the coffin was being screwed on when he entered. The workmen ceased their operations. The afflicted brother tore away the covering, to gaze on the features of his beloved Edward. Pale and thoughtful as usual—the hectic flush had departed from his cheek. Charles knelt, to kiss his marble features; a sigh struggled from his heart; a tear stole from his eye. He appeared to be momentarily lost in silent communion with his Maker. Forgetful of the presence of bystanders, his hands were clasped, while his lips quivered with the most mournful ejaculations. One of the men who stood near, possessed of a feeling heart under a rough exterior, offered the words of comfort—“There was hope in his death,” said he; “he was a good young man—he died like a Christian, and may my last end be like his!” “It is true,” returned Charles; “he is gone to a better world.” “Yes, sir,” continued the other, “a world where neither moth nor rust can corrupt, or thieves break through and steal.”

His heart was too full to converse, and his grief too great to be consoled. Bidding adieu to the remains of his brother, Charles sought the rest of the family. His sister, who till then had scarcely known sorrow, was arrayed in a sable garb. Upon their meeting she burst into tears, and fell into her brother's arms. He could scarcely hope to give that consolation which he himself had refused, but wiped away the falling tears. “Oh! what has passed,” exclaimed he, “since I have left my home! Little thought I, that our meeting would be clouded by so melancholy an event.” The reflection momentarily overpowered both. However, endeavouring to assume a cheerful countenance, his sister led him to his disconsolate parents. His mother at first seemed to forget the loss of one son, in the return of another. Then, as if recollecting herself, she would break out into incoherent expressions, “My dear Edward! My darling boy!” But the father, venerable even in sorrow, though silently brooding over his misfortune, attempted to pacify her, and teach her to yield to the decrees of Providence. Yet it was not difficult to trace paternal feelings in those expressions of grief which disturbed the look of resignation.

The funeral procession was in a short time prepared. The sable hearse, decked with nodding plumes, silently proceeded to the village churchyard; and, it may be imagined, the hearts of the mourners were engaged in the most serious reflections. Many were the villagers whom his benevo-

lent disposition had attached to him, that followed the mournful train of the deceased. Sincere was their sorrow; indeed, their honest simplicity had scarcely learned to feign. Now behold him consigned to the grave, while over his remains,

“Some frail memorial still erected nigh,”

proclaims the place of his interment.

Here would Charles delight to retire, and ponder upon the instability of human life; to imagine that, though all their favourite scenes of resort seemed lonely and deserted, now he was no more, yet this hallowed spot might be rendered doubly dear by the presence of his spirit; that though his earthly form was enshrouded in the tomb, yet his presiding angel might hover near those remains which were at once guarded and blessed. Here, in his melancholy mood, would he hold sweet converse with the soul of the departed. Here, secluded from the world, would he give up his entire thoughts to dwell upon the bliss of an hereafter, when (if we know our friends in heaven) their beings might again be assimilated. Here, too, would he confess the truth of that which was engraven on his tomb—“Childhood and Youth are vanity.”

J. A. B.

Beaconsfield.

MISSIONARY COMMUNICATIONS.

AN absence of a great number of years had rendered London strange to me, and me a stranger in London, when I visited this metropolis, with a view of permanently taking up my residence therein.

Having every where, during my travels, beheld the impiety and wretchedness of the Hebrews, as a people, and the awful influence of their unceasing blasphemies, creating and confirming infidels in their irreligious principles and practices, and long laboured to induce them to flee from the wrath to come; I was desirous, immediately on my arrival, of reviewing their condition in the British metropolis. In order to know a people, I conceive it is needful to behold them amidst their domestic relations; as it is there, and perhaps there alone, that they are themselves. Unwarped by the numerous personifications, put on for the moment during an itinerant existence amongst strangers, amidst the family circle, and in the fraternity of kindred souls, the man comes out from behind the mask, and in his proper person stands confest before you.

In London there are districts where the Hebrews live in communities of hundreds, yea, even thousands, with only a very slight

intermixture of Gentiles; and in some cases without any alloy, from house to house, all are Hebrews. There the countenance, the manner, the voice, the pursuits, the exterior and interior economy of their dwelling—all, and almost equally so, are national—"Ben-Israel" is written upon the whole.

There I visited the chosen people, beheld their impiety and misery, and resolved to devote my future leisure to that labour of love, which beholds the perishing sinner, yearns over his wretchedness, and ceases not to strive and pray, if haply one of these brands may be snatched from the burning.

Could I visit the Hebrews empty-handed? No. I saw every where lacking, humility, and devotion, the fear of the Lord, the knowledge of His will, and conformity to His holy law. One thing is needful, I exclaimed, viz. the Bible—the Old and the New Testament. To these, thousands of Hebrews are strangers, and to both almost equally alike. Providing these, and also portions of them, in the form of tracts, with the name of Jesus, the Redeemer of men, upon my lips, I moved on, amidst the Jews' quarter, from house to house, and every where prayed that He, who came to save, would visit these wanderers from His fold, with salvation.

That bold and haughty feature in the soul of man, which scornfully dictates to a fellow man, "Stand aside; for I am more holy than thou!" I found every where rampant in these British sons of Israel; who contumeliously scoffed and blasphemed, even to the harrowing up of my soul. Jesus, the Christ of God, whom I adore—the Son of God, the Redeemer of men, whose Name is like ointment poured forth to my soul; with these was Jesus of Nazareth, upon whose name opprobrium hung, and upon whom was poured scorn—scorn not to be expressed without contemptuous spitting. Instead of mild contention for truth, the clamour of malevolence and despite arose, like the confusions of Babel, and ran from street to street, from court to court, from house to house, and from man to man; yea, even the very children took up the scolding, and clamorously pursued the hated object, who had thus protruded himself upon them in their own quarter. I ventured, and again and again met this scolding, until weariness of abuse induced a calm; yet, ever and anon, the Babel re-arises, even to this day.

With the sons of Jacob, the servant must not expect to be more highly favoured than his Lord. "He made Himself of no reputation, He humbled Himself, leaving us an example, that we should follow in His

steps; He became obedient unto death, even the death of the cross;" and lowly must they bow who name His Name in the midst of Israel. Yet shall that day arrive when, "at the Name of Jesus, every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Then shall the servant rejoice with his Lord; but in the meantime he is called to labour and suffer for His sake.

W. COLDWELL.

NOTES ON SIR H. DAVY'S ELEVENTH LECTURE, DELIVERED IN DUBLIN, NOVEMBER 27, 1810.

THE second class of inflammable bodies are the metals; by the action of the air, heat, or by the first class, viz. oxygen and oxymuriatic acid gas, they are altered in their appearance, and from having an opaque lustre, malleability, and ductility, they are reduced to a white and vitreous powder.

This, according to the hypothesis of Professor Davy, is effected in each of them in proportion to their relation to positive electricity, making the acids so far negative to them; and if this is true, the metals which are most positive will act most in the air; and those which are most negative will act least. Zinc, which is in the highest degree positive, acts accordingly.

Hence, the most negative are least combustible; for the intensity of combustion depends on the degree of positive electricity with respect to the combining body.

From this examination it is found, that the attraction of metals for oxygen is nearly in the ratio of their specific gravities; and this corroborates the hypothesis, that chemical and electrical powers flow from one cause or primary law of attraction. Hence, gold is not dissolved or oxidated by nitric acid, because oxygen has more attraction for nitre than for gold; but zinc, or tin, is dissolved in it so quickly, as to cause combustion; and in the same ratio metals are precipitated from solution.

A solution of copper in aquafortis is precipitated by a bit of iron, and, from a clear blue liquor, the copper in powder falls down and coats the iron, by the superior attraction which the oxygen of the nitre has for it: or spill some solution on a plate of iron, it is coppered. Iron is found positive to copper, and copper negative to iron. Copper precipitates mercury by the same law.

Whatever is in the highest degree positive precipitates the rest, and whatever is

positive to another, precipitates it.—*Exper.* The smoking liquor of Libavius, and the oils of metals, mentioned by the older chemists, were anticipations of the oxymuriatic gas in combination with copper and other metals.

The new metals, such as potassium having more affinity for oxygen than the old, are found to precipitate them.—*Exper.* Potassium precipitates iron.

The composition of phosphorus and oxymuriatic gas, with potassium on one part, and oxymuriatic gas with sulphur on the other part, on the contact of the one-twentieth part of a grain of each, explode as loud as a pistol-shot.

Charcoal revives metals from their oxides; it has no action on oxymuriatic gas, and therefore cannot affect its combinations.

All metals are determined to the negative side. Earths of silex and alumine, when slightly moistened with water, give metal by joining iron wire to it, from which it may be separated, but it is recomposed into earth: it does not join with mercury as soda; but the lecturer, employed, potassium, which has a great affinity for silex and alumine, from which he concluded their metals have affinity to it. He passed potassium in vapour through a tube of platina into dry silex, and then ignited it; some potassium ascended, and was destroyed. Leaving a glass of potassium and silex in the midst of this glass, he saw a dark pod, which he examined by a microscope, and found it a *metal of silex*, which in water recomposed its earth. It is like the new metal found in North America, called Columbia, in its refractory disunited state.

Quicklime and magnesia afford better results in the same process, with the addition of mercury. The metal of lime has a dark grey lustre, and recomposes lime in water: it is heavier than water. Strontites afforded metal in like manner, but barytes did not.

Soon after Professor Davy made potassium, he fell sick, and the French prosecuted his discovery, making it in large quantities in a crooked gun-barrel, by layers of potash and charcoal; by a white heat at one end, they got potassium at the other end. This invention is improved by cutting the barrel, and fixing screws and safety-tubes. This mode affords sodium also in sufficient quantity for experiment.

The potassium the French made was not perfect; it was mixed with charcoal, and can be called only a pyrophilus. The French said potassium was a sulphuret of potash, but after two years' discussion they gave it up.

Pearlash and charcoal in a tube of porcelain ignited, make pyrophilus, or impure sodium. Charcoal and potassium combined, burn in air, and is brilliant in oxygen; in water it is recomposed.

Pyrophilus, which was discovered 140 years ago, might have led to the search for potassium.—*Exper.* Calcine alum and sugar in a bottle to redness, and when the blue flame ceases, it is made. This takes fire on exposure to air: potash and sulphur, calcined together in the same way, will also burn on exposure to the air.

The component parts of alum are potash, alumine, and sulphuric acid.

No pyrophilus can be made without alkali in some form.

Potash and oxide of tellurium combine by a spirit, lamp-heat. Potassium in a retort, exhausted, and then affixed to a bottle of carbonic acid gas, decomposes the gas; the charcoal is separated from the acid, and coats the side of the retort.

Potash contains 16 per cent. of water.

Soda contains water and pure alkali.

Oxide of arsenic becomes an acid in water.

Potassium and mercury, with some heat, form an amalgam, which, being poured out, is, when cool, quite hard, and appears in solid crystals. In water it revives in the form of mercury and potash.

Alkali, in a platina cup, in a furnace with a strong blast, burns in flame, on the arsenical acid being poured in; and, holding a glass over it, water is caught in it, for the arsenical acid decomposes the water from the potash.

Boracic acid on red-hot soda produces water in the same manner.

Sodium is made in a very small quantity by the charcoal method; but by using two parts of potassium, one of sodium is easily made.—*Exper.* Potassium decomposes common salt, and the result is sodium; for the gas does not hold the metal in solution, but the gas of potassium holds the hydrogen, and would burn as inflammable air.

Another French theory was, that potassium is a compound of hydrogen and potash.—*Exper.* Burn potassium in oxymuriatic gas. If it was a compound, water must be disengaged: but this is not the case; hence, it is *simple*. It may be asked, Why is potassium negative, if it combines with oxygen?

Being slowly burned in air, it is oxygenized, and will then give its superfluous oxygen to zinc, or other superior attraction of oxygen, and it becomes potash.

The hyper-oxide of potassium and sodium are of an orange colour.

Silex and alumine metals give a hardness to metallic alloys; and hence they may be of use to the arts.

Cast-iron is made malleable by charcoal; and this process being examined, it appears to take from the cast-iron something equivalent to the metal of silex.

Metal ore is an improper name for the new metals. Potassium, the lightest, is no lighter, compared to tin, than tin is to platina.

Mercury and copper, with potassium, make an illustrious brass.

Volcanoes and earthquakes have been explained by sulphur and iron. But if this was true, lava should be sulphate of iron, which is not the case; for lava, and other volcanic productions, are silex and other earths. It is therefore a synthesis, that the state of these in the earth was silex metals, or metals of earth; and, when they take fire, become agitated and hot, pouring out their great fluid streams; cooling in that form exactly as the new metals do.

It is calculated that the density of the earth is greater than if it was all earth and stone; and the proportion agrees with the supposition that the interior of the globe is metal of earth.—*Exper.* Potassium, in pipe-clay, does not ignite until wet, and it then bursts out like a volcano.

So of meteoric stones. Professor Davy thinks there are earthy metallic comets, which, coming into moist air, break off flakes ignited as fire-balls, and when cool are vitreous stones.—*Exper.* Hurl a wet piece of potassium through the room, it throws off vitreous pieces.

QUESTIONS ANSWERED RELATIVE TO THE MYTHOLOGICAL PERSUASION OF THE CANDIANS, IN THE ISLAND OF CEYLON.

THE Dutch paper, of which the following is a translation, is one of the documents relative to the doctrines of the Budhu religion, as professed at Ceylon, which is in the extensive and valuable collection of papers explanatory of the history and the people of that important island, in the possession of Sir A. Johnston, late chief-justice, and president of his Majesty's council on Ceylon; and, at our request, is published with his permission.

Many important advantages have been derived by the British government from the manner in which the right of sitting upon juries, and that of being tried by juries of their own caste, have been introduced. The first time it was ever done in India was amongst the natives of Ceylon, of every

caste and of every religious persuasion, by Sir A. Johnston, when chief justice, and president of his Majesty's council on that island.

Amongst other advantages, one of the most important is, the facility it affords the members of the government, and particularly the judges of the supreme court, of obtaining, from the native jurymen themselves, the most valuable and the most authentic information relative to the history, religion, manners, and customs of the people of the country.

According to a rule made by Sir Alexander Johnston, all the jurymen, who are for the most part men of the greatest intelligence, and of the highest influence in each of the provinces of Ceylon, were required, at every session held in each province, publicly to lay before Sir Alexander Johnston, in the presence, and subject to the correction, of all the people of the province, assembled in the court, such authentic information relative to the religion, morals, and prejudices of the people, as might enable him thoroughly to comprehend the character of the inhabitants, and the principles which influenced their conduct.

On one of these occasions, upon Sir Alexander inquiring into the state of the doctrines of the Buddha religion as they prevailed amongst the followers of Buddha on Ceylon, who amount to about half a million of people, some very intelligent jurymen publicly gave him the Dutch original, of which the following is a translation, as containing, according to their knowledge and observation, a very correct view of the principles of the Buddha religion, as they prevail amongst the common people of Ceylon.

This paper is an account, in Question and Answer, of an inquiry made at the time of the Dutch government in Ceylon, by a Dutch clergyman, from some of the most eminent Buddha priests on the island, relative to the doctrines which prevailed amongst those natives who professed that religion.

Query. Do the learned acknowledge a Most High God, Supreme Being, and how do they describe the same?

Answer. No; at least, one cannot draw that inference from their writings: they acknowledge one Being, who is the first and chief of all gods, and they say that he, as well as his servants, have no flesh nor bone, but, however, has shining skin, teeth in the mouth, and hair on the head, and body, which are not to be felt, but are merely

appearances: so that one must infer they are spirits, or immaterial beings, although it is not expressly said so by the learned in their writings.

Boodoo, who is described to have been a human being, was more equal to the chief god, in knowledge, as well as other qualities, having even had the power of being present every where. He was also in brightness and lustre much more magnificent, and notwithstanding he was a human being, he could alter his figure, so as to make himself excel Mahabrahmea in height and size.

It is further said, that Boodoo, after his death, in the glory-hall, a place higher and more excellent than the hereafter to be mentioned twenty-sixth heaven, was born again, and is living there always in joy, magnificence and immortality, without being born again in the world; and that his doctrine, which is maintained in full lustre till now, according to his prophecy, will last five thousand years after his death, so that the same will continue still two thousand six hundred and seventy-nine years; as the Singalese, according to their chronology, write at present, two thousand three hundred and twenty-one years after the death of Gauteme Boodoo. So many years are already elapsed upon the prophesied number of five thousand.

A long time after the expiration of all those ages, another Boodoo, called Maittrie, is to be born.

The direction of the said chief god shall terminate after an unutterable number of ages, when the world will perish, and another will be in his place. Afterwards he will ascend by degrees into seventeen heavens more, which are extended above the nine heavens, until he at last obtains the properties of Boodoo.

The Singalese take for granted, that the world did terminate before, more than once, and did begin again every time under the direction either of one or two, or even up to the number of five Boodoos; and although the place of a Boodoo is vacant, or none of them is to be found in the direction of the world, yet a chief god, a superior to all gods, is found always.

Q. Have the learned Singalese any notion of a ghost, or immaterial being?

A. No, in no writing of learned Singalese is it known; notwithstanding, according to the demonstration respecting the gods, one should conclude that they are ghosts.

Q. Was there any Supreme Being from all eternity?

A. No, the Singalese do not even know what eternity signifies.

Q. Did any superior Being create the inferior gods.

A. No, although the Supreme Being is denied, none of the gods has, how great soever he is, the power to create an inferior god, nor even men, but they take their origin from nature; and when men are dead, those that come in the sixth below heavens, are judged of according to their works, and are again therefrom born in the world, either as men or as irrational creatures; and this regeneration takes place so often, till they get into the ascending heavens of supreme gods; and afterwards by degrees into the others, and at last into the highest heaven: so that with regard to the blessed, the regeneration or transmigration of souls has only place with respect to those who come in the Duvelokes, and not else. But according to the public doctrine of Boodoo, not the least mention is made of souls created; and the learned speak also, of nothing else than of a breath of life in men, which they compare to a creeping worm or leech, that at first with his mouth takes hold of any thing before he lets loose his hinder part; and they consequently are of opinion, that the body does not die before the breath of life lays hold of something, and that he either has a prospect of getting into heaven, or that his termination is appointed to damnation, to suffer there for a certain time, or for ever, the pains of hell.

Q. Is any being the creator of heaven and earth, and does that being interfere still with the direction thereof?

A. All is out of nature: if there was a creator, the world would not perish, the creator would on the contrary know how to keep the same permanent.

Q. Are the said four gods of whom you speak, of the same superiority, and have they the same power? and what are their chief transactions?

A. They are independent from their chief god, being the director of the world, and the lowest heaven, where he resides together with the said four gods. These four gods being of the same superiority, and having the same power, do constantly watch over their said chief god, having the direction over the four parts of the world. So that each of them has one part under his direction.

The performances of these four gods consist herein, namely: that they and their servants guard the chief god against the attack of his enemy. The habitation of one god, who in power is as great as Tyekkerea himself, keeps his residence below the bottom of the sea, and be

the world; and they further send out their writers on or about the day of the new moon, to watch the conduct of men, and to make out a list of the good or mischief which they happen to do. Eight days after new moon, being the first quarter, they find out their bodily sons to make a similar description. Eight days afterwards, or about full moon, the said four gods go in person to make the last description; and upon a report being made in the supreme council of Tzekkerea, consisting of him as president, and thirty-two inferior gods, who, however, are higher in rank than the aforesaid four gods, and other inferior gods more, of their transactions; the supreme council rejoice when the number of virtuous men in the world exceed that of the dishonest men; but in the contrary case, the council is sorry in the highest degree.

Q. How many inferior gods are there besides those four?

A. The number of gods and their servants is unutterable, but as far as they according to the published doctrine of Boodoo, are known by names, the number of them amounts to one hundred and twenty thousand five hundred and thirty-five.

Q. Are not these inferior gods much the same as our angels, who execute the will of the Supreme Being, or of the four supreme gods.

A. Neither the superior nor the inferior gods are angels, but their servants are angels, and they therefore were called heretofore Koembandea. These angels, as well as inferior gods, are obliged to obey and execute the commands of their superior.

Q. It appears from the Singalese book, that there were more Boodoos than those which were on Ceylon?

A. This question is explained hereafter, and it is merely mentioned herein that the names of the Boodoo signify as much as *Omniscience, a saint above all saints*, and even above the chief God; that the Boodoo, properly speaking, is no god, but is considered as born like a human being, who, in process of time, on account of his excellent and salutary virtues and properties, did come to the state of Boodoo; yet not that he got this name from a supreme power, but he took the same from his own sovereign will.

Q. Is Boodoo descended from gods or from men?

A. He was god before his birth, as man; and had the direction over other gods in the heaven; and he was afterwards, at the request of all the gods, born as a human being, from a princess, and his father was the king, called Soëddoodene

Raja.* The manner of his birth, or how his mother had brought him forth, was not different from another woman; so that the system of some, that he should have been born from the left side, is false.

Q. Is he not to be considered as one sent from heaven to publish to men the way to salvation?

A. No; but in the fulness of times, according to the prediction of a number of ages before, and at the request of the said gods, he, through his own power and free will, became man, for the salvation of all those who submit to his published doctrine.—(This passage deserves serious attention.—Editor.)

Q. How many such Boodoos were there?

A. As many as appear in the Singalese writings are in the present age; namely, before this world was created there were twenty-two Boodoos in the ten times that the world did terminate and commence again; besides those ten times, the world did formerly perish many times, and in proportion thereto there were so many Boodoos; but they were not mentioned in the writings, but for the direction of this world, till the same after an unutterable number of ages shall have perished. Five Boodoos are limited, whereof the four past were already, or the fifth or the last is still expected, who, they say, is in heaven, and shall be born from a Bramin woman.

Q. Where do the Boodoos remain after they leave the world?

A. They are born again in the body of the glory-hall.

Q. What God is that which is worshipped at Katteregam?

A. He is one of the gods upon earth; his place of residence is near a rock, situate between the bottom of the sea and the underground world. He has six heads and twelve hands, whereof the ten last were made use of for the purpose of wielding ten warlike weapons.

Q. What deeds has he performed?

A. When Gauteme Boodoo was at Katteregam in his pagoda, for a few minutes, Kande Koemare, who was on guard upon the offering-tree, Boodoo called Bogoha, or commonly called Devil's tree, made a bow for Gauteme, and got immediately from him the power to cure the sick in general, especially those who are of king's blood, to do wonders, to do good to irrational animals, and to assist men in distress;

* This looks like a corruption of the incarnation of Jesus, and also of his divinity.

with a direction, however, that men should respect, but not worship him as one of the powerful inferior gods. But the divine respect shewn to him by human beings of the persuasion of Boodoo, became a custom, and was propagated, and the offering-house erected in his honour at Kattergamme, is considered as more sacred than the temple built in Candia in the residence town of the king for the use of him and his subjects.

Q. How is he served and worshipped in the temple?

A. The first day of new moon of the month of July, is the day fixed to begin with the ceremonies of offering. But if, according to the prediction of the astronomers, that day is not prosperous, then it is put off till the day of new moon of the following month of August, when the people assemble, consisting of a great number, namely, Singalese, and other inhabitants of the island, as well as Gentives, Bramins, Pattanies, and Maurs, who in great number come from the coasts of Madura and Coromandel, together with a great concourse of people for the purpose of attending at that ceremony. On the same day the worshipping begins, attended with many costly ceremonies.

Q. What do the Candiens believe of devils?

A. They believe that there are devils in the world, and that, according to the doctrine of Boodoo, they may not honour them.

Q. What is the origin of devils? did the Supreme Being create them, or were they from eternity; or are they fallen gods or angels?

A. They say that devils, when nature produced sun, moon, and stars, were human beings, and, on account of their horrible sins, did fall from a state of felicity; but their having been gods or fallen angels, or their having been created, or having existed from eternity, is finally denied; and they say further, that devils, who commit greater sins than those already committed by them, are condemned to greater damnation, and that even the damned men are reckoned by them amongst the devils: and that on the contrary, the devils, who die and are born again as men, and commit no more sin, can come to the state of felicity; and consequently, that angels are found superior or inferior in rank, in proportion to the sins committed by, but not imputed to them.

Q. What are their performances?

A. The devils obey their head, make war against the enemy of Tzekkerea, and eat

the flesh of people who die. According to the doctrine of Boodoo, they are entitled to no honours, as being enemies of the human race; yet the Singalese shew them some homage, and do them some services, because they fear that devils have the power to visit human beings with sickness.—Hence it is, that in case of sickness they conjure the devils, shew them honours, and make them offerings of money, as well as of boiled and unboiled meat. They also cause the throat, arms, legs, and bodies of the sick, to be closely tied by the conjurors with neeklaces or threads dyed yellow with saffron water.

Q. What do the Candiens believe further of devils?

A. According to the doctrine of Boodoo, they may believe nothing, but that they are enemies of the human race.

Q. In what language is the sacred book written?

A. In the renowned Palia language, or the Magedige language, in which Boodoo has preached and published his doctrine.

Q. Is that book to be procured here?

A. Yes, in Candia it is to be got complete, but at Adam's Hill it is not complete.

Q. Is it not the same book which the Bramins have?

A. No, the book of the Bramins is a description of secular erudition; such books are known to be more than one.

Q. May every one read the law-book, or bible?

A. No, only the learned, who can understand when they read it, have liberty thereto.

Q. When was the world or universe created, or, according to the Singalese system, produced by nature?

A. To state this perfectly, one should especially know how long the direction of the world was vacant after the aforesaid four Boodoos have left the world; but this is not possible for want of the eight chronicles, and the complete Singalese bible, which is to be found in Candia.

Q. In what manner has nature produced the world?

A. The worlds which were before the present, namely, the earth, and the sea, with every thing which they contained, as well as the sun, moon, and stars, which are supposed to have their course in the lowest heaven; together with the fourteen below heavens and their inhabitants, namely, the inferior gods, who expected to get into the triumphing heavens, all perished through wind, fire, and water, with the exception of

the hell, which is concealed under the abyss of the earth. How the present world in its stead, through a wonderful operation of nature, took a beginning, the following is related.

In the first place, every thing that stood on earth, the earth itself, the hills, the seas, the heavens, and the stars, were destroyed through a violent motion, and working of the wind, and hereupon seven pillars of fire descended from above, whereby every thing was burned into ashes; and that the space which contained the former earth, as well as the burned fourteen below heavens, as far as the heaven Soebhekiemeze, were overflowed by a deluge, or, to express it with the proper words of the Singalese, were filled up with the general ruin of the world.

A long while after this revolution, or rather destruction, the gods who were in the aforesaid heaven got knowledge thereof for the first time, when they saw the flowers, which we call water-roses, and appear above the surface of the water, which was risen up to that heaven, and which was a certain proof that there was already a new earth, from which the flowers proceeded, and that the appointed time of those gods to remain in the said heaven having been expired, they were to descend, in order to take their abode in the new earth. They therefore sat in great number upon the aforesaid flowers; and afterwards, when the water sunk down, descended in that world whereof the foundations were but then newly laid. The hills, rocks, seas, rivers, and all sorts of animals, were then forthcoming, and they inhabited the same with such great satisfaction, that they could exist without bodily maintenance, and even without the light of the sun, moon, and stars, as they had such lustre from themselves, that the whole earth could be lighted thereby. But those gods were afterwards carried away so far by pride and pleasure, that they grew wicked, and not only became human beings of both sexes, but also having lost the lustres of their glory, were obliged to spend their days in great darkness, with much fear and anxiety, till a new sun, moon, and stars, should be brought forth by nature. And as they, by this fall, on account of their sins, could not afterwards miss their bodily maintenance any longer; they supported themselves with the clay of earth, and used it as food; and as they, on account of its good taste, and from a sinful desire, had made a great collection thereof, it was rendered tasteless, to punish them. Afterwards a sort of shrub served them for food, of which also they could not long

make any use for that purpose on the same account.

After this they had recourse to a sort of kam permoelye, commonly called devil's bread, or paddestoelen; to which they having conceived a great aversion, were maintained with a sort of nourishing grains; but as, in using the same, they committed greater sin through excess, they were at last compelled to take the plough in hand, and to earn their bread by their own zeal and labour, and to propagate the human race.

Q. Have the Singalese any idea of the fall of men, and of the first sin?

A. Not of the fall of men, but of the origin of the first sin, with respect to the wicked inferior gods having fallen, and become men.

Q. As the Supreme God is perfectly good, from whence comes evil or sin in the world?

A. The origin of sin is attributed to the mischievous and corrupted temper of men.

Q. Is the devil, or any other powerful spirit, the cause of sin, and did the wicked spirit seduce men to sin?

A. In no wise.

Q. Wherein consist the chief points of the persuasion of Boodoo? Have they a moral law, like our ten commandments? If so, tell first how many commandments do they contain: secondly, what they are called: and thirdly, who gave those commandments, and at what place?

A. The chief points of the persuasion of Boodoo are, according to his moral law, threefold, consisting of thoughts, words, and works; and in order that he may, in a manner pleasant to himself, impart those three qualities to his fellow-believers, he recommended to them the strict observance of the ten commandments, in these and similar words: namely,

1. Do never give to truth the name of untruth, and even do never suspect them.
2. Do not desire the goods of your fellow-creatures, nor long for them.
3. Do never wish the death of your enemies.
4. Avoid all lies.
5. Do not betray the words of others.
6. Avoid all injurious and filthy words.
7. Hate all idle conversation, which may tend to the ruin of yourself and your fellow-creatures.
8. Commit no murder.
9. Do not steal.
10. Commit no fornication nor adultery.

Of those ten commandments, the three former are founded upon the first chief quality, namely, the thoughts; the four following upon the words; and the three

latter upon the works; all included in the name of a moral law, given by the joint Boodoos in their times, and at various places.

Q. Is there, after this life, any other which men can expect, and is there in that other life, any reward for the good which men did in this life, and any punishment for evil? If so, what reward and what punishment?

A. Undoubtedly there is a life after this for the virtuous, to be expected, and also a reward for his good deeds; but that reward he does not enjoy, unless he dies first several times; and he must appear as many times in the six dieuevelokes, to be again born in the world, till he at last, having enjoyed in the eleven below brachmelookes, a foretaste of felicity, gets into the five triumphing heavens, where the transmigration takes place no more; and there he enjoys in full lustre all desirable happiness.

Bad men, on the contrary, after their death, are born in hell as irrational animals; and if any one did any good in his lifetime, he is released after a long period from their hellish banishment; and is born again in the world as man, and he has even hopes to come to the state of felicity, if he avoids evil and does good.

Q. What and where is the paradise? what and where is the hell? what do they believe thereof?

A. Paradise is the proper name thereof, but where it is situated, the Singalese do not know; they call it a place secure from all sin, full of joy, felicity, and satisfaction; it signifies a glory-hall of deceased bodies, and is, according to the testimony of Gauteme Boodoo, situate upon the top of the highest of the twenty-sixth heaven, which is magnificently adorned with gold, silver, precious stones, and pearls. On the contrary, hell is supposed to be concealed under the abyss of the earth, and to be under the bellish water, where winds blow much stronger than ever a hurricane can upon earth.

The learned say, according to the testimony of Boodoo, that there are eight large hells, exclusive of one hundred and twenty-eight small apartments more, whereof there are sixteen. Each of the large hells has four doors or outlets; and there are in each of the small apartments, or small hells, some peculiarities. All these buildings are square, formed of pure iron, the walls being thirty-six miles thick each, and the ground and roof are also of the same solidity and extent. The punishments inflicted on the damned are various, but in the last mentioned hell it is the greatest and the most

dreadful, according to the deserts of the wicked. Their punishments are inflicted with tools or instruments, thereto appointed: namely, bills, sledges, bone-breakers, hammers, pincers, spits, &c. their skin is pulled off from head to foot, and melting lead is poured in the throat.

Q. Shall there be a last judgment, and resurrection of the body?

A. No, but a judgment following immediately after death is acknowledged, which is pronounced by one of the inferior gods of the below heaven. This is to be the portion of men who did in the world both good and evil, and who may still entertain hopes to come to felicity. The wicked, on the contrary, go directly to hell unheard, and even without approaching the tribunal.

Q. What must man do to get salvation?

A. Direct his thoughts, words, and works, according to the published doctrine of Boodoo, and observe the same constantly, according to his law.

Q. Have the Singalese a peculiar divine prayer, like as we have the Lord's prayer, if so, did Boodoo prescribe it to them, or who; and how does it sound?

A. No, they have no peculiar prayer, but several other prayers made according to the circumstance of the occasion, namely—when, and upon what subject, the prayers are to be said, as well by the people in public, as by each in particular in his own dwelling-place. These prayers were given by Gauteme Boodoo, by word of mouth to his fellow-believers; and, four hundred and thirty-three years after his death, were published by the king, in writing to the people in general, as first under the government of that king, the art of writing was found out.

Q. Are there fixed or stipulated times in which one ought to pray, and how many times every day?

A. Yes, three times every day always: namely, in the morning at half-past four or five, at noon, and in the evening at half-past six; but those who pray constantly, and also worship Boodoo at the time fixed, render themselves more agreeable to him.

Q. To whom do the Singalese pray?

A. To Boodoo, to his doctrine, and his apostles and disciples, with a religious reverence to his written law-book, or other relics; however, without attributing a miraculous working to the said relics.

Q. Have they in every week a fixed day separated for their religious service, like our Sunday?

A. Four days in the month: namely, the new and full moon, and the first and last quarters, are separated for their reli-

service; they then come together in their temples, but those that cannot come, perform at home their religious service; there are also many who fast on such days.

Q. What festivals have they?

A. There are no fixed festivals, but any one may appoint a feast-day, and exerting all his power, withholding himself of all evil causes, and directing to that festival his thoughts, words, and works, he may, with a serious intention, worship his saviour Boodoo, by praying and fasting.

Q. In what manner do they perform their religious service in the temples?

A. Temples are called the lodgings of the priests; but in the temple of Boodoo, they perform their religious service in the manner following:

The priests are by turns obliged to clean the temples every day with brooms, and to keep them clean, and the religious fellow-believers go three times every day: namely, in the forenoon, afternoon, and evening, even after sun-set, in order to worship there. In the forenoon from eight to eleven, dressed victuals, namely, rice, &c., and after sun-set, flowers are offered, and the altar and the images are perfumed with incense by the priests.

The victuals offered are eaten by the priests, and the servants of the temple, and the flowers offered are exchanged the following evening for other fresh ones. When the priests worship and offer, the people must remain out of the temple, but when the people do worship, one of the priests must remain within the temple, in order to give the following words of the prayer to the mouth of those who are not learned. "The help and salvation of Boodoo befall me, and thereto his doctrine, and his Rathoens assist me:" having said those words, some make vows with their thoughts, words, and works, to commit no more sin intentionally, and further to keep the five commandments; namely,

1. To kill no men nor beasts.
2. Not to steal.
3. To commit no adultery.
4. To tell no lies, and
5. To use no strong, or any other liquor.

There are again others who undertake to observe eight commandments; namely, besides the aforesaid five:

1. To eat after noon no dressed victuals, or such as have been on the fire, but to subsist themselves upon the juice of fruits, with the exception of young cocoa-nut water.
2. To attend no idle pleasure parties of dancing, playing, and singing.
3. To sleep upon no bed which is higher

than a cubit, (carpenter's measure,) from the ground: and there are some who make vows to observe two other commandments.

1. To smell no odoriferous flowers, herbs, &c., and,

2. To wear no sumptuous clothes, gold, silver, or precious stones whatever. But some make vows to observe ten millions of commandments.

Q. In what way do they perform their religious service?

A. In the temple. Drums and timbals are beaten in honour of the gods, in the morning and evening, and trumpets and horns are sounded; but in the month of July the great offering takes place, and in the month of November the temples are illuminated.

Q. Must they also do public penance for their sins; do they also know of holy water, or any other means to sanctify or purify themselves of sin, and to guard themselves against wicked spirits like the Bramins, who rub a sort of ashes upon the forehead, in order to sanctify themselves?

A. No; those outward ceremonies are by those of the persuasion of Boodoo considered as additional systems, and therefore rejected by them.

Q. Why have they such a respect for cows?

A. That the Singalese do not kill cows, or eat their flesh, is not on account of any respect which they have for those animals, but from gratitude for the many services which they render to them, and the great use which they have of the same in ploughing their fields, as well as on account of the milk, upon which they and their children subsist themselves. For these reasons, there is even a prohibition, as the Singalese learned authors say, of a certain king, against the killing of cows, and eating the flesh thereof. The good king, whose name is kept a secret, gave a general order to perform a magnificent illumination in honour of Boodoo, and to burn the lamps, not with oil, but with gey; whereupon his counsellors went to him, and told him that it was impossible to fulfil his order, unless he prohibited every one, by a mandate, the killing of cows in future. This the king immediately issued; not only because a great quantity of gey is required to light the illumination lamps, but also because the grease is useful for the food and subsistence of men; exclusive of the many services which those animals render to men in carrying all sorts of burden, as well as in ploughing and labouring their fields; and the sharpest menaces were further thrown out, that those who ate beef

should be reckoned amongst the tim-tim beaters; these being people of very low cast.

Q. May any person kill himself; and is that no sin amongst the Singalese?

A. Suicide is a more horrible crime amongst them than to deprive another of life.

Q. Do the Candians know from their books what Adam and Eve signify, or have they heard it but from the Portuguese? Was the paradise on Ceylon? Did Adam leave that footstep upon the place commonly called Adam's Peak, (or Adam's Hill)? Is the lake found upon the hill formed of the tears shed by Eve on account of her sins; are Adam and Eve represented by the images which are in the temple; and is that pagoda called Adam's Hill on that account? What images are those which are therein; and what idols are those that have the shape of women?

A. The footsteps to be seen at the place commonly called Adam's Peak, is of Gaudeme Boodoo, and the large images which are found either lying or sitting in the temple, represent in a true sense that of Boodoo alone; and by the images which are smaller the chief and inferior gods are represented; but those that have the shape of women, and are painted on the walls, represent queens, princesses, and other women of rank, of whom the learned authors speak much.

The other questions put heretofore are answered finally in the negative, upon this declaration, namely, that if there are such opinions, whence these questions could arise, they ought to be rejected; it being ungrounded according to the doctrine of Boodoo, to make one believe that the Singalese have any notion or knowledge of Adam and Eve, and that the paradise of the earth was in Ceylon.

OBSERVATIONS ON THE BUSHMEN OF THE ORANGE RIVER, CAPE OF GOOD HOPE.
BY LEWIS LESLIE, ESQ., ASSISTANT SURGEON OF THE 45TH REGIMENT.

(From the Edinburgh Philosophical Journal.)

THAT in the vicinity of Nurgariap, a military post, and along the Hornberg, purer examples of this extraordinary race are perhaps nowhere to be found; and whatever follows, as it regards only them, may differ from any account of other portions of the tribes along the African frontier.

Small in stature as the Hottentot race is, they are, in the quarter mentioned, less than any where else, seldom exceeding five feet, but of the most perfect symmetry; they are

active in their movements, but indolent in disposition; their colour is dark, but is rendered still darker by filth; their features are peculiarly forbidding, on account of the great distortion of the bones of the face; and the facial angle approaches considerably to that of the monkey.

The Bushman will seldom submit to coercion and restraint,—if he does, he becomes the Boor's most wretched menial, and perhaps is worse treated than any slave in the world. In a state of liberty, they dwell in kraals, under the authority of a chief, whose rank is among them hereditary. The number in one kraal seldom exceeds thirty—men, women, and children. Their dwellings are formed of mats, if in the plain, just large enough to creep into; but they often reside in a high and ridgy mountain, under some projecting ledge of rock, the approach to which is narrow and difficult. If attacked there, they seldom flee. They have no fear of death; and, if possessed of a more powerful weapon, might defy the attacks of the Boors, make them less frequent, and more fatal. Nothing but the privations they suffer would make any one of them submit to the cruelty of the farmers; and, living as they do on locusts, ants, and some farinaceous roots, there can be no better proof of the insufficiency of their tiny bow, and of the general inertness of their celebrated poison; yet they are themselves impressed with the conviction of its strength, and they have been able to impress their enemies with a dread of its effects, if not of its fatality. I have never been able to procure one well-authenticated relation of death produced by it in man. I have known some cases of horses and dogs dying from the insertion of the arrow into the leg; but some of them seem to die rather from the effect of violent inflammation in the limb, than from any specific power in the poison itself. In one instance of a dog, however, the animal became stupid and insensible in a few minutes, and died in twenty. Some colonists who have been wounded, assert that they are subject to periodical attacks of insanity, under certain states of atmospheric influence; but I believe this to be, like most of their tales, quite unworthy of credit.

The poison of the Bushman of the Hornberg is extracted from plants, and from plants only, so far as I have been able to learn. In that quarter, they use no mineral poison, nor the venom of snakes. Two specimens of plants used by them accompany this; the bulb is the species of *Haemanthus*; but never having seen the other plant in flower, I have been unable to learn its name. Its leaf exudes a milky ju-

and, cut up and bled, forms a tenacious extract, which is spread on the arrow, to some thickness. There is another plant which they use likewise, either alone or with the other two; which, together, forms the strongest they procure; its name is "mountain poison." Growing on the stony hills, and very rarely to be found, I have never got a specimen of it.

Their dexterity in the use of their bow is remarkable, and the distance they can shoot, with such a light arrow, is astonishing. They will throw the arrow upwards of a hundred yards, and with great correctness; but, as might be expected, it will seldom wound at such a distance; and I have known a cavalry cloak protect a soldier at twenty paces. The bow is not brought to the eye in shooting, They fix their eye upon the object, grasping the bow with the left hand, while the arrow passes through the fingers on the right side,—a mode of shooting I believe peculiar to them.

Their treatment of a wound made by a poisoned arrow is truly scientific. It is laid freely open, the poison cleaned out, and a horn applied in the manner of a cupping-glass, exhausted by suction at the small extremity. This, as far as I could learn, is the only treatment they adopt, never making use of any herb as a specific. The Boors consider gunpowder and urine as very efficient, and prescribe those in every arrow-wound, and in every case of snake-bite. Cupping would seem to be the Bushmen's favourite treatment of every complaint accompanied with pain, and so frequent do they resort to this, that by the time they are full grown they appear scars all over.

The length of time a Bushman can live without food is surprising, often living for three or four days without a mouthful; and the quantity they can devour after such abstinence is equally remarkable, one man having been known to eat an African sheep (thirty pounds) in a single night. When unable to procure food, a belt round the body is tightened as the craving increases, and they resort to the smoking of *dakka* (a species of chanvre or hemp), which produces intoxication. The narcotic effects of this plant no doubt produce much of that shrivelled appearance which is observable in all of any age. When possessing plenty of their *dakka*, they can smoke and sleep for several days and nights without eating.

A Bushman has no idea of the perpetuation of property; I might say, no notions of a prospective existence. He is wholly dependent on nature or on man: he will neither imitate the Caffre nor the Boor, will neither grow corn nor breed cattle.

The figures drawn by them on the rocks are often remarkable for the correctness of the outline; they hit the attitude of the animal, but seldom care about truth in the colouring: speaking phenologically, they have the organ of form, but not of colour. I have never seen any animal resembling the unicorn among their paintings, but such an animal is said to exist beyond the Orange River. They are fond of music and dancing, but their musical instrument is rude, and without power or variety, consisting of one string stretched upon a bow, whose vibrations are produced by the breath, with great exertion.

The Bushman's conception of a Supreme Being is, that he is an evil deity; and their notion of futurity, that there will be an eternity of darkness, in which they will live for ever, and feed on grass alone. They imagine that the sun sends rain, and when he is clouded, they hold up burning wood, in token of disapprobation. They believe that the sun and moon will disappear, to produce the darkness they anticipate.

The Bushmen's bow is made of a peculiar tree, called the Blue Bush, whose branches are almost moulded by nature to the artificial form. The sinews of the quagga yield powerful bow-strings, and the arrow is formed of a slender reed, headed with antelope's horn, and pointed with a small triangular piece of metal, which they procure from the Caffres.

DUELLING.

WE were sitting in our library lately, ruminating, among many other bitter fancies, upon a late disastrous and fatal occurrence which has given so much pain and sorrow to many in Dublin, when we chanced to cast our eye upon Lord Bacon's celebrated charge against duels. As the evil is one which arises chiefly from paying more and higher regard to the law of man's opinion, than to the law of God's will, we thought it might not be useless to bring before the public eye, the recorded sentiments of one who has been celebrated as the wisest of mankind, upon the subject. Among barbarians, the custom of single combat may have been a step in the progress towards civilization; among civilized men it is certainly a remnant or vestigium of barbarism, which even human wisdom ought to be sufficient to see the necessity of eradicating. Lord Bacon condemns it thus:

"Again, my Lords, it is a miserable effect, when young men, full of towardness and hope, such as the poets call 'aurore

fili,' sons of the morning, in whom the expectation and comfort of their friends consisteth, shall be cast away and destroyed in such a vain manner; but much more it is to be deplored, when so much noble and genteel blood should be spilt upon such follies, as, if it were adventured in the field in the service of the king and realm, were able to make the fortune of a day, and to change the fortune of a kingdom. So that your lordships see what a desperate evil this is; it troubleth peace, it defurnisheth war, it bringeth calamity upon private men, peril upon the state, and contempt upon the land.

"Touching the causes of it, the first motive, no doubt, is a false and erroneous imagination of honour and credit, and therefore the king doth most aptly and excellently call them bewitching duels; for, if we judge of it truly, it is no better than a sorcery that enchantheth the spirits of young men, that bear great minds with a false shew, 'species falsa,' and a kind of satanical illusion and apparition of honour, against religion, against law, against moral virtue, and against the precedents and examples of the best times and valiantest nations. But then the seed of this mischief being such, it is nourished by vain discourses, and green and unripe conceits, which nevertheless have so prevailed, as though a man were staid and sober minded, and a right believer, touching the vanity and unlawfulness of these duels, yet the stream of vulgar opinion is such, as it imposeth a necessity upon men of value to conform themselves, or else there is no living or looking upon men's faces; so that we have not to do in this case, so much with particular persons, as with unsound and depraved opinions, like the dominations and spirits of the air, which the Scripture speaketh of; hereunto may be added, that men have almost lost the true notion and understanding of fortitude and valour. For, fortitude distinguisheth of the grounds of quarrels, whether they be just, and not only so, but whether they be worthy, and setteth a better price upon men's lives, than to bestow them idly: nay, it is weakness and dis-esteem of a man's self, to put a man's life upon such light performances; a man's life is not to be trifled away, it is to be offered up and sacrificed to honourable services, public merits, good causes, and noble adventures. It is in expense of blood, as it is in expense of money; it is no liberality to make a profusion of money upon every vain occasion, nor any more is it fortitude to make effusion of blood, except the cause be of worth."

Mr. Joseph Hamilton, of Annandale-cottage, near Dublin, has petitioned the king to consider the expediency of abolishing the practice of duelling, in the course of which he says, "The grievous extent to which duelling is and has been practised, can only be ascertained upon a due examination of recorded cases; that your petitioner can produce four modern newspapers in which twelve fatal meetings were announced; that before Captain Sandys shot Mr. Kerman in the side, he had already killed or wounded thirteen adversaries in as many combats; that Major S—— challenged eight officers, and wounded four of them, upon a single day; and that George Robert Fitzgerald was introduced to the king of France, as an Irishman who had fought six-and-twenty fatal duels." He states too, "that an officer who collected the reports of one hundred and seventy-two cases, found sixty-three individuals were killed, and ninety-six were wounded; and that your petitioner has collected several thousand cases, in which the disastrous terminations bear an adequate proportion."

In the following lines, Cowper thus reprehends this brutal practice:—

"'Tis hard indeed if nothing will defend
Mankind from quarrels, but their fatal end.
Perhaps, at least, close scrutiny may show
The practice dastardly, and mean, and low,
That men engage in it compelled by force,
And fear, not courage, is its proper source;
The fear of tyrant custom, and the fear
Lest fools should censure us, and fools should sneer:
At least, to trample on our Maker's laws,
And hazard life, for any, or no cause,
To rush into a fixed, eternal state,
Out of the very flames of rage and hate,
Or send another shivering to the bar,
With all the guilt of such unnatural war,
Whatever use may urge, or honour plead,
On reason's verdict 'tis a madman's deed."

CHARACTER OF MAGNA CHARTA.

It is observable that the language of this Great Charter is simple, brief, general without being abstract, and expressed in terms of authority, not of argument, yet commonly so reasonable as to carry with it the intrinsic evidence of its own fitness. It was understood by the simplest of the unlettered age for whom it was intended. It was remembered by them; and though they did not perceive the extensive consequences which might be derived from it, their feelings were, however unconsciously, exalted by its generality and grandeur.

It was a peculiar advantage that the consequences of its principles were, if we may so speak, only discovered gradually and slowly. It gave out on each occasion only as much of the spirit of liberty and reformation as the circumstances of succeeding generations required, and as their chara-

would safely bear. For almost five centuries it was appealed to as the decisive authority on behalf of the people, though commonly so far only as the necessities of each case demanded. Its effect in these contests was not altogether unlike the grand process by which nature employs snows and frosts to cover her delicate germs, and to hinder them from rising above the earth till the atmosphere has acquired the mild and equal temperature which insures them against blights. On the English nation, undoubtedly, the Charter has contributed to bestow the union of establishment with improvement. To all mankind it set the first example of the progress of a great people for centuries, in blending their tumultuary democracy and haughty nobility with a fluctuating and vaguely limited monarchy, so as at length to form from these discordant materials the only form of free government which experience had shown to be reconcilable with widely-extended dominions.

Whoever, in any future age, or unborn nation, may admire the felicity of the expedient which converted the power of taxation into the shield of liberty, by which discretionary and secret imprisonment was rendered impracticable, and portions of the people were trained to exercise a larger share of judicial power than was ever allotted to them in any other civilized state, in such a manner as to secure, instead of endangering, public tranquillity;—whoever exults at the spectacle of enlightened and independent assemblies, who, under the eye of a well-informed nation, discuss and determine the laws and policy likely to make communities great and happy;—whoever is capable of comprehending all the effects of such institutions, with all their possible improvements, upon the mind and genius of a people, is sacredly bound to speak with reverential gratitude of the authors of the Great Charter. To have produced it, to have preserved it, to have matured it, constitute the immortal claim of England on the esteem of mankind. Her Bacons and Shakspeares, her Miltons and Newtons, with all the truth which they have revealed, and all the generous virtue which they have inspired, are of inferior value when compared with the subjection of men and their rulers to the principles of justice; if, indeed, it be not more true that these mighty spirits could not have been formed except under equal laws, nor roused to full activity without the influence of that spirit which the Great Charter breathed over their forefathers.—*Lardner's Cyclopadia*, vol. viii.

POETRY.

TIME.

Hast thou ne'er heard of *Time's* omnipotence;
For, or against, what wonders he can do!
A moment, and the world's blown up, to *thee*;
The sun is darkness, and the stars are dust.

Young.

METHINKS on yonder ivy tower,
I hear the deep-ton'd bell;
Old Time has pass'd the midnight hour,
And bid the year farewell.

I stand as bifaced Janus stood,
When Rome was in her prime;
And in a melancholy mood,
Behold the flight of Time.

Ah! where is now that golden age,
When Time was in the bud?
Or that, whose rapine, lust, and rage
Were blanched in a flood.

Ah! where is David's, royal line?
And Levi's priestly seers?
And Salem's fane and golden shrines?
Lost in the tide of years!

Gone is the patriarchal age!
And the prophetic too;
And gone the seer, and gone the sage,
Like morning's early dew.

I view the wreck of nations past,
The column, fane, and tower;
Of empires in oblivion cast,
By Time's almighty power.

For nations flourish and decline,
As age succeeds to age;
The royal, the plebeian line,
Are hurried from life's stage.

Egypt, Assyria, Greece, and Rome,
By turns the earth controll'd;
But Time has swept them to the tomb,
And ages o'er them roll'd.

Marts, where the wealth of nations flow'd,
The princely merchants' pride,
And ports, where splendid galleys rode,
Are desolate and void.

Their zenith was a summer day,
Their bloom a flower brief;
They were—and quickly pass'd away
Like an autumnal leaf.

Ah! where is Sparta, where is Troy?
And where Achilles now?
And where that Macedonian boy
Who made the Persian bow?

And where the armies cas'd in gold,
By kingly captains led?
Where?—Mingled with the common mould,
And writ among the dead.

Time is the drama, earth the stage,
Where man the hero hops;
Each act is a succeeding age,
And death the curtain drops.

The shifting scene before my eyes
In vivid tints appears;
This nation wanes, while others rise,
Then sink in following years.

Priest, hero, druid, poet, sage,
Who ruled, bled, or writ,
The stars of many a former age,
Before my vision flit.

And cities too, with columns high,
And marble temples gay;
Where sculpture did with painting vie;
But where, alas, are they?

Babel, Persepolis, and Tyre,
Like dreams have past away;
And Thebes, where Pindar strung the lyre
Has mould'erd to decay.

And Ecbatana's seven walls ;
And Tadmor's, lie in dust ;
And Royal Susa's bowers and halls,
The Persian monarch's trust.

Time with his tarnish wore them old,
Like a moth-fretted robe ;
Or rushing ages swept and roll'd
Their glory from the globe !

The cedar, marble, iron, brass,
That form'd each lofty dome,
Exhibit now a shapeless mass,
The loathsome reptiles' home.

Time leaves a rust on all below,
That wears it to the core ;
A thousand wrecks his rapids show,
And ask a thousand more.

My Country ! but I would not ring
A note of sad despair ;
Or say, that future bards may sing,
That England's glories were !

Yet Time has ting'd thy locks with grey,
Thy youthful bloom is past ;
And antiquarians sigh and say,
Thou art not what thou wast !

Yon abbey walls, yon ancient cross,
Yon ivy-mantled tower,
Yon castle keep, yon Roman fosse,
Are trophies of his power.

And should the hand a " Tekel " write,
That lays the proudest low ;
Thy bloom shall wither in a blight,
And melt away like snow.

Then ne'er in fleets and armies boast,
Their prowess is in vain ;
'Tis prayer must bulwark round thy coast,
And holiness sustain.

Thy sure palladium is faith ;
Thy talisman is prayer ;
Thy amulet a hallow'd wreath
Of self-distrusting care.

Around thy glory be the fence
Of providence sublime ;
And thou shalt flourish ages hence,
Despite of father Time.

Yes, if thy senates truth inspire,
Thy kings be just and wise ;
Coeval with the wandering fire
That lights the bright blue skies !

Keighley. JESUA MARSDEN.

REVIEW.—*Narrative of Discovery and Adventure in Africa, from the Earliest Ages to the Present Time: with Illustrations of the Geology, Mineralogy, and Zoology.* By Professor Jameson, James Wilson, and Hugh Murray, Esqs. 12mo. pp. 500. Simpkin and Marshall. London. 1830.

To extract the substance of voluminous publications, and compress it into an essence, is an arduous undertaking, in which but few adventurers are happily successful. Every one, however, is ready to admit, that such compressions are in many cases desirable, but we learn from experience, that wishes are always more easily formed than gratified.

Among the fortunate competitors for fame in this field of difficult rivalry, professor Jameson and Co., in the work before us, have a claim to pre-eminent regard.

From the voyages, dangerous adventures, and hardly-earned information of numerous travellers, they have produced a volume of great utility, entertainment, and interest ; having condensed within a narrow compass nearly all that is important in the numerous works which they have consulted.

Commencing with a general view of the natural features of Africa, and noticing the knowledge of the ancients respecting this vast continent, they proceed to the settlements of the Arabs, and thence descend to the early discoveries of the Portuguese, the English, and the French. From these general views they follow the discoveries of about thirty adventurers, into these burning, barren, and dreary regions ; extracting from their publications, the interesting materials from which their own volume derives its importance and value. Of their style and manner, and of the nature of this volume, the reader will be able to form a tolerable estimate from the following paragraphs.

Having made some cursory observations on the vegetable productions of the fertile regions, and traced them to the margins of the desert, where silence, sterility, and solitude hold undisturbed dominion, they thus characterize the animal tribes.

" The animal world in Africa changes equally its nature as it passes from one to another of these opposite regions. In those plains which are inundated by the great rivers, it multiplies at an extraordinary rate, and often assumes huge and repulsive forms. Throughout all this continent the wild tribes exist in large and formidable numbers, and there is scarcely a tract which they do not either hold in full possession, or fiercely dispute with man. Even the most densely peopled countries border on wide forests and wastes, whose savage tenants find their prey occasionally in man himself, as well as in the domestic animals which surround him ; and when the scent of human slaughter is wafted on the breeze, bands of hungry monsters hasten from every side to the feast of blood.

" The lion, that king of the desert, that mightiest among the tribes which have the wilderness for their abode, abounds in Africa, and causes all her forests to re-echo his midnight roar. Yet both his courage and fierceness have, it is said, been overrated ; and the man who can undauntedly face him, or evade his first dreadful spring, rarely falls his victim. Wider ravages are committed by the hyena, not the strongest, but the most ferocious and untameable of all the beasts of prey. These creatures, by moving in numerous bands, achieve what is beyond the single strength of the greater animals ; they burst with mighty inroad into the cities, and have even carried by storm fortified enclosures. The elephant roams in vast herds through the densely wooded tracts of the interior, disputing with the lion the rank of king of the lower creation ; matchless in bulk and strength, yet tranquil, majestic, peaceful, led in troops under the guidance of the most ancient of the number, having a social, and almost moral existence. Instead of the tiger, Africa has the leopard and the panther, belonging, however, only to certain of its districts.

" In the large and broad rivers of Africa, and through the immense forests which overshadow them, a race of amphibious animals of monstrous

form and size display their unwieldy figures. The rhinoceros, though not strictly amphibious, slowly traverses marshes and swampy grounds, and almost equals the elephant in strength and defensive powers, but wants his stature, his dignity, and his wisdom. The single or double horn with which he defends himself, is an article of commerce in the East, though not valued in Europe. A still huger shape is that of the hippopotamus, or river horse, fitted alike to stalk on land, or march along the bottom of the waters, or to swim on their surface. He is slow, ponderous, and gentle; yet when annoyed, either by design or accident, his wrath is terrible; he rushes up from his watery retreat, and by merely striking with his enormous tusks, can overset or sink a loaded canoe. But the most dreaded of all the inhabitants of the African rivers is the crocodile, the largest and fiercest of the lizard tribe. He lies like a log upon the waters, watching for his prey, attacking men, and even the strongest animals, which, however, engage with him in obstinate and deadly encounters.

"We have not yet done with all the monstrous and prodigious forms which Africa generates. She swarms with the serpent brood, which spread terror, some by their deadly poison, others by their mere bulk and strength. In this last respect, the African serpents have struck the world with amazement; ancient history records that whole provinces were over-run by them; and that one, after disputing the passage of a river with the Roman army, was destroyed only by the battering engine."—p. 7.

Of the orang-outang, the account given is too singular to be omitted. This animal, which, in form and action, in many particulars resembles the human species, Mr. Wilson thus describes.

"Two species of African orang-outang seem to have been described by the earlier writers. These were probably the young and the old of the same species seen apart at different times, for later researches do not lead to the belief of their being more than one.

"The greatest of these monsters," says Battell, "is called *pongo* in their language; and the less is called *engeco*. This pongo is exactly proportioned like a man; but he is more like a giant in stature; for he is very tall, and hath a man's face, hollow-eyed, with long hair upon his brows. His face and ears are without hair, and his hands also. His body is full of hair, but not very thick, and it is of a dunnish colour. He differeth not from man but in his legs, for they have no calf. He goeth always upon his legs, and carrieth his hands clasped on the nape of his neck, when he goeth upon the ground. They sleep in trees, and build shelter from the rain. They feed upon the fruit that they find in the woods, and upon nuts; for they eat no kind of flesh. They cannot speak, and appear to have no more understanding than a beast. The people of this country, when they travel in the woods, make fires where they sleep in the night, and in the morning when they are gone, the pongos will come and sit by the fire till it goeth out; for they have no understanding to lay the wood together, or any means to light it. They go many together, and often kill the negroes that travel in the woods. Many times they fall upon the elephants which come to feed where they may be, and so beat them with their clubbed fists, and with pieces of wood, that they will run roaring away from them. Those pongos are seldom or never taken alive, because they are so strong, that ten men cannot hold one of them; but yet they take many of their young ones with poisoned arrows. The young pongo hangeth on his mother's belly, with his hands fast clasped about her; so that when any of the country people kill any of the females, they take the one which hangeth fast upon its mother, and being thus domesticated and trained up from their infant state, become exceed-

ingly familiar and tame, and are found useful in many employments about the house."

"Purchas informs us, on the authority of a personal conversation with Battell, that a pongo on one occasion carried off a young negro, who lived for an entire season in the society of these animals; that on his return, the negro stated that they had never injured him, but, on the contrary, were greatly delighted with his company, and that the females especially, shewed a great predilection for him, and not only brought him abundance of nuts and wild fruits, but carefully and courageously defended him from the attacks of serpents, and beasts of prey.

"With the exception of such information as has been drawn from the observance of one or two young individuals sent alive to Europe, our knowledge of this species has not increased. We have become aware of the inaccuracy and exaggeration of previous statements, but have not ourselves succeeded in filling up the picture. It is indeed singular, that when the history of animals inhabiting New Holland, or the most distant islands in the Indian ocean, are annually receiving so much new and correct illustration, the most remarkable species of the brute creation, inhabiting a comparatively neighbouring country, should have remained for about 2,000 years under the shade of an almost fabulous name, and that the wild man of the woods should express all we yet really know of the African orang-outang in the adult state."—p. 400.

To the geology of Africa Mr. Wilson has devoted an extended chapter. In another, the quadrupeds claim his exclusive attention. A third chapter delineates the characters and peculiarities of the feathered tribes. Reptiles, fishes, and insects, also hold a prominent rank in his catalogue, thus contributing their portion to the interest and value of this publication. We have not, however, either time or room for any further extracts. For additional information, the reader must have recourse to the work itself. We have perused it with much pleasure; and feel no hesitation in avowing our opinion, that for the trifling sum of five shillings, it presents to the public almost every thing of importance respecting Africa, which the most voluminous and expensive publications contain.

REVIEW.—*The Present State of Australia; a Description of the Country; its Advantages and Prospects with reference to Emigration.—Manners, Customs, and Condition of its Aboriginal Inhabitants.* By Robert Dawson, Esq., 8vo. pp. 484. Smith, Elder, and Co. London. 1830.

THE increasing importance of New South Wales, is every day attracting a considerable share of public attention. The situation, extent, and internal resources of this vast, but in a great measure unexplored territory, already display the seeds of future empire, in a state of healthy, luxuriant, and promising germination. From the period of its settlement to this time, the rapid advances which have been made in coloniza-

tion, agriculture, and commerce, furnish prognostics of its approaching greatness; and it is not improbable that an equal number of years will present New South Wales as a phenomenon to excite the astonishment of the parent country, if not of all the nations in Europe. Every work, therefore, which tends to analyze its power, to trace the progress of its enterprising spirit, and develop its general character, cannot but prove acceptable to the English reader.

The work before us contains a considerable fund of important, useful, and entertaining information. In those portions which relate to the aboriginal inhabitants, it is particularly interesting. The numerous anecdotes and incidents respecting them with which it is enlivened, serve to develop their character in a more decisive way than any formal dissertation, and dry detail can possibly afford. By these we are introduced to their manner of living, their domestic scenery, modes of warfare, habits of wandering, readiness to repel aggression, and disposition to revenge the unprovoked injuries, which, in too many instances, they have been doomed to sustain from the white invaders of their country.

The following extract will shew, that the term *savage* might be transferred from the natives to their calumniators and destroyers, without any great abuse of language.

"The natives are a mild and harmless race of savages; and where any mischief has been done by them, the cause has generally arisen, I believe, in bad treatment by their white neighbours. Short as my residence has been here, I have, perhaps, had more intercourse with these people, and more favourable opportunities of seeing what they really are, than any other person in the colony. My object has always been to conciliate them, to give them an interest in cultivating our friendship, and to afford them protection against the injuries or insults from the people on this establishment, or elsewhere within my jurisdiction. They have usually been treated in distant parts of the colony, as if they had been dogs, and shot by convict servants, at a distance from society, for the most trifling causes. There has, perhaps, been more of this done near this settlement,* and on the banks of two rivers which empty themselves into this harbour, than in any other part of the colony; and it has arisen from the speculators in timber, who formerly obtained licenses from the governor, to cut cedar and blue gum wood for exportation upon land not located.

"The natives complained to me frequently, that white fellow shot their relations and friends, and shewed me many orphans, whose parents had fallen by the hands of white men near this spot. They pointed out one white man, on his coming to beg some provisions for his party up the river Karuah, who they said had killed ten; and the wretch did not deny it, but said he would kill them whenever he could. It was well for him that he had no white man to depose to the facts, or I would have had him off to jail at once."—p. 58.

This latter circumstance throws over the white man's character, a shade much deeper than that with which the skin of the natives

is tinged. In a subsequent page, Mr. Dawson thus sums up his opinion of them.

"They are, however, one of the best natured people in the world, and would never hurt a white man, if treated with civility and kindness. I would trust myself any where with them; and with my own blacks by my side, as I call them, I should feel myself safe against any enemy I could meet with in the bush. They are excellent shots, and I have often lent them a musket to shoot kangaroos, when it has always been taken care of, and safely returned."—p. 63.

The character thus given of the untutored natives, is illustrated by numerous facts and incidents which fully warrant the author's conclusions. His intercourse with them was of three years' continuance, and his situation as chief agent to the Australian agricultural company, furnished him with the fairest opportunities of forming an accurate judgment of the people whom he describes. The result is highly favourable to their understandings, and to their notions of justice and propriety, on all the important questions in which their reputation as a people is concerned. We cannot, therefore, but infer from the varied and multiplied statements respecting them, given in this volume, that they have been both injured and calumniated by many writers, whom justice, or more correct information, should have taught a very different lesson.

Of the country at large, its natural productions, and physical capabilities, Mr. Dawson has given a general and satisfactory account. His eye and ear were always open to appearances and passing events. Hence, his narratives, descriptions, and details, are always interesting; and, on many occasions, particularly respecting the natives, more instructive than those of most other preceding writers.

To such as calculate on emigration to these distant regions, his volume affords much valuable information. The advantages and disadvantages he appears to have balanced with discriminating impartiality; and to all who are turning their attention towards embarkation, a perusal of this volume becomes indispensable.

On those portions of New South Wales which he had an opportunity of inspecting, Mr. Dawson has thrown a clear and steady light, and respecting others of which he could obtain any authentic information, the report in general is in unison with his own representations. We cannot follow him through the numerous scenes and topics which occupy thirteen chapters and an appendix, but we can say in general terms, that we have been much gratified with a perusal of what he has written. The information which it contains is both diversified and important, while the dome

* Port Stephens, about 120 miles N. of Sydney.

scenes which it unfolds, and the anecdotes with which it is enlivened, entitle it to the character of a useful and entertaining publication.

REVIEW.—*Cabinet Cyclopædia, conducted by Dr. Lardner, assisted by eminent Literary and Scientific Men. History—United States. Vol. I. 12mo. pp. 354. Longman, London, 1830.*

THIS work is now so well known, that we shall not waste either the reader's time or our own in needless recommendations. The following particulars, relative to the Indians, cannot fail to awaken general interest.—Every thing connected with their history, character, and destiny, is calculated to excite our sympathy, as the period seems fast approaching when their whole race will become extinct.

Tradition of the Indians respecting their origin.—According to the unambitious belief of the Osages, a people living on the banks of one of the lower tributaries of the Missouri, they are sprung from a snail and a beaver. The Mandans believe their ancestors once lived in a large village under ground, near a subterranean lake; that by means of a vine tree, which extended its roots to their cheerless habitation, they got a glimpse of the light; that, informed by some adventurers, who had visited the upper world, of the numerous buffaloes pasturing on the plains, and of the trees loaded with delicious fruits, the whole nation, with one consent, began to ascend the roots of the vine; but that, when about the half of them had reached the surface, a corpulent woman climbing up, broke the roots by her weight; that the earth immediately closed, and concealed for ever from those below the cheering beams of the sun. From a people who entertain such fanciful notions of their origin, no valuable information concerning their early history can be expected.

Education of Indians.—The Indians never chastise their children, especially the boys; thinking that it would damp their spirits, check their love of independence, and cool their martial ardour, which they wish above all things to encourage. "Reason," say they, "will guide our children, when they come to the use of it; and before that, their faults cannot be very great." They avoid compulsory measures, and allow the boys to act with uncontrolled freedom; but endeavour, by example, instruction, and advice, to train them to diligence and skill in hunting; to animate them with patience, courage, and fortitude in war; and to inspire them with contempt of danger, pain, and death—qualities of the highest order in the estimation of an Indian.

By gentleness and persuasion they endeavour to imbue the minds of their children with virtuous sentiments, according to their notions of virtue. The aged chiefs are zealous in this patriotic labour, and the squaws give their cordial co-operation.

Indian Resignation.—The Indians bear disease with composure and resignation; and when far advanced in life, often long for the hour of dissolution. "It is better," said an aged sachem, "to sit than to stand, to sleep than to be awake, to be dead than alive." The dying man exhorts his children to be industrious, kind to their friends, but implacable to their enemies. He rejoices in the hope of immortality. He is going to the land of spirits, that happy place where there is plenty of game and no want, where the path is smooth and the sky clear.

Polite Slaughtering of an Enemy.—At times, an Indian warrior, when about to kill and scalp a prostrate enemy, addresses him in such terms as the following:—

"My name is Cashegra: I am a famous warrior, and am going to kill you. When you reach the land of spirits, you will see the ghost of my father; tell him it was Cashegra sent you there." The uplifted tomahawk then descends upon his victim.

Indian Officers of Justice.—In some of the tribes peace is preserved, and punishment inflicted in a very summary manner, by officers appointed by the chief for that purpose. These officers are distinguished by having their bodies blackened, and by having two or three ravens' skins fixed in their girdles behind, so that the tails project horizontally. They have also a raven's skin, with the tail projecting from their forehead. These officers, of whom there are two or three in a village, and who are frequently changed, beat any person whom they find acting in a disorderly manner. Their authority is held sacred, and none dares resist them. They often attend the chief, and consider it a point of honour to execute his orders at any risk.

Indian Religious Creed.—They believe in one Great Spirit, the Creator and Governor of the world, on whom they continually depend, and from whom all their enjoyments flow. Although they have no public or social worship, yet they are grateful to the Great Spirit for past favours, thank him for present enjoyments, and implore from him future blessings: this they sometimes do with an audible voice, but more frequently in the silent aspirations of the heart. They believe in the doctrine of immortality and future retribution; but their conceptions on the subject are vague, and modified by their peculiar manners and habits.—CHAP. II.

REVIEW.—*Divines of the Church of England, with a Life of each Author, a Summary of each Discourse, Notes, &c. —By the Rev. T. S. Hughes, B. D. Bishop Sherlock, Vol. V. 8vo. pp. 380. Valpy, London. 1830.*

IN the twelfth volume of the Imperial Magazine, col. 644, the first volume of Bishop Sherlock's Works passed under our review, and elicited a tribute of approbation to which the productions of his pen are justly entitled. This volume is a continuation of the same great author's Works; but what is of more importance, it is a continuation of that vigorous spirit, of that acuteness of intellect, and of that extensive range of thought, for which the author was remarkably distinguished.

When we look back on the writings of these venerable men, we can hardly avoid exclaiming, "there were giants in the earth in those days." Through the changes which constantly take place in language, many of their expressions have a quaint appearance, and some of their phraseology is become obsolete; but the energy of thought, the beamings of intellect, and the intimate acquaintance with the sacred records, which they almost uniformly display, lead us to suspect that our modern prelates and divines have lost more in strength than they have gained in refinement.

Among the divines of former years, Bishop Sherlock's name is deservedly held in high esteem. His works have never

been forgotten by a numerous class of readers; but, becoming scarce through the lapse of time, their intrinsic excellence has been less generally known than their merit had a right to claim. In bringing them, therefore, again before the world, Mr. Valpy has enabled the religious public to avail themselves of their theological and argumentative wealth.

To the members of the Church of England, Bishop Sherlock's Works will be particularly acceptable; and, in connexion with the productions of other writers of the same class, they will form a library of genuine excellence. In this library the friends of the Establishment will find sentiments congenial with their own, stated with perspicuity, and defended with all the force that revelation and argument, on such occasions, can be expected to supply.

REVIEW.—*Divines of the Church of England, &c. The Works of Dr. Isaac Barrow, with some Account of his Life; Summary of each Discourse, Notes, &c. By the Rev. T. S. Hughes, B. D.* 8vo. 2 vols. pp. 530-504. Valpy, London, 1830.

DR. ISAAC BARROW was an ornament to the age in which he lived, as well as an honour to the country that gave him birth. He was one of the most profound scholars of his day, and distinguished himself as a mathematician as well as a divine. For copiousness of thought, and vigour of intellect, he had few equals, and perhaps no superiors. It was either his misfortune, or his glory, to live in the turbulent times of the Commonwealth and of Charles; and to feel occasionally the withering influence of political and theological faction and intolerance. But through all the variations of these tempestuous seasons, his character remaining unblemished, rendered him highly respectable in the eyes even of those who wanted either firmness or integrity to imitate his conduct. He has been represented as "charitable in a mean estate, disinterested in a flourishing one, serene and content in all fortunes, of the strictest integrity, above all artifice and disguise, always friendly and courteous."

Of this truly great and learned divine these volumes contain the sermons. Some few among them have originated in particular occasions, but the great bulk are on the plain and practical doctrines, principles, and precepts of the gospel. In every department, the strength of mind and amiable spirit of this author are always apparent; and although they make no display of learn-

ing, they bear evident marks of being the production of a learned man.

Soon after Dr. Barrow's death, his works were published in three or four folio volumes. They were well received at the time, and have since passed through several editions. The lapse of years has not impaired their excellence. Their intrinsic worth has kept them alive to the present hour; and in this new edition Mr. Valpy has rendered an essential service to the religious public, by calling them again to the notice of the present generation; and by thus reviving their untarnished fame, transmitting them to the still more distant periods of posterity. Of men like Dr. Isaac Barrow, the Establishment may justly make an honourable boast; his works bear evidence to his high deserts; and praise on such a man must be lavish indeed, in order to exceed his merits.

REVIEW.—*Illustrations of the Practical Power of Faith; in a Series of Popular Discourses on part of the Eleventh Chapter to the Hebrews. By T. Binney.* 8vo. pp. 430. Holdsworth, London, 1830.

No portion of the Sacred Volume could be better adapted to illustrate the practical power of faith, than this which the author has selected. The facts recorded are, in themselves, a bright illustration of its influence and efficacy; but ample room remains to extend the application of the principles laid down by the authority of inspiration. To this important subject Mr. Binney has turned his attention with laudable ardour, and persevering zeal. The numerous topics which his texts have suggested, he has drawn forth and unfolded, pointing out their bearings and import, and giving them an appropriate application to the various branches of his congregation.

These Discourses place the practical power of faith in a commanding attitude, without inducing a belief that supernatural agency is expected to perform miracles to gratify idle curiosity. The promises of the Gospel furnish the only legitimate ground of the believer's hope; and he who regulates his faith according to this standard, may rationally and devoutly expect the full accomplishment of all that are applicable to his condition.

This volume is neatly, and even elegantly printed; the type is clear and beautiful: nor do we recollect to have noted any typographical errors. Though not ornamented with the external decorations by which many modern publications are distinguish-

ed, the aspect of its pages will not shrink from a comparison with its more fashionable contemporaries.

REVIEW.—*The Rectory of Valehead.* By the Rev. R. W. Evans. 12mo. pp. 297. Smith, Elder, & Co. London, 1830.

IN the portrait and scenery exhibited in a plate prefixed to this volume, there is something venerable, solemn, and attractive. We gaze upon the group with pensive admiration, and anxiously wish that the book may correspond with the picture. This, however, is rather an object of our wishes than of our hopes; for, in most cases of a similar kind, we have found it necessary to make preparations for disappointment.

On the present occasion, however, all these preparations have been rendered nugatory. The work has more than realized our expectations. The solemn simplicity of the picture has found a counterpart in every chapter throughout the volume. Unassuming piety, native domestic reality, and life without hyperbole or exaggeration, meet the eye in every page, and introduce us to objects and scenery with which we either are or wish to become familiar.

To give some idea of the varied contents of this volume, perhaps the general titles of the chapters will be sufficient. These are as follows:—"The Constitution of a Christian Family.—The Family Liturgy.—The External Communion of the Family.—The First Member sent into the World.—The Annual Meeting of the Family.—A Ramble of a Member of the Family.—The First Death in the Family. The Family Code.—The Discipline of the Family.—The First Marriage in the Family.—The Garden.—The absentee.—State of the Family.—The Pensioners of the Family.—The Family Excursion.—The Servants of the Family.—The Friend of the Family.—The Library.

It will be obvious to every reader that these chapters encircle an extensive area, embracing nearly all that is of importance to man, whether surveyed as a member of civilized society, or a candidate for future happiness. The narrative is so constructed that our views are carried back through the vista of departed years, when Valehead was blessed with a rector whose parish was his family, that looked up to him as their common parent, patron, and friend. Since his days, disadvantageous changes may have taken place; but the contrast, when discovered, will only serve to place the picture delineated in this volume in a more exalted light.

It will be easy to infer, from what Valehead was, what every Valehead throughout the kingdom ought to be; and, from the effects produced in this little district by pious demeanour and affectionate conduct, to deduce an extension of similar consequences, when the causes from which they result shall be found in more general operation.

From all the circumstances, varieties, and vicissitudes through which we are called to pass in these chapters, we learn some important lessons, either of courage, forbearance, patience, long-suffering, sympathy, or tenderness; which, in the exercise, cannot fail to exalt the Christian character, and place it in an amiable light. The sentiments inculcated are always solemn, impressive, and appropriate, naturally arising from the subjects under contemplation, without being either inflamed by the fever of enthusiasm, or frozen by the apathy of morals which arise not from Christian principles.

REVIEW.—*The Pulpit.* Vol. XV. 8vo. pp. 396. Harding. London. 1830.

WE have several times taken occasion to notice this useful publication, both as it appeared in numbers and in volumes; and in every instance, our observations were highly favourable to its character. This volume is equally creditable to the conductors, with those which have preceded it. It is neatly got up, is ornamented with an excellent portrait of the Bishop of Salisbury; and in another plate, with five additional engravings, representing the countenances of eminent ministers, both in and out of the Establishment; but what is of far more importance, it contains no small portion of those momentous truths which render revelation so valuable to every pious mind.

Among its contents, the sermons occupy the most conspicuous place. These have been taken down from the lips of the ministers, and transmitted, for preservation and publicity, to the pages of this periodical. In making their choice, the conductors are not trammelled by the fetters of sect and party. The discourses of churchmen, of methodists, and of dissenters, alike find access to their columns, and through them to vast multitudes of readers, who have thus an opportunity of perusing, what, through distance and absence, they were not permitted to hear. The Pulpit is a respectable publication, every way deserving the patronage it receives.

REVIEW.—*Medicine no Mystery; being a Brief Outline of the Principles of Medical Science, &c.* By John Morrison, M. D. 12mo. pp. 165. Washbourne, London. 1830.

THIS work, though avowedly hostile to medical quackery, displays a liberal and an enlightened spirit. We are not medical proficients; but, from the publication before us, we gather enough to understand that the healing art can sustain no injury by having its principles made public, and their development exposed to popular inspection. This seems to be the ground on which Mr. Morrison takes his stand; and few, we believe, will be disposed to push him from the spot in which he has entrenched himself.

The first writer of any note, in modern days, who attempted to draw aside the veil in which medical science lay concealed, was Dr. Buchan. Since his time, many others have followed the laudable example; and, by introducing the improvements made in medical treatment, and the result of scientific research since he wrote, their publications, though less voluminous, are, in many respects, superior in value. In this character the volume now under review appears. Mr. Morrison's observations are always intelligible; and, accompanied with common sense, they rarely fail to carry conviction with them. It is a work that discriminates between health and disease—between safety and danger; but one that rather points out the causes and nature of disorders, than applies remedies and the mode of cure.

It is, however, no small portion of useful knowledge to ascertain upon what our health depends, and how, under general circumstances, it may be preserved. To these objects this volume directs our attention, and from this source it derives its principal value.

OBLITERATION OF THE INSCRIPTION ON THE MONUMENT IN LONDON.

IN the year 1666, a considerable portion of the metropolis was destroyed by fire. This calamitous event was, at the time, and through subsequent years, attributed to design, and the Papists, being then in theological disgrace, were, by almost unanimous consent, declared to be the incendiaries.

Shortly after this melancholy catastrophe, the elegant column, standing near London Bridge, was erected, to commemorate the awful disaster. It was finished in 1671, and in 1681 the following Inscription was engraven on its pedestal:—

“This pillar was set up in perpetual remembrance of the most dreadful burning of this Protestant city, begun and carried on by the treachery and malice of the Popish faction, in the beginning of September, in the year of our Lord, 1666; in order to the effecting their horrid plot for the extirpating of the Protestant religion and English liberties, and to introduce Popery and slavery.”

Whether the Papists were guilty or innocent of the crime thus imputed to them, we have no means of deciding with accuracy. At the time the fire took place, when the Monument was erected, and when the Inscription was inserted, no doubt whatever was entertained of the fact. More than half a century elapsed before any public attempt was made to disturb this general belief, although the Papists uniformly repelled the charge with the utmost indignation. At length Mr. Pope ventured, in his character of Sir Balaam, to place his residence

“Where London's column, pointing to the skies,
Like a tall bully, lifts its head, and lies.”

Nearly one hundred years have elapsed since the above couplet was written, during which period the Monument and its Inscription have remained undisturbed. But the Common Council of the City, being now much “wiser than those of yore,” have lately discovered, by the light which has beamed on Papal claims, that the Monument in London ought to partake of Irish emancipation. Under this impression, it was moved and carried, in the Court of Common Council, December 6th, 1830, “that the committee of city lands be instructed to cause to be removed from the Monument the above Inscription, and also the words—“*Sed furor Papisticus qui tam dira patravit nondum resinguitur.*” Such are the advantages of living in an age of wisdom, remote from Mahometan intolerance, and over which the Goths and Vandals of foreign countries and of departed years, have no dominion.

Among the signs of the times this determination of the Common Council of London teaches several important lessons, which the British nation would do well to learn. As an offensive stigma, the justness of which seems somewhat dubious, we have no objection that the Inscription should disappear. This is a task, however, which, in a few years more, the corrosions of time promised to accomplish, without asking the assistance of human hands.

In the debates, of which the above mutilation and erasure are to be the result, it was stated that this “was not the original

inscription, and that the court had therefore the power to alter it.' The public, however, are not informed what the original Inscription was, or why it was effaced; and another inserted in its stead, which 1830 has discovered to be false. There certainly does not appear to be sufficient evidence to support the charge, that the Papiets were guilty of the abominable arson with which they have been stigmatized, though it may at least be doubted if persons who lived at the time of the calamity, were not as competent to judge of fact and occurrence falling under their own immediate inspection, as those who live more than one hundred and fifty years after the recorded event.

In all civilized countries, monuments and inscriptions, especially those that time has rendered venerable, have been regarded as a sacred trust, and, as such, many will regret that they have not invariably been transmitted to posterity.

PROGRESS OF LIBERAL SENTIMENT.

At a Common Council held in the Guildhall, London, Dec. 10th, 1830, the Right Hon. John Key, Lord Mayor, in the chair—an act was passed of which the following is a copy:

"An act for enabling all persons born within this kingdom, and all natural-born subjects whatsoever, not professing the Christian religion, but in other respects duly qualified, to be admitted to the freedom of the City of London, upon taking the freeman's oath, according to the forms of their own religion."

The oath comprehends allegiance, the local duties of citizenship, guardianship of privileges, and loyalty in all its forms.—It would appear, from the complexion of the preceding act, that Jews, Mahometans, Hindoos, Infidels, and Atheists are now eligible to the freedom of "still increasing London."

AUTOGRAPH OF THE FRENCH EX-MINISTER POLIGNAC.

THERE are few men in Europe more notorious at this time than this ex-minister. Through his arbitrary measures, Charles X. lost the throne of France, multitudes of citizens their lives, and the whole nation experienced another revolution. The sparks which the hardness of his flint and steel elicited, have been scattered over several countries, and almost every week brings intelligence of new flames being kindled, where the ice of despotism was thought to reign in unmolested triumph.

Hurled from the pinnacle of exaltation by the indignant feelings which his tyranny generated, this enemy to the liberties of mankind, attempted to abscond, but being arrested in his career by the people whom he insulted, and endeavoured to enslave, he has lately been brought before the tribunal of his country; and, to a lenity which he never knew how to exercise, is indebted for his life. His trial has been long, but deeply interesting, having brought to light many

hidden scenes, and exposed to public inspection some of the strings, and pulleys, and springs which moved the political machine. The investigation having been just brought to a termination, the president, after recapitulating his crimes, pointed out the laws which he had violated, and assigning his reasons for the punishment about to be inflicted,—in a voice of deep emotion pronounced the following sentence:

"Condemns le Prince de Polignac to be imprisoned for life in the continental dominions of the kingdom; declares him deprived of his titles, rank, and orders; declares him civilly dead; all the other consequences of transportation remaining in force, as regulated by the articles before mentioned."

Of this prince, this despot, this man, this culprit, the following is the Autograph, the sight of which, we doubt not, will gratify our numerous readers.

CELESTIAL PHENOMENA.

THE valuable article on this subject from our esteemed correspondent, arriving very late, has not allowed us the time which its various figures would require to be set in type.

The following note, accompanying it, will regulate the reader's expectations during the ensuing months.

MR. EDITOR.—In the ensuing year's phenomena, I shall endeavour to condense as much important astronomical information in as small a compass as possible, and at the same time give my communications to your valuable columns a more scientific form. For the future, should my life be spared, I intend calculating, purposely for your Magazine, the occultations of the fixed stars by the moon, agreeably to your request some months' since, and I should feel obliged and gratified if any of your correspondents or readers, who may observe them, would have the goodness to transmit to you their observations, which I shall feel great pleasure in reducing. And for the information of individuals, who would wish to observe these interesting phenomena, I shall take an early opportunity of forwarding to you some instructions relative to the same.

W. R. B.

GLEANINGS.

Small Farms.—A society has lately been established in London, entitled "The Labourers' Friend Society." The objects of this association are, to point out the advantage arising to the community from small farms, by encouraging industry, extending cultivation, reducing the poor's rates, and diminishing pauperism. The conductors solicit information, founded on experience, which may tend to facilitate their designs. Communications, post paid, addressed to the Secretary of the Labourers' Friend Society, No. 51, Threadneedle Street, London, will meet with immediate attention. Subscribers of 5s. or upwards, annually, are entitled to a copy of the Society's papers to the amount of their subscriptions, and any additional quantity at reduced prices.

Friendly Societies.—Mr. James Wright, No. 4, Smith-street, Northampton square, London, whose work on these beneficial institutions we reviewed towards the close of 1829, has been indefatigable ever since, in detecting errors in calculation and principle, through which their great object has been in many cases totally defeated. He flatters himself that he has matured a code of rules and tables, which will secure their permanent utility, and wishes the co-operation of every friend to these establishments, to bring his plans before parliament.

Patent Invention.—Early in October last, most of the respectable inhabitants of Holywell, among whom was the worthy Vicar, had an opportunity of witnessing the first public experiment of Mr. Williams's (surgeon) invention for locking the jaws of a carriage when at full speed, and of liberating the horses. Four ponies were yoked to a beautiful four-wheeled carriage, and after they had been stimulated to their greatest speed, at a signal given, the wheel was locked and the animals liberated, leaving the driver and carriage stationary in the middle of the road. The experiment was most satisfactory, and all present seemed to participate in the pleasure the patentee must have felt at the success of his ingenuity. His next exhibition, we hear, will be in Chester.

The Common Gnat.—The transformation of the common gnat is attended with peculiar circumstances, of which it is impossible to read without being struck with astonishment at the curious and complicated machinery by which it is effected. The larva of the gnat, we need hardly say, is a tenant of the water. About eight or ten days after the larva of a gnat is

transformed into a pupa, it prepares, generally towards noon, for emerging into the air, raising itself up to the surface, so as to elevate its shoulders just above the level of the water. It is scarcely got into this position for an instant, when, by swelling the part of its body above water, the skin cracks between the two breathing tubes, and immediately the head of the gnat makes its appearance through the rent. The shoulders instantly follow, enlarging the breach so as to render the extrication of the body comparatively easy. The most important, and indeed indispensable part of the mechanism is the maintaining of its upright position so as not to get wetted, which would spoil its wings, and prevent it from flying. Its chief support is the rigidity of the envelope which it is throwing off, and which now serves it as a life-boast, till it gets its wings set at liberty and trimmed for flight. The body of the insect serves this little boat for a mast, which is raised in a manner similar to moveable masts in lighters constructed for passing under a bridge, with this difference, that the gnat raises its body in an upright direction from the first. "When the naturalist," says Reaumur, "observes how deep the prow of the tiny boat dips into the water, he becomes anxious for the fate of the little mariner, particularly if a breeze ripples the surface, for the least agitation of the air will wait it rapidly along, since its body performs the duty of a sail as well as of a mast; but, as it bears a much greater proportion to the little bark than the largest sail does to a ship, it appears in great danger of being upset; and, once laid on its side, all is over. I have sometimes seen the surface of the water covered with the bodies of gnats which had perished in this way; but for the most part all terminates favourably, and no danger is instantly over." When the gnat has extricated itself all but its tail, it first stretches out its two fore-legs, and then the middle pair, bending them down to feel for the water, upon which it is able to walk as upon dry land, the only aquatic faculty which it retains after having winged its way above the element where it spent the first ages of its existence. "It leaves," says Swammerdam, "its cast skin on the water, where it insensibly decays." Reaumur doubts whether Swammerdam ever actually saw this interesting transformation. We have seen it twice only.—*Insect Transformation.*

Majestic Oak.—The following are the dimensions of an oak, which may be justly termed the king of the British forest scenery. It is growing about one mile from Hemel Hempstead, Essex, the burying place of the celebrated Marry, (who discovered the circulation of the blood). The stem of this enormous tree is sound.—The top began to get bare about 150 years ago—the centre is pretty well clothed with foliage. It is not until you have ascended into this magnificent tree that you have a full idea of its amazing spread, or become struck with the magnitude of its limbs, on the lateral spread of which 50 or 30 people might stand without inconvenience to each other. The girth at six feet from the ground is 38 feet nine inches, principal arm 18 feet 10 inches, of the next 16 feet 9 inches, circumference of branches, 353 feet.

Canals versus Railways.—The New York Gazette gives the following humorous argument, which it says was used by a canal stock-holder in opposition to railways:—"He saw what would be the effect of it: that it would set the whole world a gadding—Twenty miles an hour, sir! Why, you will not be able to keep an apprentice boy at his work; every Sunday evening he must take a trip to Ohio, to spend the Sabbath with his sweetheart. Grave plodding citizens will be flying about like comets. All local attachment must be at an end. It will encourage lightness of intellect. Various people will turn into the most immeasurable liars: all their conceptions will be exaggerated by the magnificent distances.—Only a hundred miles off!—Tut, nonsense. I'll step across, madam, and bring your fan!" "Pray, sir, will you dine with me to-day, at my little box on the Allegheny?" "Why, indeed, I don't know—I shall be in town until twelve—well, I shall be there, but you must let me off in time for the theatre. And then, sir, there will be barrels of pork and carcases of flour, and chaldrons of coal, and even lead and whiskey, and such like sober things, that have always been used to sober travelling—whisking away like a set of sky-rockets. It will upset the gravity of the nation. If a couple of gentlemen have an affair of honour, it is only to steal off to the Rocky Mountains, and there no jurisdiction can touch them. And then, sir, think of flying for debt! A set of bailiffs mounted on bombshells, would not overtake an absconded debtor—only give him a fair start. Upon the whole, sir, it is a pestilential, topsy-turvy, hum-scram-whirling. Give me the old, solemn, straightforward, regular Dutch canal—three miles an hour for express, and two for jog-trot journeys—with a yoke of oxen for a heavy load! I go for beasts of burden; it is more primitive and scriptural, and suits a moral and religious people better. None of your hop-skip-jump whinies for me."

Abominable Cruelty.—A correspondent has furnished us with a bill, announcing the particulars of the sports, as they are called, at the Wakes at Barton, a place about four miles from Manchester. The bill was issued by Miss Alice Cottam, of the sign of the King's Arms, near Eccles, and was printed by order of the stewards. It is our opinion that all the parties concerned in publishing such a document ought to be indicted. The following is a literal copy of a part of the Barton bill of fare:—"On Saturday, August 28, 1830, at the house of Miss Alice Cottam, sign of the King's Arms, near Eccles, A. C. with great pleasure informs her friends and the public in general, that she has, at a considerable expense, engaged an excellent bull, bear, and badger, for the gratification of those who may favour her with their company; the bull will be baited three times a-day, namely, half-past nine o'clock in the morning, at half-past one in the afternoon and at five o'clock in the evening, every day during the Wakes. The bear will be baited at eleven o'clock in the forenoon, and three o'clock in the afternoon. The badger will be baited every evening.—N. B. The bull, bear, and badger will be baited on Saturday night previous, to commence at six o'clock precisely, subject to such conditions as shall be then and there produced. The whole is so arranged as to form a never-failing source of amusement.—By order of the stewards.—God save the King."—*Liverpool Mercury*.

Hare Hunting.—The following definition of hare-hunting is given by a writer of the year 1616:—"Is it not a worthy peccor of service for five or six men in the country (whose dwellings are four or five miles asunder,) to make a most match to meet together on such and such a morning, to hunt or course a hare, where if shee be hunted with hounds shee will lead them such a dance, that perhaps a horse or two are killed, or a man or two spoiled, or hurt with leaping hedges or ditches, at the least after four or five days preparation, and some ten pounds charge among them, horses and dogs, besides an infinite deal of trouble, and an innumerable number of oaths and curses; after this great deal of doo, the main purchase can be no more than a poor silly hare, which is but a dry meate, and I will take more butter in the basting than her carcase is worth."

A perilous Adventure.—The annals of the north are filled with accounts of the most perilous and fatal conflicts with the polar bear. The first, and one of the most tragical, was sustained by Barents and Heemskerke, in 1596, during their voyage for the discovery of the north-east passage. Having anchored at an island near the strait of Waygate, two of the sailors landed, and were walking on shore, when one of them felt himself closely hugged from behind. Thinking this a frolic of one of his companions, he called out in a corresponding tone, "Who's there? Pray stand off." His comrade looked, and screamed out, "A bear! a bear!" then, running to the ship, alarmed the crew with loud cries. The sailors ran to the spot, armed with pikes and muskets. On their approach, the bear very coolly quitted the mangled corpse, sprang upon another sailor, carried him off, and plunging his teeth into his body, began drinking his blood at long draughts. Hereupon the whole of that stout crew, struck with terror, turned their backs, and fled precipitately to the ship. On arriving there, they began to look at each other, unable to feel much satisfaction with their own prowess. Three then stood forth, undertaking to avenge the fate of their countrymen, and to secure for them the rights of burial. They advanced, and fired at first from so respectful a distance, that assuredly. The pursuer then courageously proceeded in front of his companions, and, taking a close aim, pierced the monster's skull immediately below the eye. The bear, however, merely lifted up his head, and advanced upon them, holding still in his mouth the victim whom he was devouring; but seeing him soon stagger, the three rushed on with sabres and bayonets, and soon despatched him.—They collected and bestowed decent sepulture on the mangled limbs of their comrades, while the skin of the animal, 13 feet long, became the prize of the sailor who had fired the successful shot.—*Edinburgh Cabinet Library*.

Iron manufactured and Coals consumed in Wales.—In the Transactions of the Natural History Society of Northumberland, Durham, and Newcastle, it is stated, that the quantity of iron annually manufactured in Wales is about 270,000 tons, of which about three-fourths is made into bars, and one fourth sold as pigs and castings. The quantity of coal required for its manufacture, on the average of the whole, including that used by engines, workmen, &c. will be about five and a half tons for each ton of iron: the annual consumption of coals by the iron works will, therefore, be about 1,500,000 tons. The quantity used in the melting of copper ore, imported from Cornwall, in the manufacture of tin-plate, forging of iron for various purposes, and for domestic uses, may be calculated at 850,000 tons; which makes altogether

the annual consumption of coal in Wales, 1,850,000 tons. The annual quantity of iron manufactured in Great Britain is 690,000 tons. If such be the immense consumption of coal and iron in this country at present, who can calculate what it will be in a few years, when the kingdom will be covered with railroads.—We bear in mind, that upwards of 400,000 tons have been laid down in the double line of railway between Liverpool and Manchester, a distance of about thirty miles only!

Floating Icebergs.—The distance to which icebergs float from the polar regions on the opposite sides of the line, is, as might have been anticipated, very different. Their extreme limit in the northern hemisphere appears to be the Azores (north latitude 32°) to which isles they are sometimes drifted from Ba' An's Bay. But in the other hemisphere they have been seen, within the last two years, at different points off the Cape of Good Hope, between latitude 36° and 39°. One of these was two miles in circumference, and 150 feet high. Others rose from 250 to 300 feet above the level of the sea, and were, therefore, of great volume below, since it is ascertained, by experiments on the buoyancy of ice floating in sea-water, that for every solid foot seen above, there must at least be eight feet below water. If ice lands from the north polar regions floated as far, they might reach Cape St. Vincent, and then, being drawn by the current that always sets in from the Atlantic through the Straits of Gibraltar, be drifted into the Mediterranean, where clouds and mists would immediately deform the serene sky of spring and summer.—*Lyell's Geology*.

The German Ocean.—The bed of this sea is encumbered in an extraordinary degree with accumulations of debris, especially in the middle or central part. One of the great central banks trends from the Frith of Forth, in a north-easterly direction, to a distance of 110 miles; others run from Denmark and Jutland upwards of 105 miles to the north-west, while the greatest of all, the Dogger Bank, extends for upwards of 354 miles from north to south. The whole superficies of these enormous shoals is equal to about one-fifth of the whole area of the German Ocean, or to about one-third of the whole extent of England and Scotland. The average height of the banks measures, according to Mr. Stephenson, about seventy-eight feet; and, assuming that the mass is uniformly composed to this depth of the same drift matter, the debris would cover the whole of Great Britain to the depth of twenty-eight feet, supposing the surface of the island to be one continued plain. A great portion of these banks consists of fine and coarse silicious sand, mixed with fragments of corals and shells, and ground down, the proportion of these calcareous matters being extremely great. As we know not to what distance our continents formerly extended, we cannot conjecture, from any data at present obtained, how much of the space occupied by these sands was formerly covered with strata, subsequently removed by the encroachments of the sea, or what tracts were originally of great depth, and have since been converted into shoals by matter drifted by currents. But as the sea is moved to and fro with every tide, portions of these loose sands must, from time to time, be carried into those deep parts of the North Sea, where they are beyond the reach of waves or currents. So great is the quantity of matter held in suspension by the tidal current on our shores, that the waters are in some places artificially introduced into certain lands below the level of the sea; and, by repeating the operation, which is called "warping," for two or three years, considerable tracts have been raised, in the estuary of the Humber, to the height of about six feet.—*Lyell's Geology*.

Military Dandies in India.—The following general order has been issued by the Commander-in-Chief at Madras, dated head-quarters, Chooltry Plain, December 4, 1829:—"The Commander-in-Chief having, with great disgust, noticed a feminine practice adopted by some officers of this service, of wearing combs in their hair, and dangling fancy curls, unbecoming the appearance of a soldier, desires that this practice may be forthwith abolished, and a more male costume adopted."

Strange Incubation.—Captain Beaulieu, a French officer in the service of the Pacha of Egypt, sent off, some time since, for one of his friends in France, a collection of antiquities and curiosities, among which were some crocodile's eggs. During the passage, or the quarantine, these eggs hatched, and when the case was opened at the custom-house, three small crocodiles ran out.—On the way they had devoured several rolls of papyrus, and the bandages and mummy of an ibis, of which nothing remained but the claws and some of the feathers. It is hoped these animals will arrive in Paris alive.—*Paris Paper*.

Railway Travelling.—The directors have given notice by public advertisement, that after the first day of January, 1831, the fare from Liverpool to Manchester, will be reduced from 7s. 6d. to 4s. 6d. each person.

The Mammoth and Bison at one time domiciled in Yorkshire.—Bones of the mammoth have been recently found at North Cliff, in the county of York, in a lacustrine formation, in which all the land and fresh-water shells, thirteen in number, have been accurately identified with species and varieties now existing in that county. Bones of the bison, an animal now inhabiting a cold or temperate climate, have also been found in the same place. That those quadrupeds, and the indigenous species of testacea associated with them, were all contemporary inhabitants of Yorkshire (a fact of the greatest importance in geology), has been established by unequivocal proofs, by the Rev. W. V. Vernon, who caused a pit to be sunk to the depth of more than two hundred feet, through undisturbed strata, in which the remains of the mammoth were found imbedded, together with the shells, in a deposit which had evidently resulted from tranquil waters. These facts, as Mr. Vernon observes, indicate that there has been little alteration in the temperature of these latitudes since the mammoth lived there.—*Leyell's Geology.*

Spectral Illusion.—The following very curious circumstance is given in a letter to the Editor of the *Edinburgh Journal of Science*:—"On the 26th of December, 1859, about half-past four in the afternoon, Mrs. ——— was standing near the fire in the hall, and on the point of going up stairs to dress, when she heard, as she supposed, my voice calling her by name. She imagined that I was calling at the door to have it opened; she went to it, and was surprised, on opening it, to find no one. She returned towards the fire, and again heard the same voice, calling her distinctly and loud, 'Come, come, come here.' She then opened two other doors of the same room, but seeing no one she returned to the fire-place. After a few moments she heard the same voice still calling, 'Come, come to me, come—come away.' This time in a loud, plaintive, but somewhat impatient tone. 'He answered as loudly, 'Where are you?—I don't know where you are,' still imagining that I was somewhere in search of her; but receiving no answer, shortly went up stairs. On my return to the house, about half an hour afterwards, she inquired why I had called to her so often, and where I was; and was, of course, surprised to hear I had not been near the house at the time. On the 30th of the same month, at about four o'clock, p.m., Mrs. ——— came down stairs into the drawing-room, which she quitted a few minutes before, and on entering the room saw me, as she supposed, standing with my back to the fire. She addressed me, asking how it was I had returned so soon (I had left the house for a walk half an hour before). She said I looked fixedly at her with a serious and thoughtful expression of countenance, but did not speak. She supposed I was busied in thought, and sat down in an arm-chair near the fire, and close within a couple of feet at most of the figure she still saw standing before her. As, however, the eyes still continued to be fixed upon her, after a few minutes she said, 'Why don't you speak?' The figure, upon this, moved off towards the window at the further end of the room, the eyes still gazing on her, and passed so very close to her in doing so, that she was struck by the circumstance of hearing no step nor sound, nor feeling her clothes brushed against, nor even any agitation in the air. The idea then arose for the first time in her mind, that it was no reality, but a spectral illusion."

German Tradition.—Stumpius, a German writer of the 16th century, says, that in the year 1590, a butcher of Basle was accidentally led to explore a cavern, which he describes as still existing in the neighbourhood of that city, and which tradition had long pronounced to be haunted. This adventurer, having proceeded rather further into the interior than was customary with casual visitors, was surprised to find a low iron door in one of the sides of the cave, which, opening with some difficulty, admitted him by a winding passage into a fragrant garden, in the midst of which stood a gilded palace. Entering the great hall, he espied a lady, of surpassing beauty from the waist up, but having her lower extremities like those of a serpent, sitting on a throne; "Near her was a brass chest cross-barred, and double locked," full of treasure, guarded on each side by a fierce ban-dog. On seeing him approach, the lady quieted the dogs, and pointing to the gold and silver coin in the chest, which she had opened with a key taken from her bosom, gave him a small piece of each kind, informing him that she was thus held in durance by the arts of a step-mother, till some young man, of virtuous life and conversation should break the spell by giving her three kisses, after which she, with the chest for her dowry, would be at his command. Our author goes on to say that the knight of the cleaver made two attempts to salute her, but as he approached her, she, in her aspect "did become so grimme," that he was too much alarmed to complete his task, and "turned thus the same way he came." It appears that,

having taken heart, he subsequently made another attempt, in company with some of his companions to whom he had told the story, but the party looked in vain for the iron door. Some years after, however, a relation of his did succeed so far as to discover it, and even managed, as he declared to reach the garden, but the lady was then gone, palace and all, nothing remaining but a few sculls and bones. The unlucky finder, it is added, went mad on his return, and died in a few days. It is by no means improbable that this narrative may have furnished a certain popular writer with the ground-work of his poem "Sir Guy the Seeker."

QUERIES.

On Animal Food.—A constant reader would be obliged to any correspondent who would furnish a plain dissertation on animal food, comparative nutrition, seasons of wholesomeness, and tests to detect fraud.

On Marriage.—W. R. Jun. wishes to be informed if the Presbyterian ministers in Ireland have a legal right to solemnize marriage. Also, if this privilege is enjoyed by any other sect, and if such solemnizations in Ireland are legal in England.

On Books.—The queries by C. C. C. on books respecting governments, poets, and other authors of renown, &c. can admit of no definite reply. Much depends upon opinion; and what one person would recommend, it is highly probable another would condemn. Some, also, might be glad of an opportunity of expatiating on the excellencies of their own productions, or of introducing works which either themselves or their friends have to sell.

Literary Notices.

Just Published.

No. XXI. of the National Portrait Gallery: the Marquess of Anglesey; the Earl of Carlisle; and Captain Franklin.

Views in the East. Part V. has Caves of Karli-Benares—and El Wulah, on the Red Sea. Lancashire Illustrated, now complete in one 4to. volume, is embellished with nearly 100 elegant views, accompanied with descriptive letter-press.

Christian Experience, or a Guide to the Perplexed. By Robert Philip, of Maberly Chapel. *Communion with God, or a Guide to the Devotional.* By Robert Philip, of Maberly Chapel. *Counsels to Sunday School Teachers.* By John Morison.

The Daily Scripture Instructor. *Calneus Martyr, or a Journey from Sarepta to several Calneus Heres.* By Henry Augustus Webb. *Brief Outline of the Evidences of the Christian Religion.* By Archibald Alexander, D.D., America. *Part I. with Engravings, a Dictionary of the Architecture of the Middle Ages, &c.* By John Britton, F. S. A.

The Sacred Offering, 1831: a Collection of Original Poems on Devotional Subjects: with a Frontispiece. In Silk.

The Bridal Gift. By the Author of the Parting Gift. In Silk.

The 6th Part, containing all the Numbers issued in 1850, of the Botanic Garden, By B. Maund, F. L. S. The 3rd Vol. containing Parts 5 and 6, will be ready for delivery at the same time.

The Nature, Responsibility, and Reward of the Christian Ministry. By the Rev. Isaac Mann, A.M. *Writings of John Jewel, Bishop of Salisbury, 16mo.* *Sonnets and Miscellaneous Poems.* By Henry Martin.

The Olive Branch, with a Portrait of Pollock, author of "The Course of Time."

Manners and Customs of the Jews, and other Nations mentioned in the Bible.

Lectures on the Christian Sabbath. By William Thorne.

Family Classical Library, Tacitus, Vol. II.

The Talba, or Moor of Portugal, 3 vols. By Mrs. Bray.

Beauties of the Mind; a Poetical Sketch. By Charles Swain.

Original Psalm and Hymn Tunes. By Everard Fort.

Anti-Slavery Reporter, No. 73.

Strictures on Predestination Vindicated. By ••••

The Domestic Gardener's Manual, &c. By a Practical Horticulturist.

Affection's Offering, a Book for all Seasons, &c.

The Emperor's Rout, with Coloured Plates.

Journal of Nine Months' Residence in Siam. By Jacob Tomlin.

Twelve Sketches, illustrative of Sir Walter Scott's Demonology and Witchcraft. By G. Cruikshank.

An Appeal to the English Unitarians on the Marriage Question. By Francis Knowles.

The Voice of Humanity, Nos. 1 and 2.
A Treatise on the Utility of Classical Learning.
By Joseph Burton.
Sermons. By James Parsons.
The Pilgrim's Friend, Meditations selected from various authors.

In the Press.

Drew's Essay on the Immateriality and Immortality of the Human Soul, nearly ready.
A Second Edition, very much augmented and improved, of Professor Millington's Epitome of the Elementary Principles of Mechanical Philosophy.
By Mr. Rowbotham, of the Academy, Walworth, a Duodecimo Volume, being "A Course of Lessons in French Literature," on the Plan of his "German Lessons."

A Second Edition of the First Volume of the Edinburgh Cabinet Library.

Mr. Jones Quain's Two Lectures on the Study of Anatomy and Physiology.

A Collection of Statutes relating to the Town of Kingston-upon-Hull. By William Woolley, Solicitor.

In one volume, 12mo, the Life and Diary of the Rev. Ebenezer Erskine, A.M. By the Rev. Donald Frazer Kenneway.

The Life and Death of Lord Edward Fitzgerald.
By Thomas Moore, Esq. In 1 volume small 8vo. with Portrait.

Hints Illustrative of the Duty of Dissent. By a Congregational Nonconformist.

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Twenty-nine Original Psalm Tunes, in Four Parts, adapted to the Measures in general use, with Figured Basses, and an Accompaniment for the Organ or Piano-forte. J. I. Cobbin.

An Analysis of Archbishop Secker's Lectures on the Church Catechism, arranged as a Course of Sermons preparatory to Confirmation. by the Rev. Richard Lee, B.A.

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Colonel Montague's Ornithological Dictionary of British Birds, with numerous Additions and Corrections.

Literary Recreations, or the Romance of Truth. By the Rev. J. Young, 1 vol. 12mo.

By Mr. McCulloch, Professor of Political Economy in the University of London, a Theoretical and Practical Dictionary of Commerce and Commercial Navigation, in 1 large vol. 8vo., with Maps, &c. &c.

COMMERCIAL RETROSPECT, LONDON, 27TH DECEMBER, 1830.

THE close of the year suggests to us the propriety of presenting to our readers some observations, on the events which have characterized its course.

The difficulties arising from the resumption of cash payments, have, in a great measure, been surmounted, and the extension of the branches of the Bank of England, and of District Banks, have tended to supply a healthful medium for the operations of trade; and a sound currency will prevent the recurrence of the ruinous effect of panic.

The natural consequences of low prices have attended this alteration, with the exception of corn, which, by the operation of an anomalous law regarding importation, aided by two years of deficient harvests, have caused this article to rule high, and thus, with a diminished price for labour, the consumer has had to contend with the high price of bread. The present average price of wheat in this market is 70s. 5d. per quarter, while the same rate of brown sugar is only 22s. 7½d. per cwt. exclusive of the duty of the customs; this price is lower than was ever known, leaving but little to the planter for the cost of production, after deducting the charge of bringing the article to market. Many other articles of colonial produce are at a rate hardly more remunerating.

In our opinion an alteration of the corn laws would have a benign tendency both at home and abroad. By a free importation, or a fixed scale of moderate duty, the prices would be kept from these fluctuations, often alike ruinous to the farmer and the merchant; prices abroad would rise in proportion to the currency in this country; sudden and great importations would be prevented, whilst the corn-producing countries, particularly America, would be better enabled to enlarge her orders for British manufactures, and a better spirit would be evinced towards an increased intercourse; and we presume to believe, that the British farmer would find himself better off, by a steady course of prices; while the powers of the consumer would be augmented by the increase of wages, consequent upon the extension of foreign demand for British manufacture.

The legislature of the country are proceeding upon the principle of reduction of taxation, and, from the intimations already given, we may anticipate, that much weight, which has pressed upon the springs of commerce, will be taken off, so as to give it elasticity and vigour. Independent of the salutary measure of the corn bill, we may hope that the attention of parliament will be drawn to the opening of the East India Company's Charter, which its most strenuous advocates can hardly expect to retain, after the ample developments which were made, before a committee, during the last parliament.

Many subjects of great moment will come under consideration shortly: the slavery bill will receive that attention which its importance demands; and the friends of humanity will rejoice, if they can have the prospect of a period when slavery may cease. Already, it is hoped, have a goodly number of the sons of Ham, in the West India colonies, imbibed those Christian principles, which would form a mound and defence against the danger consequent upon the manumission of others less civilized.

Our manufactures are in a state of full activity, and the disturbed state of other countries will (as already in the case of Belgium) tend to throw many orders to England; and as our government are determined not to intermeddle with the jarring contentions of other nations, we may hope for a continuance of the blessings of peace.

Already have our ports received many vessels destined for the disturbed continental ports: already have many investments been made by foreigners in our funds; so that whilst our happy country affords an asylum to expatriated royalty, and offers a secure place of deposit for the funds appertaining either to the foreign or to the home-born; shall we not supplicate from Him who ruleth the nations, a continuance of the blessings of peace?

Amongst the events of the year may be mentioned the total failure of the Greenland and Davies's Straits fisheries. On the latter station, the fishermen, emboldened by the example of a Ross and Parry, were tempted to prolong their labours until a late period, when, overtaken by storms, most of the vessels perished. This catastrophe has occasioned a great advance in the price of oil and tallow.

We ought not to overlook the extensive improvements that are making throughout the country, by the introduction of railways and steam navigation. It has been observed, that these are still in their infancy; but who can, without astonishment, notice the fact, that a distance, marked in Carey's map thirty-six miles of road, between the two mighty towns of Lancashire, has been traversed on the rail road in the space of one hour. The despatch and certainty attending the transit of goods, will also be attended with great advantage in point of cheapness.

We look forward to the means that are likely to be pursued, by the administration of the present government, consisting of men of acknowledged talent and liberal principles: we sincerely pray, "that all things may be so ordered and settled by their endeavours, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."



Rev. Joseph Fletcher, D.D.

OF STEPNEY

Fletcher

W. HARRISON SON & CO. LONDON. 1831.

THE IMPERIAL MAGAZINE.

FEBRUARY, 1831.

MEMOIR OF THE REV. JOSEPH FLETCHER, D.D.

(With a Portrait.)

THERE is scarcely a more difficult task that can fall to the lot of a biographer, than to write memoirs of living characters. This is more particularly the case, when the subject of his sketch is nearly silent on the events of his life; when, of retired and unobtrusive habits, he shuns public observation, and

"Along the cool sequestered vale of life,
Pursues the noiseless tenor of his way."

Pious, but popular ministers of the gospel, with whose early history, developing the progress of their mental attainments, and the varied means through which they pursued the paths that conducted them to eminence, the world is anxious to become acquainted, are in general of the most inaccessible character. To this, two causes perhaps conspire. Aware, on the one hand, that a censorious generation is ever ready to impute frankness to an improper motive, they hesitate to comply even with the solicitations of friendship on all topics which respect themselves, lest it should look like egotism; while, on the contrary, entertaining lowly views of their acquirements, they find little or nothing to meet that laudable curiosity, which, from these almost only genuine sources of biographical truth, seeks after innocent gratification.

Every one, however, must be aware, that although dates, and prominent facts, are essential ingredients in biographical narration, a thousand nameless incidents and occurrences are always needful, to give completion to the picture we wish to draw. These anecdotes and incidents, though trifling in themselves, and in their detached form scarcely worthy of notice, assume a very different character when combined. They throw a freshness over the general delineation, and give it an interest which more prominent occurrences are unable to excite.

In its extended outline, the biography of individuals, moving in a similar sphere of life, is much the same. Hence repetition creates monotony, and novelty in character is always diminished by resemblance. It is to the minute circumstances of individuality that variety is indebted for nearly all its charms; and when these fail, interest languishes, attention grows careless, and excitement ceases to stimulate.

Every observer of our common nature, as displayed in the character of individuals, must know, that the destinies of human life frequently depend upon incidents and events that appear in themselves insignificant, and almost contemptible; and it is only when we perceive the effects produced, and the consequences to which they lead, that we look back in retrospection, and contemplate their importance. In the lives of men who have wielded the fate of nations, this truth is abundantly apparent; but in all the descending links of human society the same principles are invariably at work, although, from our ignorance of causes and effects, we are frequently unable to trace their connexions.

To the eminence, as a gospel minister, which the Rev. Joseph Fletcher has attained, there can be no doubt, that many trifling circumstances in the early history of his life, have essentially contributed. To these, however, we can have no access. Many of these, perhaps even to himself, might have been unobserved when passing; many others may have been forgotten; and such as are remembered, no hand but that which modesty renders unwilling, can draw from

" Their death-like silence and their dread repose."

We must, therefore, be content to form this sketch of this highly esteemed servant of Christ, from such scanty materials, as inquiry, observation, and an estimate of character, have enabled us to procure.

The Rev. JOSEPH FLETCHER was born in Chester, in the year 1784, of parents who knew the value of education, and were blessed with the means of imparting a liberal portion of it to their son; but with their particular situation in life we are not acquainted. The early life of Mr. Fletcher is also equally unknown, and perhaps it furnished nothing but the common occurrences which mark the character of youth.

Advancing from the elementary principles of learning, Mr. Fletcher obtained a classical education in the city of his nativity, in a seminary, of which he was a pupil for several years. Having passed in this place through the common routine of scholastic instruction, and acquired such principles of general knowledge as prepared him for further acquisitions, in his eighteenth year he was removed to Hoxton College. In this academy he remained about two years, improving his mind by study, and gathering information from lectures, conversation, and other means of instruction.

This, however, was only preparatory to another step, which he was very shortly about to take. Already had he resolved to devote himself to the ministry among the dissenting branches of the community, and to this point all his future movements tended. In the year 1804 he went to the university of Glasgow, where he remained about three years, preparing himself for the momentous charge he was speedily to undertake. In 1807 he graduated in this university, taking his degree of A.M., and during the same year quitted the "academic groves," and was ordained to the pastoral charge of the congregational church at Blackburn. Here he remained many years, displaying talents of no ordinary character, and presiding over an affectionate people, to whom his ministry had been peculiarly blessed.

In the year 1816 the Blackburn academy was instituted; and from Mr. Fletcher's extensive acquaintance with literature in general, and more particularly with those branches which were immediately connected with theological subjects, the views of the directors were turned to him, as every way qualified to become its Divinity tutor. Of this important office he deliberately accepted, but without resigning his pastoral charge. His duties now became more arduous than ever; and no one in the least acquainted with the stations he was called to fill, and the awful responsibility attached to his official situation, can for a moment suspect that he had entered on a life of inactivity.

In this joint situation of pastor and tutor, Mr. Fletcher remained until the year 1822, when some occasions calling him to the metropolis, he was invited to fill the pulpit in the chapel at Stepney Green, in the suburbs of London, then vacant by the recent death of the Rev. Mr. Ford, the established pastor. The powerful talents, amiable spirit, and evangelical principles displayed by Mr. Fletcher on these occasions, so operated on the minds of his hearers, that he shortly afterwards received a call from the church at Stepney to become their minister.

This invitation, after due deliberation, Mr. Fletcher thought it his duty to accept. He accordingly resigned his united charges in Blackburn, and removed to Stepney, which is one of the oldest Congregational churches in England. In this place he has ever since remained stationary, preaching to a large and an affectionate congregation, and evincing his love for them in return, by using every exertion to promote their temporal and spiritual welfare.

Of the exalted esteem in which Mr. Fletcher was held by his congregation and friends in Blackburn, some judgment may be formed from the consternation which the announcement of his intended removal occasioned, and the general sorrow which his approaching departure excited. Many efforts were made to induce him to alter his purpose, and still to detain him among the early fruits of his spiritual labours. Every exertion, however, proving unavailing, the painful separation took place with mutual affection, and nothing but a sense of duty on his part prevented it from being with mutual regret. From that period to the present, a friendly understanding, strengthened by occasional intercourse, has subsisted between the parties, accompanied with a sincere desire for each other's prosperity, in which it is pleasing to add they have been mutually gratified.

In theological sentiment Mr. Fletcher is decidedly evangelical; not as that term is sometimes applied, to conceal the abominable stench of antinomianism, but as a preacher of righteousness, leading his hearers to place all their dependence for salvation on the merits of a crucified Saviour, and to seek with earnestness the sanctifying influences of the Holy Spirit, as that which can alone qualify the soul for the enjoyment of heaven. The doctrines thus taught have been productive of the most salutary effects among those by whom they have been embraced under his preaching. When he first came to Stepney, on the death of Mr. Ford, the church was in a languid condition, but under his fostering care, its spiritual energies have revived, and both blossoms and fruits have since appeared. His congregation is large and respectable; and, allured by his eloquence, and the spirituality of his addresses, his chapel is frequently visited by strangers who occasionally repair to the metropolis.

Nor is the fame of Mr. Fletcher's talents, or the high respect paid to the doctrines which he inculcates, confined merely to the congregation over which he presides. The university in which he graduated so early as 1807, has not been inattentive to his preaching, his principles, his character, and the manner in which he employs his time. In each of these respects the presiding members of this great seminary of learning have been so well satisfied, that in the month of December, 1830, he was honoured by the *Senatus Academicus* of the university of Glasgow, with the diploma of Doctor in Divinity. This mark of enviable distinction, although it will not make him a better preacher, or a better man, furnishes a decisive evidence of the high esteem in which the individual is held on whom it was conferred.

In addition to his pulpit labours, Mr. Fletcher has rendered himself more extensively known through the medium of the press. The following list comprises his principal publications:—

1. *Lectures on the Principles and Institutions of the Roman Catholic Religion.* 8vo. Three editions.
2. *A Discourse on Personal Election and Divine Sovereignty.* 8vo. Four editions.
3. *A Discourse on Spirituality of Mind.* 8vo. Two editions.
4. *A Discourse on the Protestant Reformation.* 8vo. Three editions.
5. *A Discourse on the Prophecies concerning Antichrist.*
6. *A Discourse on the Unfulfilled Prophecies.*

7. A Discourse on Congregational Nonconformity.
8. Three Discourses on the Revival of Religion.
9. A Sermon on the Death of the Rev. Mr. Orme, of Camberwell.
10. An Address to the Rev. John Pyer, on his Designation to the Office of City Missionary by the Christian Instruction Society.

Of several other publications we apprehend Mr. Fletcher is the author, but their names not having reached us, we conclude they are out of print.

To most benevolent institutions this excellent minister has always proved himself a steady friend. The Home Missionary Society finds in him an active and indefatigable secretary; and on the platform he has always appeared as an able and zealous advocate, when either benevolence or religion required his aid. On these latter occasions his eloquence and arguments never fail to command attention, and to produce a sensible effect.

Of Mr. Fletcher's countenance, the Portrait which accompanies this memoir will furnish a faithful representation; and from the few observations which this biographical sketch contains, an estimate may be formed of his character as a Christian minister, an author, and a man. Equally averse to detraction and fulsome panegyric, we have aimed at fidelity in this delineation, and, confident that we have not been altogether unsuccessful, this sketch is cheerfully submitted to the impartial judgment of our readers.

THE WORSHIP OF GOD.—BY THE REV. J. YOUNG.

"Persons entertain a most erroneous idea, who imagine that the sermon is a principal part of public worship. In point of fact, it is no part of worship. Worship is an act of homage, of reverence, of praise, or of supplication, addressed from a creature to the Creator."—*Dr. Raffles on Public Worship.*

"**WORSHIP** God, (Rev. xxii. 9,) is the pre-emptory command, or gracious invitation of the Holy Scriptures. Of the reasonableness of such duty, or the advantages of such privilege, a single question, we apprehend, cannot exist in the mind of any thinking individual.

But while an unhesitating admission of its obligation and advantage may be verbally yielded, a cheerful obedience, or ready attention to it, is not so easily obtained. Various reasons might be assigned for the existence of the lamentable fact, at which we have now hinted; but to arrive at once at the positive cause, appears somewhat more difficult. No doubt can be entertained, that the primary cause must be traced to the depravity of the human heart, the fatal alienation of the soul in all its affections from the supreme and exclusive Source of felicity; and hence arises a consequent disobedience to his known command, and unfeeling disregard of his approbation and favour.

From this principle flow those moral and pestilential streams by which the world, notwithstanding all its improvements, continues to be so extensively and fearfully deluged; hence, too, the correctness of the gloomy statement made by the apostle, "The carnal mind is enmity against God: it is not subject to the law of God." There is in its fallen state a moral incapacity to perform what is nevertheless an obligation and a duty.

While, however, it is allowed that the fall of man, and his consequent depravity, are the primary cause of the lamentable disregard which exists to the worship of the Divine Being; there are minor causes flowing therefrom, which it appears desirable to notice, in order, if possible, to their removal. And, perhaps, among the variety which might be enumerated, none is more prominent than ignorance, or misconception of what really constitutes the worship of God; or, in what that worship consists. To this it is proposed briefly to direct your attention.

The worship of God is one of the highest engagements to which a creature can be raised. It is that which brings him into close and most awful contact with his Maker; and places him, while in the present state, in the nearest possible union with the innumerable hosts who surround the throne of the Eternal, and who ceaselessly pour forth the swelling anthem of praise to Him who has redeemed them, and made them kings and priests unto God.

Worship is a cheerful, rational, and spiritual exercise, by which we supplicate, adore, and praise; and hence, an act perfectly dissimilar, and, infinitely superior to the mere formal services too generally bearing that appellation.

It is a lamentable, and but too general a fact, that the very *means* which God has been pleased to institute for the purpose of

affording us information of our duty, or quickening us in its performance, are mistaken for the *act* itself; and hence, the ruinous mistake, too strikingly apparent in some places of worship by law established, and also in too many occupied by dissenters, where a set form of prayer is used, that by simply hearing a sermon delivered, the Divine Being has been worshipped; while those parts of the service, which alone are properly termed *devotional*, in which especially the worship, if any be offered, exists, are either not attended to at all, or are passed over with freezing coldness and irreligious disregard.

Numerous are the cases in which the devotion of others is disturbed by irreverent, lukewarm professors, who leave their dwellings when they should be in the house of God; and then, with indecorous hurry, haste to the sanctuary, where they arrive just in time to annoy the minister, to disturb the worshippers, and to hear the sermon, and then retire. The case is too awful to be treated with cold and formal remonstrance.

"On such a theme, 'tis impious to be calm."

May it not be said of such individuals, without the employment of fiction or hyperbole, that they insult the Majesty of heaven.

It will immediately occur to every observant mind, that in simply hearing the word of God preached, however ably delivered and evangelically enforced, in ordinary, no supplication is made—no adoration is felt—no praise is offered to God. In short, that though the preaching of the word of God is a part, and a most important part of the *service* of God, is most obvious; yet that it is no part of what is denominated the *worship* of God, is equally plain.

If the definition which has been given of the term itself be correct, then the inference deduced must necessarily follow, that the simple hearing of God's word is not the worship of God. "The worship of God," observes Mr. Buck, "consists in paying a due respect, veneration, and homage to the Deity, under a sense of an obligation to him. And this internal respect, &c. is to be shewn and testified by external acts; as prayers, thanksgivings, &c."—*Theological Dict. art. Worship.*

In that world where worship is superlatively perfect, and abstractedly pure; the work of the ministry is perhaps neither known nor necessary. The great design of the preaching of the gospel, in reference to glorified saints, has been fully answered; their souls have been quickened, regenerated, and saved; the heaven to which it

directed, has been attained; and that Jesus, of whose saving merits it informed them, has been embraced, and is now adored.

But to suggest, that no future discoveries, or further manifestations, will be made by God himself to the redeemed, or that their spirits will experience no enlargement and addition in felicity and knowledge, would be a palpable contradiction to the accounts which are furnished of the heavenly state—would be to assert what is contrary to the whole economy of the Divine procedure, and opposed to the nature of things.

But such manifestations and communications will not be the worship of heaven, in which they will engage, but the powerful means by which they will be raised, and stimulated to renewed acts of adoration; and by which their bursting song will grow louder and louder, while they

"Feel his praise, their glory and their bliss."

It will not for a moment be conceived by any thinking mind, from what has been observed, that any undervaluation of the divinely appointed ordinance of the ministry of God's word is designed, or that it will necessarily follow; neither will it be imagined by such, that any intimation is given that the attendance of our fellow-men upon the preaching of the gospel, or a careful perusal of the word of God, is less obligatory upon them. No: this would be to argue equally illogically, as to say, that our obtaining strength from the provision which we receive, would ever afterwards lead us to reject a fresh supply: the very contrary would be the result,—the more we worship God, the more we shall prize the word of God; and the more we prize the word of God, the more will the worship of God become our delight; each act would operate reflectively upon each other. At the same time it can never be argued, that benefits received will ever weaken obligation to attend to duty.

A more graphic view of the worship of God, as to what is properly its nature, and in what way that worship should be performed, is afforded in the holy scriptures: a reference to a few instances will suffice. It is recorded in the 22d chapter of Genesis, that the obedient patriarch Abraham, having arrived within sight of the mountain of Moriah, the appointed hill of sacrifice, dismissed his servants by saying, "Abide you here with the ass, and I and the lad will go and worship," ver. 5; and again, at chap. xxiv. ver. 26, it is said of Abraham's servant, that "he bowed, and worshipped the Lord." Here

worship is recognised in the acts of submission, offering, and praise.

The royal psalmist, when inviting to public worship, exclaims, "Come, let us worship and bow down; let us kneel before the Lord our Maker." During the fiery temptation of our Lord in the wilderness, Satan said unto him, "If thou wilt fall down and worship me," &c. There, an act of adoration is plainly marked; and the effect which the plain and faithful preaching of the gospel would produce, is of the same character as most distinctly stated by Paul to the church at Corinth.

From these, and numerous other passages which might be cited, of the same import, it is evident that worship is the offering up of prayer, or the presentation of praise, or by humble adoration rendering homage, to the Deity. So that wherever so small a company as two or three are found associated in the name of Jesus, whether by a river's side, in an upper room, or even in a prison, singing his praise, and praying unto him, there a worshipping assembly is found; for there God is worshipped.

This ought to stamp with dignity and importance our public meetings for prayer; and this will be the sense in the minds of such persons as feel a proper attachment to the gospel: hence, while they are anxiously concerned to hear the word preached, they will also feel desirous to attend "where prayer is wont to be made." This, alas! at present, is too seldom the case. Most ministers of the gospel may take up the lamentation of the weeping prophet, and sigh and weep over the apathy of the professors of religion; so little concern is felt in reference to the worship of God.

While crowds flock to hear the eloquent and the great, display their oratorical powers, they turn with unfeeling coldness from meetings for prayer; and conceive themselves excused, while they observe, "It is only a prayer-meeting!" Such might, with equal propriety and truth, say, "It is only the worship of God." Whether ignorance or irreligion most predominate here, is, in some cases, difficult to determine; perhaps a compound of both makes up the poisonous whole. A revival of religion, to any great extent, will be looked for in vain, while such conduct characterizes the members of Christian churches.

It has frequently been observed by the wise and the good, and observation proves the correctness of the remark, "that when God has been pleased to bless the word to the conversion of sinners, or to the revival of religion in any particular church, it has

ever been preceded by a remarkable effusion of the spirit of prayer, and an increased concern, on the part of the church-members, to meet to praise and pray. And this is in accordance with his own declaration, 'Them that honour me, I will honour.' God honours us by giving us his word, and we honour him by adoring him for it.

Brigg.

REFLECTIONS ON THE SCRIPTURE PROMISES.

THE Scriptures contain promises and consolations for the afflicted believer—however severe his trials, or numerous the sufferings he may be called to endure—the most animating and the most encouraging. It is this which inspires him with a contempt of danger, a display of heroism in a right and good cause, which can neither be intimidated nor overpowered. They abound with exhortations "to continue in well-doing, for in due, time he shall reap, if he faint not." In some parts there is even a seeming exuberance in the style adopted, an apparent redundancy in the images and allusions introduced. This is to console and comfort those who mourn in Zion, to invigorate them with fortitude to tread the road the just have trodden, to follow the example of the pious and virtuous of former times, when surrounded with acuter sufferings, involved in deeper perplexities, and immersed in profounder gloom, and to encourage them to bear patiently the severities of their own lot and condition.

To those who attempt to impugn revelation and evade its sanctions, this peculiarity of character will always remain an insurmountable argument, an irrefragable evidence, in support of its adaptation, and in confirmation of its beneficial tendency, to alleviate the sorrows of the afflicted, and to assuage the woes of disconsolate humanity. There is nothing in the whole range of human existence, calculated to produce so benign a result, or so happy an effect. The great end of a vast number of its holy truths, is to mitigate the calamities which so often invade human life, that turn fancied happiness into real anguish, and joys founded upon the mere supposition of their existence, into unmitigable grief; from an endeavour to absorb the attention, by an earnest contemplation of the rewards which attend, and the dignity which awaits, piety that is at once constant, ardent, and sincere. The promises contained in the Bible are the only certain alleviations, the only sure antidote, to the unavoidable

distresses, and the unexpected casualties, of life.

One of the most exquisite trials in reversion for man in the present state, is, to feel, and likewise to expect sufferings, both mental and physical. We all know that the anguish of mind we experience in anticipating any trying event, is often more formidable and poignant than its real consequences can possibly be. When writhing under bodily sufferings of any kind, we are apt to console ourselves that we have felt its acutest agonies, and that in proportion to its violence, it will the sooner draw to an end; this in some measure mitigates its sharper pangs, and obtunds its fiercer virulence. But it must be readily allowed by all reflecting persons, that there are gradations in the scale of sufferings, transitions in the intensity of pain, the difference being sometimes palpable, but at others much fainter. It is also evident that there are instincts implanted in sentient nature, which prompts us to shrink from pain, and try to avert danger, when we only discern its tremulous prognostic, its threatened infliction, with an unpremeditated abhorrence, with an hatred natural and inviolable. But those prospective ills which we conceive will overtake us, generally gain an undue ascendancy over the mind, and deprive us of that fortitude and magnanimity, which we more especially need in the hour of trouble, adversity, and real distress: merely because we cannot affix their precise limits, ascertain their duration, or determine their exact bounds.

In this respect the christian religion appears the best adapted to man, both to produce patient acquiescence in his sufferings, and to foster all the better feelings of the mind, lowly humility, and adoring gratitude, to the Bestower "of every good and perfect gift," at all times and on all occasions. The blessings which the gospel communicates, are not intended entirely to avert physical evils, but those of a moral kind, introducing a scheme not only for the welfare of the body, but for the best and highest interests of the soul. Although as a natural effect arising from the purity of its morality, it combines both these desired objects, in exact proportion as its holy precepts sanction and enjoin the cultivation and habitual practice of the social and relative duties, to avoid all moral contamination, and even the very "appearance of evil;" and as we exhibit more fully the candour of its spirit, and the charity of its claims; so will it more emphatically tend to spiritualize the whole man, and to disseminate, through every avenue of the soul,

the distinguishing qualities of that faith which overcomes the world, and vanquishes all its real or fancied terrors. The gospel, while it aims at the promotion of the one, never totally dissociates or separates the advantages it carries in its train, from the other. In the number of its glad tidings, it announces joy to the penitent, and succour to the dejected, strength to the feeble, and pardon to the guilty; at the same time it animates, in the conflict of life, those who imbibe its benign and celestial spirit, by the blissful prospect of a future state, which it reveals and describes.

Amongst the glorious promises of the inspired writings, there is one which the christian believer reverts to with peculiar delight, which, for brevity and beauty, stands unequalled: "My grace is sufficient for thee, for My strength is made perfect in thy weakness." This enables him to trust, and hope from his Almighty Guardian and Benefactor, for more decided tokens of His love, for more copious supplies of His spirit. And in proportion as he gains more exalted ideas of the perfections of God, and the moral purity of His nature, he will be more deeply sensible, touched, and penetrated, with the vileness and depravity of his own nature, and his disqualified fitness for his service and worship. He will discern more clearly, and ascertain more fully, his total dependence, and utter incapacity to satisfy the aspirings of his nature, after something greater and mightier than itself; he will sincerely lament his deficiencies in conduct, and dereliction in duty; his destitution of zeal, and declension from holiness. A sense of want, a feeling of weakness, will induce the most profound humility; and humility is the parent and promoter of personal holiness, the handmaid of devotion, and the ornament of all the other Christian graces.

It is a distinguishing and discriminating mark of the renewed mind, that it is humble in the sight of God, and candid to impute the actions of its brethren of the species to a right and proper motive; disposed to be led in its proceedings by an unerring guide, an infallible director, to confide in an arm stronger than its own. Contrition for sin, and avowal of transgression, is not inconsistent, but necessary for a right disposition of heart and meekness of spirit, proper for a state of grace, while engaged in its militancy, "while pressing towards the mark for the prize of the high calling of God in Christ Jesus." Hence, that prostration of the whole man at the throne of divine grace—those supplications for pardon and mercy, in the name and

merits of the prevailing Intercessor—those declarations of self-abasement, of complete and radical corruption.

It is erroneous to suppose, that salvation and its consequent privileges, under the gospel dispensation, exempt us from the sway, dominion, and positive restraints of the law. That when the work of salvation, the great spiritual illumination, commences, there is no more need to resist sin; when its allurements prevail, to supplicate for pardon, because of the healing virtues of the Saviour's blood, and the nature of his office as High Priest in the heavens; that the seed sown, the work commenced, is as mature, complete, and perfect, as it will be before the throne of God. For holiness, it is expressly declared, is indispensably necessary in the Christian life. We are told, that "without holiness no man shall see the Lord," and "be ye holy, for I am holy;" this constitutes the felicity of heaven, and qualifies angels to see his face, and to behold his glory. Therefore these impious sentiments, it is evident, are repugnant to the scripture doctrines of growth in grace, and progressive sanctification; for why do we hear such repeated exhortations, "of being renewed from day to day," to "increase and abound more and more in every good word and work,"—if there were no possibility of falling away, and lest, when, having exhorted others, we ourselves be rejected?

The saints of old, under an obscurer dispensation, by a sort of reflex light from the distant brightness, "the Hope of Israel, and the bright and morning Star," particularly the royal psalmist, lamented their daily transgressions, abhorred their repeated backslidings, and implored Almighty God for the aid and assistance of the Holy Spirit, to help them to keep his commandments, and "to fight faithfully the battles of the Lord," remembering the joyful promise, "to him that overcometh, he shall be a pillar in the temple of the Lord, and shall go no more out,"—and that "faithful is He that hath promised." They trusted by faith alone; and that eloquent sketch of these illustrious worthies, which is contained in the epistle to the Hebrews, is held up for our imitation and example. They were taught to believe and adore, by means of external symbols and visible signs, accompanied with manifestations of the most awful sublimity and terrific grandeur; for instance, the declaration of the law amidst thunder, lightning, and smoke, and the subsequent promulgation of his will, was equally frightful and tremendous, inasmuch that a veil was required to lie

interposed betwixt the overpowering splendours of Deity and his people. All their rites and ceremonies, lustrations, and sacrifices, were tangible, intended to be the medium to convey salutary impressions to the understanding and the heart. Then how much more abundant reason have we who live under a dispensation of clemency and mercy, entirely spiritual, unfettered by material and palpable encumbrances, to be more fervent in spirit, more devoted in practice, serving the Lord;—to be more active, more vigilant, more enduring; and to prove ourselves, in all the varieties of external circumstance, "good soldiers of Christ Jesus."

We possess advantages and opportunities which they never enjoyed, and awfully responsible is the situation of the Christian worshipper, in this era of the church, who neglects to cultivate the active virtues of a faith, not merely nominal, but practical. The world is the scene in which the Christian is connected with interests of the most urgent kind, and by affections of the most sacred nature. The relation in which he stands to his kindred, to society, and to the world at large, involves many important claims, obligations, and duties, the performance and undivided attention to which, will necessarily occupy much of his time, and absorb a considerable portion of his attention. We must exert all our energies, and use our utmost vigour, to support the cause of true religion, and to aid the growth of virtue; to impede the progress of vice, and to diminish the ravages of scepticism. The charities and duties of religion should diffuse their odours, and scatter their perfume through all the endearing relations of human life, and our intercourse with men.

It is in acting our part with consistency, and acquitting ourselves with fidelity and propriety, that the main difficulty consists which we have to surmount. It ought to be our uniform endeavour and invariable aim, to present such a sublime specimen of our holy religion, in all its purity and simplicity, as shall at once evince our solicitude for its universal dissemination, and final success. We should constantly strive to subjugate our unruly tempers and boisterous passions, and cultivate those opposite dispositions, meekness, charity, and benevolence, which our great pattern taught and enjoined. It is thus, by presenting at the shrine of religion an irreproachable and unblameable life, that we shall best exhibit the glorious sublimity of a mind purified, matured, and sanctified, by the active operation of its presiding influence.

Leicester, Sept. 10, 1830. THOS. ROYCE.

REMARKS ON THE DELUGE.

————— "the floating vessel swam
Uplifted, and secure with beaked prow
Rode tilting o'er the waves; all dwellings else
Flood overwhelmed, and them with all their pomp

Deep under water rolled.
Forthwith from out the ark a raven flies,
And after him, the surer messenger,
A dove sent forth once and again to spy
Green tree or ground whereon his feet may light."

PAR. LOST, b. xi.

THE universal deluge is an epoch from which most civilized nations have commenced their history. It is a period in time which prominently relieves that wavering shadow of uncertain events and traditions which occupy the annals of the ancients. For, that the earth was destroyed by a flood, that the wickedness of man was the cause of its destruction, and that but one family of the whole human race was saved, appears to have been the firm belief of almost every nation upon the globe. Traditions have been preserved from generation to generation; and the idolatrous pagans performed rites that confirm the opinion. But the date of this important event, and the circumstances attending it, have been represented very differently; even the best of the heathen historians are at variance on this point.

The ancients have reckoned several floods. Of these, the most remarkable are those of Xisuthrus and Deucalion. But we shall find many difficulties elucidated in assigning them all to one period, when we consider that these different names, in their various languages, mean the same person. For it appears that Hebrew, and indeed all names of antiquity, were expressive of certain terms, which, translated into other languages, often entirely lost their original sound. Thus, according to the celebrated Philo, "the Greeks call him Deucalion, the Chaldeans Noah, in whose time the great flood happened."

The Assyrian historian, Abydenus, relates, "After the death of Otiates, his son Xisuthrus, reigned eighteen years, in whose time, they say, the great deluge was. It is reported, that Xisuthrus was preserved by Satan's foretelling him what was to come; and that it was convenient for him to build an ark, that birds, and creeping things, and beasts, might sail with him in it." The coincidence between this and the scripture account of Noah is still greater, when we find it recorded, that birds were sent out in order to ascertain if the waters had abated, and that the ark rested in Armenia.

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Berosus, the celebrated Chaldee historian, who was priest of Belus, after the fall of the Persian empire, (to whom, according to Pliny, the Athenians erected a statue, with a golden tongue, for his divine predictions,) declared, that in his time, "part of the ship now remains in Armenia, on the Gordyæan mountains,* and that some bring pitch from thence, which they use as a charm." It is likewise asserted, that the same Xisuthrus disembarked on a mountain, and there built an altar on which he offered sacrifice.

Lucian, treating of the temple of Hierapolis, says, that it was founded by Deucalion, who, according to the tradition of the Greeks, was the only man saved at the time of the deluge. Speaking of this tradition, he thus writes: "Now concerning the first race of men, they relate thus: they were very obstinate, and did very wicked things; and had no regard to oaths; had no hospitality or charity in them; upon which account many calamities befel them. For on a sudden the earth sent forth abundance of water, great showers of rain fell, the rivers overflowed exceedingly, and the sea overspread the earth, so that all was turned into water, and every man perished. Ducalion was only saved alive, to raise up another generation, because of his prudence and piety. And he was preserved in this manner: he, and his wives, and his children, entered into a large ark which he had prepared; and after them went in bears, and horses, and lions, and serpents, and all other kinds of living creatures that fed upon the earth, two and two. He received them all in, neither did they hurt him, but were very familiar with him by a divine influence. Thus they sailed in the ark, as long as the water remained on the earth." In addition to this, it is related, that Deucalion built a temple to Juno, having reared an altar over a hole in the earth, where it is said that the waters of the flood disappeared. And it must be remembered, that Juno was a Latin corruption of the Hebrew word (Yuneh), signifying a dove; while Iris, who personifies the rainbow, is an attendant on Juno. Besides these testimonies, Deucalion was termed a man of the earth, that is, a husbandman, which is precisely the scripture character of Noah, Gen. v. 20. By comparing these various accounts, it is not difficult to see that the different historians only confirm the same event, and that these floods were by no means distinct from each

* Mount Ararat, according to Moses, and called by Josephus Cordiean.

other. The traditions of all nations, indeed, vary considerably in particularizing the event, yet not so much as to raise any doubt of the event, however distorted by fable.

The mythology and idolatrous rites of the pagans obviously refer to the persons and circumstances of the deluge. As the descendants of Noah departed from the living God, they venerated their great ancestor under various names. Hence Noah was worshipped under the appellation of Saturn; and while the one is in scripture characterized as an husbandman, the other married Tellus or Rhea, which signifies the earth. Plato says, that Saturn was born of Oceanus and Thetis; and on the ancient coins a ship was stamped, because Saturn came from the bosom of the great waters. This will apply figuratively to Noah. Saturn had but three sons left to him not devoured, Pluto, Neptune, and Jupiter. Shem is the Pluto of the ancients, who, on account of his holiness, and hostility to idolatry, was defamed by men, and fabled as the ruler of Hell, or the world of spirits. Japheth resembles Neptune; for as Neptune had the command of the sea, so the islands and peninsulas fell to Japheth's lot. Ham received the name of Ammon from the Africans, of whom he was the great progenitor, and by whom he was worshipped under the title of Jupiter-Ammon.

These are important testimonies to scripture, proving the strict accordance of the writings of Moses with facts, which, independent of them, have been handed down to us by the histories and traditions of the heathens. Like most distant events indistinctly particularized, the flood has given rise to many ingenious speculations. Bishop Stillingfleet, and others, have argued, that the whole world was not overflowed in the deluge. He contends, that, though to God nothing is impossible, and the miracle might have been performed, it is not likely that the whole world was inundated to destroy man, who occupied such a proportionately small space of the globe. To this it has been opposed, that the earth is said to have been *filled* with violence, and was inhabited, according to a moderate computation, by a population far exceeding that of the present time. To these powerful arguments it has been added, that on the summits of the highest mountains, and in the centres of continents, beds of shells, and other marine fossils, are to be found; and that petrified remains of vegetables and animals of the torrid zone have been discovered in the coldest countries, while, on the contrary,

the productions of the polar regions have been found in warm climates.

With regard to the manner in which the waters were brought upon the earth, whether we adopt the well-known opinion of Dr. Haller, or enter into the no less abstruse disquisitions of other plausible writers, we shall come to the same conclusion at last, being assured, that miracles have no law. The inhabitants of the earth, before the flood, are supposed to have been materially different from those who succeeded them. Their nature seems to have been cruel and bloodthirsty, their bodily strength irresistibly powerful, and their size enormous. They were, as Milton says,

"Giants of mighty bone, and bold empire."

Hesiod relates, that "they were men of violence and rapine, that they had no delight in worshipping the gods." He describes the brazen race of men as fierce and strong; of adamant hearts, and vast corporeal powers. Sanconiaton mentions, that from Cain were descended "sons of great bulk and height, whose names were given to the mountains on which they seized." Josephus, and other writers, mention human bones of an incredible size discovered and preserved since the deluge. And in addition to these testimonies, the mythological fables and traditions concur in representing the race of man, before the flood, to have been gigantic, though undoubtedly some men were much more enormous than others.

In conclusion, we will make a few parallels between the flood of Deucalion, as described by Ovid in his *Metamorphoses*, and the deluge mentioned in the scriptures. And by comparing the tradition of the Greeks respecting the flood of Deucalion, as preserved by Lucian, with the poem of Ovid, we see that these writers disagree in many points, especially in the manner in which Deucalion was saved; and as almost all traditions mention an ark, this difference made by Ovid most likely was introduced for poetical effect. It has been supposed by several learned men, that this Latin bard borrowed many ideas of that event, and of the creation, from the Hebrew writings of Moses. But if we consider the Platonic and other philosophic accounts of the formation of this world, which were undoubtedly independent of the scriptures, whether collected from traditions, or arising from contemplative researches, we shall not think it impossible that he may not entirely refer to the writings of Moses. It seems probable, that previous to giving his own description

of the first changes that took place on the earth, Ovid collated all manuscripts and traditions that had any relation to his poem, the Hebrew scriptures perhaps among them, and from the whole he selected those accounts which appeared to him most just, or poetical. However this may be, there are many striking points of resemblance.

The golden age is illustrated by the primitive state of man, when the innocence of his character combined with the beauty of Eden in producing proper happiness. In the silver age, agriculture and tillage were first pursued, which was the case when Adam was cursed by the fall. The brazen age may have some allusion to the time when Cain's progeny had increased, and Tubal Cain "was an instructor of every artificer in brass and in iron." Finally, the iron age was that age mentioned in scripture, when the earth was corrupt, and filled with violence, and giants existed in the world. These, according to Ovid, made war with the powers of heaven, and vied in excelling each other in cruelty and impiety. A council is called by Jupiter, and he resolves to destroy man. The south wind blows over the land; the sea refuses to receive the tribute of the rivers which overflow the valleys, and gradually cover the hills.

"Sea covered sea,
Sea without shore: and in their palaces
Where luxury late reigned, sea monsters whelped
And stabled."

Par. Lost.

Though it is on account of the holiness of Deucalion and Pyrrha that they alone are saved, yet the population of the earth is replete with pagan extravagances.

After the destruction of mankind, according to scripture and tradition, the waters began to abate, and birds were sent upon the earth. The waters gradually decreased, leaving a slime on the surface of the soil which rendered it extremely fertile. The earth having imbibed the moisture of the waters, swelled with the heat of the sun, and became exceedingly fruitful. Vegetation was surprisingly rapid, and Nature was soon clothed in the beauty and freshness of spring. Upon the command of his Maker, Noah and his family left the ark, and offered sacrifice on Mount Ararat. The Almighty then made an everlasting covenant with man, which was to be perpetuated by the bow in the clouds. This witness, as Campbell beautifully says, remains:

"For faithful to its sacred page,
Heav'n still rebuilds thy span:
Nor lets the type grow pale with age
That first spoke peace to man."

Beaconsfield.

J. A. B.

CHURCH ESTABLISHMENTS INDEFENSIBLE, ANTICHRISTIAN, AND A RELIC OF PO- PERY AND JUDAISM.

[This article is not to be understood as having any particular bearing on our own national church, or in fact on any particular church whatever. It assumes the question on a broader basis. The principle itself on which national churches are founded, the author thinks radically bad, and against this the whole force of his reasoning is directed.]

"Corruptio optimi pessima fit."

"Because of the extreme prejudice which both religion and philosophy have received from being commixed together, as that which undoubtedly will make an heretical religion and a fabulous philosophy."—*Lord Bacon.*

If agreeably to the above sentiment of the founder of the inductive philosophy, religion and science cannot be amalgamated without injury to both, it may, we think, as confidently be affirmed, that neither can ecclesiastical concerns be mixed up with the civil polity of a country, without mutually adulterating and corrupting each other. That is, as the evidences of science must not be sought for in revelation, nor the evidences of revelation for the most part in natural science, so it were equally absurd, and far more dangerous, to place civil authority in the hands of the church, or invest political rulers with ecclesiastical government and discipline. It were quite as preposterous to suspend one's belief in any clearly ascertained fact, or doctrine of pure revelation, upon the evidences of physical science, as to make the latter depend on the discoveries of holy writ. Natural and revealed religion can never disagree in their verdict, though our interpretation of their respective decisions occasionally may. So likewise civil government, regulated and pursued agreeably to its own principles, confined within its proper limits, and immediately directed to its appropriate ends, *i. e.* the protection of the person, property, and character of the subject—can never mar the purity of ecclesiastical discipline; nor, on the other hand, the latter, within the true sphere of its operation, be otherwise than favourable to the happiness of the commonwealth. While the perversion of either, by making the state subservient to the aggrandizement of a sect, or the church an engine of state policy, must be productive of incalculable mischief to both; and, as all history proves, tend to the corruption of Christianity, and the restraint or annihilation of civil and religious freedom.

The argument against religious establishments of every kind may be thus stated, and I challenge any one to point out a flaw,

either in the premises or conclusion. To me it appears irresistible.

I.—A church is a congregation of faithful men, in which the word is preached, and the sacraments are duly administered :

1. No person has scripturally any right to interfere in the discipline or government of a church, in virtue of his civil capacity, but only as a private member of the same.

2. But individuals may have talents for, and are often appropriated to, civil or political offices, who are spiritually disqualified for union with a gospel church.

3. Therefore, to invest the civil rulers of a country with church authority must be antisciptural, sacrilegious, and highly pernicious to the interests of religion.

Thus far as to the evils of subjecting church to state authority. The following demonstrates the mischief and unwarrantableness of investing a church with secular power, and subjecting a state to ecclesiastical influence.

II.—1. The gospel is diametrically opposed to the use of any means but persuasion for the propagation of its doctrines, or support of its institutions.

2. But all national churches violate this principle, by making a compulsory provision for their support.

3. Therefore national churches, or ecclesiastical establishments, are antichristian, unjust, and subversive of the fundamental rights of conscience; *i. e.* that as every man must give an account for himself, he has an inalienable claim to choose, and give his *exclusive* support to that mode of religious teaching which he deems the best.

In order to the fuller development of the preceding argument, I shall proceed to shew, I. That church establishments are altogether unwarranted by, and opposed to, the letter and spirit of the New Testament scriptures. II. That they have an awful tendency to corrupt the purity of Christian doctrine and discipline, and to secularize the ministers of religion. And, III. That they inevitably pervert and corrupt legislation, and violate civil and religious liberty.

Our first position, that church establishments are opposed to the spirit and letter of the Christian scriptures, will be indubitable, if we are careful to make the proper distinction between the legitimate attributes of civil government, and those of a gospel church. The first is a coercive authority appointed over a community, to make and administer laws for the protection of the person, property, and character of the subject; *i. e.* a power for the attainment of secular ends by secular means. The second is a voluntary association of Christian believers for the

administration of the ordinances of the gospel, and therefore without any coercive or penal sanctions to enforce its rules, being an institution for the attainment of spiritual ends by spiritual means. And the third implies a compulsory provision by the civil power for the clergy of a particular sect, or a most unwarrantable attempt to combine the first and second objects, but which has hitherto never failed to pervert and corrupt both.

The whole genius of Christianity, as exhibited in the precepts and practice of Christ and his apostles, is foreign to the remotest idea of an alliance with the civil power. Agreeably to the unerring standard of faith and practice furnished in the New Testament, they who preach the gospel, and they only, are to live of the gospel; *i. e.* by the voluntary offerings of the church to whom they minister in holy things. They who water the flock are to partake of the milk of the flock, but of the flock only which they water. For diligence and laboriousness, the gospel minister is compared to the ox that treadeth out the corn, whose mouth we are commanded not to muzzle; but we are forbidden to feed the lazy hireling, who is so frequently thrust upon the church by ecclesiastical establishments. The Christian pastor is to give himself wholly to the duties and studies of his sacred calling—to be instant in season and out of season.

A bishop, according to the New Testament, is an ordinary minister of the gospel; an overseer of a church or congregation, which he is commanded to feed, and not an overseer of other ministers. Deacons, agreeably to the same authority, are stewards, or managers of the temporalities of the church, or voluntary offerings of the members. The declaration of our Saviour, "My kingdom is not of this world," has a far more extensive meaning than many persons in our day are willing to admit; and, as is shewn by the following words: "if my kingdom were of this world, then would my servants fight," imports not merely that the government of the church is spiritual in its nature and objects, but that no authority in it can be maintained or defended by, much less derived from, the civil power. When on earth, he utterly disclaimed any, the slightest assumption of civil authority, by commanding those who shewed him the tribute-money, to render unto Cæsar the things that are Cæsar's, and unto God the things which were God's; and by his appeal to the man who requested him to command his brother to divide the inheritance between them: "Man, who made me a judge or divider over you?" And the apos-

des and first teachers of Christianity were equally opposed to any interference with the civil power.

To adduce the apostolic declaration of the primitive churches "having judgment of things pertaining to this life," as giving any countenance to the combination of secular and ecclesiastical power, is a gross misapplication of scripture; since the passage simply inculcates the duty of settling any differences among their members by arbitration, instead of legal process, but it cannot have the slightest allusion to the exercise of civil authority. Civil government cannot exist without penal sanctions to enforce its commands; and we are very certain the apostolic and early Christian societies had no such powers to back their decisions. The adjustment of differences arising amongst the members of a church by arbitration, agreeably to the Saviour's injunction,* must not be confounded with civil authority.

What government upon earth would tolerate an assumption of its powers by any religious party of its subjects? Would it not amount to high treason against the national authority? So far were the churches in the Roman empire from being "distinct states," or receiving any encouragement from the secular power, that the preservation and triumphant progress of Christianity, amidst a series of the most relentless, and almost unceasing persecutions, are among the miraculous evidences of its authenticity and divine origin. The decision of differences by arbitration, and the practice of a community of goods, in the primitive church, at a time when no property of its members was secure from spoliation, instead of proving that civil and spiritual authority were united, merely shew that the first Christians were frequently deprived of all protection from their political rulers, and that, at any rate, they deemed it more consistent with their religious profession, to abstain from "going to law with their brethren." While it is an indisputable fact, prominent throughout the New Testament scriptures, that the only legitimate means of extending Christianity, is persuasion; and, consequently, that its institutions cannot be justly supported but by the voluntary offerings of its converts.

It is pretended by the advocates of the hierarchy, that a Christian government is

bound to make provision for the teaching of religion. But this is a mere sophism; a begging of the question. For I would ask, By what authority is it bound to do so? By that of the New Testament? Most assuredly not. For this, which is the sole authority to be recognized on the subject, positively binds us, as we have seen, to abstain from all civil interference in matters of conscience. All such schemes are, therefore, gratuitous, unauthorized, and open to the divine rebuke, "Who hath required this at your hands?" "In vain do ye worship me, teaching for doctrines the commandments of men." And unless their advocates are content to derive the warrant for their practice from the ecclesiastical polity of the Jews, it can be vindicated on the ground of a supposed expediency alone. But, surely, when we have the principles and practice of the apostles and first Christians so clearly exhibited in the New Testament as our directory in this matter, is it not unwarrantable to have recourse to the usages of a darker and superseded economy, as a guide for those who live under the brighter beams of the Christian dispensation?

The theocratic government having ceased, under which the Mosaic system originated, and the latter having been abolished by Christianity, let us not be so absurd as to imagine God has delegated his authority in the church to kings, or ministers of state—the rulers of this world. Hence, civil interference in spiritual matters—and for such persons to lay their officious and sacrilegious hands upon religious discipline—is as unwarrantable as the conduct of Uzzah, who, in spite of divine prohibition, put forth his hand to save the ark from falling, and was struck dead for his presumption. And in reply to all the special pleading of party advocates, we would say, "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them." Every ecclesiastical establishment implies a compulsory provision for its maintenance, and a right in the secular power to control in sacred matters—points which are totally repugnant to the fundamental principles of Christianity. Thus we find that the New Testament is diametrically opposed both in spirit and letter to any interference of civil authority with the support or management of the institutions of the gospel.

II. Church establishments have an awful tendency to corrupt ecclesiastical doctrine and discipline, and to secularize the ministers of religion. Waiving recourse to the argument *a priori*, which might fairly be urged on the ground of the natural and

* "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he shall neglect to hear the church, let him be unto thee as an heathen man and a publican," *Matt. xviii. 15-17.*

inevitable bearings of the case, we have only to consult that most unexceptionable witness, history; and inquire what have been the consequences of the unhallowed and incongruous union of civil and ecclesiastical affairs, and the truth of our position will be indubitable. While Christianity was left to her native energies, to convince and convert the human mind, unbefriended, nay, frowned upon by the princes and great ones of the earth, she retained all the purity and loveliness of her immaculate Author; her own heaven-descended principles shone resplendent in the lives and deaths of her confessors and martyrs; but no sooner did the principalities and powers of this world lay their unhallowed and officious hands upon her, than they fashioned her to their own taste, and *Ichabod, or thy glory is departed*, was written on her front. They found her doctrines too pure and holy to suit their purposes of secular aggrandisement; her charities too extended to second their views of selfish ambition; and hence, as it was found impossible to reconcile the malign and erring passions of the heart to the standard of pure Christianity, it was resolved to corrupt the standard of duty by reducing it to a level with the corrupt propensities of mankind. And what could present greater facilities for the purpose than the transfer of ecclesiastical discipline to the secular power? By making the church an engine of state policy, it became the easiest thing in the world for her civil rulers to suppress or adulterate doctrinal truth, as their interests or inclinations might dictate; and an avenue was thus opened for the admission of error in a thousand forms.

When Constantine, in the beginning of the fourth century, made Christianity the religion of the Roman empire, by subjecting her institutions to secular influence and control, he laid the foundation of that progressive deterioration and debasement of the Christian system which ultimately issued in the daring assumptions of the papacy. It is a most complete and triumphant refutation of the claims of ecclesiastical establishments, to inquire where would popery have been, with all the curses it has entailed upon the church and the world, but for the weakness and wickedness of man in attempting to compromise the pure and spiritual religion of the New Testament with the carnal and ambitious aims of worldly potentates? We grant that partial heresies had appeared in the church long before its connexion with the civil power, and even in the age of the apostles; but they had ever been kept in abeyance by the force of truth, and in all probability would soon have been extin-

guished, but for this satanic scheme of corrupting and undermining the very citadel of truth.

This monstrous and adulterous coalition of church and state has inflicted upon the former a night of a thousand years, during which the light of pure and undefiled religion became buried, and almost extinguished beneath the rubbish of human tradition; and we are convinced the gospel can never reassert its primitive power, or obtain universal ascendancy, till so unnatural and unwarrantable an alliance be disavowed wherever it exists. By subverting Christian discipline at a period when the church had only just ceased to be distinguished by miraculous powers, it became easy to debase and corrupt its doctrinal purity; and although the reformation in the sixteenth century restored the supremacy of the scriptures, and the events which preceded and accompanied it, gave such an *impetus* and expansion to the human mind, as effectually to preclude all chance of the reascendancy of papal superstition, where the light of truth had once shone, we have to lament that the reformed churches were not generally restored to their primitive discipline. The views of the more stern and uncompromising reformers were overborne by their too temporising colleagues, the reformation was consequently partial and incomplete; it merely touched the doctrines, without amending what was scarcely of less importance, the discipline of the church; and to look no farther than the Protestant establishment of this empire, we behold as the result, a system semi-papal and semi-protestant; a strange medley of things sacred and profane; a protestant creed, blended with the ecclesiastical polity of the mystic whore of Babylon; and the spiritual energies of the reformed church prostrated and paralyzed by her secular alliance and patronage.

The whole system has an inevitable tendency to debase and secularize the character of the clergy. The tree produces most luxuriantly, and is known by its natural fruits. As well might we expect to "gather grapes of thorns, or figs of thistles," as to find laborious usefulness and ardent piety, the general and prevailing character of a ministry thus appointed. Men full of faith and devotion must ever form the exceptions—and formerly they were too frequently very rare exceptions—to the majority of the national clergy; and their appointment will generally be found to have been to the smaller livings, or those charges over which the system of secular patronage has least control, and occasionally to have been

owing even to the interest of dissenters.* While the civil power, secular interest, and private patronage, retain the disposal of ecclesiastical preferment, the foundations must be out of course, and the church corrupted at her very fountains; and the words of our excellent poet will most faithfully characterize the body of the clergy:

"Except a few with *Ell's* spirit blest,
Hophni and *Phinehas* may describe the rest."

And this must be the case for two very plain reasons; i. e. 1st. That as men may possess very suitable talents and qualifications for the conduct of political affairs, who are altogether morally unfit for membership with, much less to interfere in the discipline or government of, a Christian church, the exercise of the latter power by the civil authority deprives the church, which is subject to such influence, of all guarantee for the purity and devotedness of her ministers, and exposes her to the certain intrusion of a vast number of unqualified and unregenerate men into the sacred office.

As is the civil power which appoints them, such for the most part will be the character of the bishops; and as are the bishops, such to some extent will be the clerical body; but as the episcopal power of the English church is greatly limited by the canons, and secular patronage, the purity of the bench, though it might effect much, could by no means preserve incorrupt the inferior ramifications of the priesthood. The character of the bench and the clergy must take its colour from the fluctuating integrity and manners of the court, and the other lay

patrons of the church; the avenues are thrown open to ecclesiastical corruption; and formality, irreligion, and infidelity, spread with fearful contagion amongst all ranks of the community. And thus, to use the language of the pious and exemplary clergyman mentioned in the note, in a letter to his son, "The national church groans and bleeds, from the crown of its head to the sole of its feet, through the daily intrusion of unworthy men into its ministry. Patrons, parents, tutors, and colleges, are annually pouring a torrent of incompetent youths into the church, and loading the nation with spiritual guilt. Hence souls are neglected and ruined; bigotry and ignorance prevail; church pride triumphs over church godliness; and the establishment is despised, deserted, and wounded. Shall you and I deepen these wounds? Shall we add one more unit to the numbers of the unworthy and traitorous watchmen on the towers of our British Jerusalem? God forbid. And I will not hesitate to say to you, that, honoured and happy as I should feel in being permitted to see you a faithful preacher of righteousness, adorning the gospel, which you would proclaim to others; yet without this (personal religion) I would rather a thousand times see you a mason, or in the humblest capacity in life."† Hence, as the church was not restored to her primitive and scriptural discipline at the Reformation in the sixteenth century, the worm still lies at the root, which, as Bishop Hobart says, cramps and paralyzes her vigour, and blasts her spiritual prosperity; but

* As is reported to have been the case in the appointment of that pious and excellent clergyman, the late Rev. Legh Richmond. "At that period there were neither so many evangelical clergymen, nor so many evangelical patrons in the church of England, as there are now; and hence to dissenters the church was occasionally indebted for some of her best ministers, and they for their personal promotion. Indeed, we have understood that some opulent dissenters have purchased benefices in the church for the very purpose of conferring them upon good men, and, by this means, saving so much of the power of patronage from that prostitution and abuse which too frequently characterize its exercise: and we have heard that Turney was obtained in this way, and with this view there is something truly noble in such generous conduct; but, at the same time, surely there must be something wrong in the system which can admit of or require such interposition. If the benefice in question was thus snatched from misappropriation by private benevolence, it would seem from recent occurrences, that even this expensive generosity may be exercised without conferring permanent advantages upon that church for which it is put forth. There would seem therefore to be some constitutional defect in the system itself; and until that be attacked by those who alone have ability to reach it, all external applications, how well intentioned soever, can afford nothing but temporary palliatives. As the circumstance of a number of Mr. Richmond's parishioners having formed themselves into an independent congregation since his

death is well known, and as he himself seems to have suffered much during his last days from distressing apprehensions, "that all would be confusion in his parish after his removal," we need offer no apology for looking at the fact, according to the different suppositions, that it seems to admit of by way of explanation. But further, it would appear, that the preaching of the gospel by the evangelical clergy, instead of being what Legh Richmond, almost with his dying breath, pronounced it, the best mode of preaching, in order to promote the interests of the church, *because* the least likely to make dissenters, is precisely that which will make them in the end, unless an alteration take place in the very constitution of the establishment as regards the appointment of parochial ministers. They do not intend it, but it is not the less true, that while they are teaching the people to love the gospel, they are inevitably infusing into their minds something of the spirit of dissent; a spirit which springs from the fundamental maxims, that every man is to place the essential before the ceremonial; that he is bound to do this for himself, because of *himself* he must give an account to God; that as to all external institutions, the apostolic declaration holds good—"The kingdom of God is not meat or drink, but righteousness, peace, and joy in the Holy Ghost;" and that, therefore, these must be secured, whatever else may require to be sacrificed or forsaken."—*Eclectic Review*, August, 1829.

† Grimshaw's Life of the Rev. Legh Richmond.

when she shall be purged of the dross engendered by secular alliance, and Christianity reduced to its primitive standard, she will become "bright as the sun, clear as the moon, and terrible as an army with banners."

(To be concluded in our next.)

A WINTER IN NOVA ZEMBLA, ENDURED
BY SOME DUTCH NAVIGATORS.

ON the 10th of August, the ice began to separate, and the seamen remarked that the *berg* to which they were moored was fixed to the bottom, and that all the others struck against it. Afraid that these loose pieces would collect and enclose them, they quitted their moorings, and sailed on. The ice was already forming on the surface, and the ship in sailing through made it crack on all sides. The Dutch worked on their way, mooring themselves to successive fragments, one of which rose like a steeple, being twenty fathoms above and twelve beneath the water. They saw round them more than four hundred large icebergs, the fear of which made them keep close to the shore, not aware of that heing the quarter where these dangerous bodies were formed, and along which they chiefly ranged. However, they steered on, and having passed what they called Little Icy Cape, came to Orange Island, which forms the northern extremity of Nova Zembla. Here ten men swam on shore, and, having mounted several piles of ice, which rose, as it were, into a little mountain, they had the satisfaction of seeing the coast trending southward, and a wide open sea to the south-east. They hastened back to Barentz with those joyful tidings, and the success of the voyage was considered almost secure.

But these hopes were delusive. After doubling what was called Cape Desire (now Zelania), the icebergs mustered in such force, that the crews gave up all idea of doing more than reach the strait of Waygatz on their return home. They were driven, however, so rapidly before the floating masses, that three men, who had mounted one of them to reconnoitre, would have been left behind, but for extraordinary exertions of agility. They were now drawn direct into what they called Icy Port, and the vessel was thrown into a position almost perpendicular, with one end nearly touching the bottom. From this critical attitude they were relieved next day; but fresh masses of ice continually poured in, augmenting the terrible ramparts with which they were enclosed. One side of the vessel was raised by successive pieces jammed beneath it, but the other was similarly elevated; so that

the ship was lifted to the top of the ice as by machinery. All this time the cracking, both around them, on every side, and within the ship itself, was so dreadful, that they were in continual fear of its parting into fragments; but this interior cracking, arising merely from the freezing of the juices of the timber, was much less dangerous than they imagined.

The Dutch now felt that they must bid adieu for this year to all hopes of escape from their icy prison. As the vessel was cracking continually, and opening in different quarters, they made no doubt of its going to pieces, and could hope to survive the winter only by constructing a hut, which might shelter them from the approaching rigour of the season. Parties sent into the country reported having seen footsteps of rein-deer, also a river of fresh water, and, what was more important still, a great quantity of fine trees, with the roots still attached to them, strewed upon the shore. Not one of these trees could have grown on the frozen soil of Nova Zembla; they were all brought down the rivers of Muscovy and Tartary, and wafted over the ocean by winds and currents. This circumstance gave a peculiarly cheerful colour to the hopes of the mariners. They trusted that Providence, which had in this surprising manner furnished materials to build a house, and fuel to warm it, would supply also whatever was necessary for their passing through the approaching winter, and for returning at length to their native country. A sledge was instantly constructed; three men cut the wood, while ten drew it to the spot marked out for the hut. They sought to raise a rampart of earth for shelter and security, and employed a long line of fire in the hope of softening the ground, but in vain. The carpenter having died, it was found impossible to dig a grave for him, and they lodged his body in a cleft of the rock.

The building of the hut was carried on with ardour, as affording the only hope of life; yet the cold endured in this operation was intense, and almost insupportable. When a nail was put into the mouth, it was frozen to the lip, and brought the skin away, drawing blood. The snow sometimes fell so thick, for days successively, that the seamen could not stir from under cover. They had at the same time hard and perpetual combats with the Polar bear. One day the master saw from the ship three of these furious animals running towards the working party, and gave them warning by loud cries. They immediately ran towards the vessel; when one of them, in haste, fell into a cleft in the ice, and was given up for lost; but

the bears overlooked him, and continued their pursuit of the main body. The sailors having at length reached the ship, made the circuit of it, and mounted from behind; but their pursuers entered in front, and advanced furiously to the attack. A man, sent down to the kitchen to light a match, was in too great haste and agitation to accomplish that simple process, and the muskets were thus useless. The crew could now parry the assault only by throwing at the bears whatever came first to hand, by which the attention of the animals was always for a moment attracted, though they returned to the charge with fresh vigour. At length, when matters seemed approaching to extremity, a halberd was darted at the largest, which struck him on the mouth with such force that he retreated, and the others followed.

Notwithstanding this intense rigour, winter had not yet thoroughly set in. Several days of south-west wind dissolved a vast quantity of ice, and they saw a wide open sea without, while the vessel was enclosed within, as it were, by a solid wall. By October they completed their hut, and prepared to convey thither their provisions and stores. Some painful discoveries were now made. Several tuns of fine Dantzic beer, of an agreeable and medicinal quality, and from which they had anticipated much comfort, had frozen so hard as to break the casks, bursting even the iron hoops by which they were held. The contents, indeed, existed in the form of ice, but this, when thawed, had merely the taste of bad water; and though in the middle they found a liquor concentrating in itself the whole strength of the beer, it had not the true flavour and character of that beverage. They made trial of mixing the two together, but without being able to restore its proper relish and virtue.

The sun, which had hitherto been their only pleasure and consolation, began now to pay only short visits, and to give signs of his approaching departure. He rose in the south-south-east, and set in the south-south-west, while the moon was scarcely dimmed by his presence. On the 1st of November his full orb was still seen for a short interval; on the 2d it rested on the horizon, from which it did not detach itself; on the 4th the sky was calm and clear, but no sun rose or set.

The dreary winter night of three months, which had now set in, was not, however, without some alleviations. The moon, now at the full, wheeled her pale but perpetual circle round the horizon. With the sun disappeared also the bear, and in his room

came the Arctic fox, a beautiful little creature, whose flesh resembled kid, and furnished a variety to their meals. They found great difficulty in the measurement of time, and on the 6th rose only late in the day, when a controversy ensued whether it was day or night. The cold had stopped the movements of all the clocks, but they afterwards formed a sand-glass of twelve hours, by which they contrived tolerably to estimate their time.

On the 3d December, as the sailors lay in bed, they heard from without a noise so tremendous as if all the mountains of ice by which they were surrounded had fallen in pieces over each other. In fact, the first light which they afterwards obtained shewed a considerable extent of open sea; yet this disruption must have been produced by a merely internal movement of the ice, not by any tendency towards thaw.

As the season advanced, the cold became always more and more intense. Early in December a dense fall of snow stopped up all the passages by which the smoke could escape; so that a fire, at all fitted for the dreadful inclemency of the season, led to the danger of suffocation. The men were thus obliged to keep the room at a miserably low temperature, for which they used the imperfect remedy of heated stones, passed from one bed to another. One great trouble was how to wash their clothes; whenever they took these up from the boiling water, and began to wring them, the linen froze in their hands; and when they hung them up to dry, the side farthest from the fire was hard frozen. The cold becoming always more rigorous, ice two inches thick was formed on the walls. At length their sufferings came to such an extremity, that, casting at each other languishing and piteous looks, they anticipated that this must end in the extinction of life. They now resolved that, cost what it might, they should for once be thoroughly warmed. They repaired, therefore, to the ship, whence they brought an ample supply of coal; and having kindled an immense fire, and carefully stopped up the windows and every aperture by which the cold could penetrate, they did bring themselves into a most comfortable temperature. In this delicious state, to which they had been so long strangers, they went to rest, and talked gaily for some time before falling asleep. Suddenly, in the middle of the night, several awakened in a state of the most painful vertigo; their cries roused the rest, and all found themselves more or less in the same alarming predicament. On attempting to rise, they became dizzy, and could neither stand nor walk. At

length two or three contrived to stagger towards the door; but the first who opened it fell down insensible among the snow. De Veer, who stood behind, revived him by pouring vinegar on his face; and the wintry air, which had been their greatest dread, now restored life to the whole party.

These unhappy mariners being thus compelled to afford a certain access to the wintry blast, its effects became always more and more insupportable. It seemed as if the fire had lost all power of conveying heat; their clothes were white with snow and hoarfrost; their stockings were burned before the feet felt any warmth, and this burning was announced by smell rather than by feeling. Yet, in the very midst of these sufferings, remembering that the 5th January was the Feast of the Kings, they besought the master that they might be allowed to celebrate that great Dutch festival. They had saved a little wine and two pounds of flour, with which they fried pancakes in oil; the tickets were drawn, the gunner was crowned king of Nova Zembla, and the evening passed as merrily as if they had been at home round their native fireside. Nothing can more strikingly illustrate the salutary effects produced even in these desperate circumstances by mental occupation and amusement—effects of which Captain Parry afterwards made so happy a use.

About the middle of January the crews began to experience some abatement of that deep darkness in which they had so long been involved. On throwing a bowl, they could see it run along the ground, which was before impossible. Soon after, about midday, a faint flush was seen to tinge the horizon; and this first dawn of the annual morning revived in their hearts the hope which was almost extinguished. On the 24th, De Veer and two others ran in to say, that they had seen a portion of the sun's disk. Barentz demonstrated, from the structure of the earth, that this could not take place for fifteen days. Many, however, trusted more to the eyes of their companions; and bets were taken, which could not be decided in the two following days in consequence of a heavy fog in which the air was involved. The 27th, however, being clear, they went out in a body, and saw, ascending above the horizon, the full orb of that great luminary. Joy took possession of their hearts, and Barentz in vain continued to prove, that this appearance was contrary to every principle of science. He was not aware of the extensive power of refraction in this northern air, which, in Capt. Parry's expedition, produced a similar abridgment in the duration of the Polar winter.

Affairs now assumed a more cheerful aspect. Instead of constantly moping in the hut, the men went out daily, employed themselves in walking, running, and athletic games, which warmed their bodies and preserved their health. With the sun, however, appeared their old enemy the bear. One attacked them amid so thick a mist that they could not see to point their pieces, and sought shelter in the hut. The bear came to the door, and made the most desperate attempts to burst it open; but the master kept his back firmly set against it, and the animal at last retreated. Soon after, he mounted the roof, where, having in vain attempted to enter by the chimney, he made furious attempts to pull it down, having torn the sail in which it was wrapped; all the while his frightful and hungry roarings spread dismay through the mansion beneath; at length he retreated. Another came so close to the man on guard, who was looking another way, that, on receiving the alarm from those within, and looking about, he saw himself almost in the jaws of the bear; however, he had the presence of mind instantly to fire, when the animal was struck in the head, retreated, and was afterwards pursued and despatched.

The first appearance of the sun had inspired hopes that the weather would become continually more mild and agreeable. It was, therefore, a severe disappointment, when, in February, a heavy north-east gale brought a cold more intense than ever, and buried the hut again under snow. This was the more deeply felt, as the men's strength and supply of generous food to recruit it were alike on the decline. They no longer attempted daily to clear a road, but those who were able went out and in by the chimney. A dreadful calamity then overtook them in the failure of their stock of wood for fuel. They began to gather all the fragments which had been thrown away, or lay scattered about the hut; but these being soon exhausted, it behoved them to carry out their sledge in search of more. To dig the trees, however, out of the deep snow, and drag them to the hut, was a task which, in their present exhausted state, would have appeared impossible, had they not felt that they must do it or perish.

In the course of March and April the weather became milder, and the attention of all the crew was drawn to plans and prospects of return. Southward, on the side of Tartary, the icy masses were still floating, but to the north-east there was an immense open sea. Yet the barriers which enclosed the ship not only continued, but, to their inexpressible grief, rapidly increased, pro-

bably from the fragments which floated in upon the breaking up of the great exterior mass. In the middle of March these ramparts were only 75 paces broad, in the beginning of May they were 500. These piles of ice resembled the houses of a great city, interspersed with apparent towers, steeples, and chimneys. The sailors, viewing with despair this position of the vessel, earnestly entreated permission to fit out the two boats, and in them to undertake the voyage homeward. The master at length agreed, provided there was no better prospect by the end of May. From the 20th to the 26th a north wind came on, and blew upon them a still greater quantity of ice; so that they no longer hesitated to begin their work, and to bring from the ship sails and cordage. The mere digging of the boats from under the snow was a most laborious task, and the equipment of them would have been next to impossible, but for the enthusiasm with which it was undertaken. By the 11th of June, they had the vessels fitted out, their clothes packed, and the provisions embarked. Then, however, they had to cut a way through the steeps and walls of ice which intervened between them and the open sea. Amid the extreme fatigue of digging, breaking, and cutting, they were kept in play by a huge bear which had come over the frozen sea from Tartary.

At length the crew having embarked all their clothes and provisions, set sail on the 14th with a westerly breeze. In the three following days they passed the Cape of Isles, Cape Desire, and came to Orange Isle, always working their way through much encumbering ice. As they were off Icy Cape, Barentz, long struggling with severe illness, and now feeling his end approach, desired himself to be lifted up, that he might take a last view of that fatal and terrible boundary, on which he gazed for a considerable time.

On the following day, the vessels were again involved amid masses of drift-ice, and were so forcibly struck, as well as squeezed between opposite fields, that the men had bid a final adieu to each other. Seeing, however, a body of fixed ice at a little distance, De Veer took a rope, and leaped from fragment to fragment, till he arrived on the firm surface. A communication thus formed, they landed first the sick, then the stores and provisions, and, finally, they drew the boats themselves upon the ice. During this detention, Barentz being informed of the severe illness of one Adrianson, said, that he himself was not far from his end. As he continued, however, conversing and looking on a chart of the voyage made by De Veer, it

was thought that his disease could not be so serious, till he pushed aside the chart, asked for a draught of water, and immediately expired. This event extremely afflicted the crews, both from their personal attachment to Barentz, and the loss of his skill in piloting the vessels.

The sailors, with some drift-wood, repaired the boats; the ice, however, was still close around, and they were struck with the fear that they would never escape from this bank, but must perish upon it. On the 22d, however, there appeared open sea at a little distance, and having dragged the boats over successive pieces of ice, they were again afloat. In the three following days they reached Cape Nassau, the ice frequently stopping them, but opening again like the gates of a sluice, and allowing a passage. On the 26th, they were obliged once more to disembark and pitch their tents on the frozen surface. On the opposite coast they saw immense herds of sea-cows, (walrus,) and the air darkened with numberless birds. While they were fast asleep in the tent, the sentinel called out, "*Three bears! three bears!*" The whole crew were instantly out; their muskets were charged only with small shot for birds; however, "these sweetmeats," though they could not inflict any serious wound, induced the monsters to turn, when one of them was pursued and killed. The dead bear was carried off in the mouth of one of the survivors to the most rugged parts of the ice, where the two devoured a large portion of his carcass.

The year was now advanced; the bright light of the sun and the occasional south-westerly breezes dissolved the ice, and gradually opened a way before them. It brought, however, dangers of a new class. The distinction between fixed and floating ice had now almost ceased, the former melting continually away. As they thought themselves lying secure on a large field, a body of icebergs came in from the open sea, struck and dashed it to pieces. The packages were separated from the boats, and several dropped into the water. It was laborious to scramble over the detached fragments to a place of safety, while the weighty articles sank into the softened ice, not without the greatest risk of falling to the bottom. For twelve hours the sailors floundered through this loose and broken surface before they could establish themselves on the field which was attached to the land.

The 2d of July was the finest day yet seen in Nova Zembla; and the weather continuing favourable, produced on the 7th an open sea, to which, with great labour,

the men succeeded in dragging the boats. From this time their progress, though often obstructed, was never entirely stopped. In several of the rocky bays they caught an immense number of birds, these poor animals not having yet learned to fear man, and allowing themselves to be taken by the hand. Near Admiralty Bay they saw two hundred sea-cows lying on a bank of ice, and attacked them; but these powerful animals advanced to the combat, snorting and blowing in so tremendous a manner, that, had not a fresh wind sprung up, the mariners might have been in a serious predicament; and they repented bitterly, amid so many inevitable evils, to have brought on themselves one so very unnecessary.

On the 28th, after passing the bay of St. Lawrence, when they approached to the southern extremity of Nova Zembla, the navigators discovered, with surprise and joy, two Russian vessels at anchor. They approached, and were received with the usual courtesy of that nation.—*Edinburgh Cabinet Library*, vol. i.

NOTES ON SIR HUMPHRY DAVY'S TWELFTH LECTURE, DELIVERED IN DUBLIN, NOVEMBER 29TH, 1810.

Sulphur and phosphorus in the Voltaic circle are negative.—Sulphur is positive to acid, and acid negative to sulphur.

Sulphur and phosphorus are non-conductors in a cold state: electricity only acts on them when in fusion. The electric spark passed through fluid sulphur in a glass tube, produced fire and light, and the emission of gas consisting of sulphuretted hydrogen.

Both sulphur and phosphorus contain inflammable air; there is reason to expect a small quantity of oxygen in them. This is proved by potassium. *Esper.* A little tray of platina, put into an exhausted retort, with a bit of potassium and sulphur on the tray, kindles into light, by the heat of a candle, or lamp: hence the sulphur has oxygen; for if it had not, the hydrogen would weigh less after, than the loss of the sulphur and phosphorus in the combustion, which is not the case. Potassium and phosphorus, in an exhausted retort, do not inflame as sulphur: it forms a new compound in water, viz. acid of phosphorus, which gives phosphorus and hydrogen. The latter is proved by its inflammability, hence phosphorus contains some oxygen.

Oxygen, muriate of potash, and phosphorus, having the sulphuric acid poured to the bottom through a tunnel, burns under water.

Oxygen makes mercury a non-conductor; hydrogen makes charges of the electric spark take effect.

Phosphorus and sulphur, if free from hydrogen and oxygen, may become metals.

Charcoal is an earthly alkali. The diamond is said to be pure carbon: it produces carbonic acid, by combustion with oxygen. Plumbago is the pure carbon. Diamond only relates to charcoal, as both stones and earths are metallic oxids. The diamond powder by combustion with potassium yielded oxygen, and became black like plumbago. All metals are comprised of charcoal and oxygen. Hence the diamond, which is a stone, forms a link in the chain, and is carbon by analogy.

All inflammable things are brought into combustion, either by oxygen or oxygenized muriatic acid.

Boric and fluoric acids were not decomposed till lately by electricity. Boracic acid is a non-conductor, but by water it takes the electric charge; and when poured on a plate of platina, on the negative side was a dark inflammable substance which is a non-conductor, and prevents the perfection of the separation, but by burning this, boracic acid is reproduced, which is permeable to water, though not combined with it. The lecturer tried if potassium would aid the decomposition. He put it in a tube with moist boracic acid; it burned with a green light, reproducing potash, and the base of boracic acid, in a red heat. This borax being washed with salt and acid, became pure. It dissolves in acids, sulphuric gas, nitric gas, and combines with sulphur.

In a retort of oxygen gas, it burns and reproduces boracic acid.

This is a new matter, and a combination never formed before 1807: it hardens copper, and can be made of iron by white heat, but not pure.

The fluoric acid discovered by Scheele, is never pure; if made with lead, it has water combined; if with glass or silicious earth, by the electric spark it yields dense white fumes! With silex and borax it forms fluo-boracic, and by the spark fluo-silex.

With potassium, the fluo-silex gas decomposes it, and makes a fawn-coloured base of fluoric acid.—*Esper.* A bit of potassium in an exhausted receiver, then filled with fluoric acid gas heat, makes combustion, which leaves the base behind.

A body which resists decomposition, is one whose combination is most attractive. Hence refractory bodies have the strongest play of affinity.

In the last lecture some persons conceived

that what was spoken of the combustion of sulphur or phosphorus with potassium, seemed to allow that the oxygen in them was the cause of combustion; that this is not the fact, a combustion of sulphur from iron barytes is made, clear of oxygen.

Pure inflammable sulphur, without oxygen in it, would produce combustion with potassium.—*Exper.* A little powder of arsenic with a bit of potassium, in an exhausted retort, produces combustion without any oxygen.

Heat and light are merely results of the intense energy of combination.

Oxygen and oxy muriatic acid gas, have more affinity for combustible bodies, than any other products; and hence appear the principal causes of combustion: but they are not exclusive causes; for any bodies, however destitute of their nature, that have much affinity for combination, will cause heat and light to appear.

Potash solution, heated in a retort with phosphorus, produces a gas that takes fire instantly on contact with the air.

In oxygen this gas is very brilliant. In oxy muriatic acid it burns green: it must be let in by small quantities, or it will explode. It gives out hydrogen, and leaves phosphate of potash. The oxy muriatic acid gas, leaves muriatic acid in combination. Sulphuretted hydrogen is decomposed by the electric spark, and deposits sulphur.

Exper. Eight hundred pair of plates communicate through a sphere of glass full of the gas; and the spark being excited by the carbon at the end of the wires, decomposition takes place with white fumes, which descend and deposit sulphur on the interior surface of the glass. In this manner several other gasses are decomposed.

This decomposition is made without electricity by potassium, and forms a new compound.

The sulphuretted hydrogen and potassium support combustion free of any oxygen, except that portion which the lecturer suspects to exist in all common sulphur and phosphorus, through defect of purification.

The combinations of hydrogen and charcoal are various, because they can be condensed in various proportions.

Hydrogen may take up twice its bulk of space, and be of course weaker; hence as carbonic acid can do the same, there may be two of hydrogen to one of carbon, or one of hydrogen to two of carbon, or an equal quantity of each; the latter mixture is the gas-light, which issuing from a tube, and being set fire to, burns as fast as it gets out.

Oxy muriate of potash and sulphur, or caustic, lime and sal volatile, produce, with ammoniacal gas, an elastic air, fatal to life. It is a volatile alkali; this gas supports combustion; and if infused into the flame of a candle, it increases its burning in combination with the carbonic acid gas of the wick.

Ammoniacal gas is decomposed by the electric spark in the manner before described; it affords the strongest alkali known.

The ammonia connected with the negative wire, in contact with mercury, forms an amalgam possessed of extraordinary powers.

The alkali is to be moistened. The mercury, in the common form of a globule of quicksilver, placed in the former, it swells to ten times its bulk, and becomes fixed, soft yet solid! This is an amalgam of the metal of ammonia with mercury, in the same manner as the metal of lime and other earths were procured by such amalgam. In air it decomposes; and the mercury and the ammonia are reproduced, the former in a globule; the latter shews its alkaline property, by turning yellow turmeric paper a bright brown.

If the mercury is weighed before and after amalgamation, it proves that 100th part of its weight caused the solidification. The amalgam in water gives ammonia and hydrogen gas, besides the mercury.

This amalgam is made without the Voltaic battery by potassium. First amalgamate a small bit of potassium with the mercury by gentle heat; then add the ammonia: in one moment the quicksilver is fixed! and if more mercury is added, it also swells and solidifies!—[Note. Mercury is equally fixed by frost; neither fixations are permanent. *Query:* From the equal action of the battery, and of potassium, which is a product of the battery, whether the new metals are *more* than the alkalies and earths imbued with a metallic transitory appearance, in consequence of the electric fire having passed through the copper and zinc, excited to oxidation in the weak muriatic acid which fills the trough? As there is no fire without fuel, can the electricity convey its metallic fuel to the earth, or salt be said to become a metal, any other than as petrified wood is called stone, or iron steeped in vitriol seems copper?] The metal of ammonia cannot be separated in a metallic state from the amalgam; the portion of ammonia metal is so small, that it is decomposed by a particle of moisture too small to be observed in the mercury; and if by distillation this water arises, it first decomposes the ammonia metal.

Professor Davy said, that he thought the analysis of ammonia will lead to future discoveries: it may be, that hydrogen and nitrogen are elements in its composition, and the composition of all things, and by their respective preponderance raise or lower their states; but this is hypothesis. It is however certain, that all bodies are constant in their proportions to combination. This fact was first published by Higgins, (Lecturer of the Dublin Society), twenty years ago; but it has been nevertheless overlooked till lately, and other chemists now assume it as their own. From these grounds the lecturer thinks that the science of chemistry can be founded on arithmetical mathematics. This, he said, may be illustrated by the humble method of beads of several colours, for the several prime constituent parts in the most simple order, and he finds that it points out the nature of all bodies, not only simple, but the most compound.

If electricity is found to be as constant as chemistry in the arrangement of bodies, by the weight of their respective combination, the powers of affinity will have a mathematical certainty of result. This will be the dawn of a new era in the atomical philosophy, as well as in chemistry, which is now, the lecturer thinks, in the same infant state that astronomy was in the time of Galileo. And as that confusion was made order by the Newtonian system, so he looks forward in future times for some system of chemistry worthy of the grand scenes nature presents to us, for which modern chemistry is inadequate.

The ancients generalized, without waiting for facts: let it not be so now. Let not human imagination erect systems for nature; but let nature erect a system for human imagination.

It is an unbounded field, prolific in national benefits, and enlarging human limits while it refines human nature. The German monk who deflagrated nitre, sulphur, and charcoal, took personal animosity from the soldier's breast, and, with a new art of war, founded a new moral feeling.

In a country advancing in civilization, the great and permanent objects of nature which the researches of philosophy afford the mind, and the arts afford the body, give a beneficial occupation to people, whose energies may otherwise be directed on the transitory politics of human opinion. Numbers of people, who cannot ever conceive the principles of science, may take the most effectual part in them, like the man who conducts a steam-engine, or the artificer of an electric conductor. In times of peril, a country may be invincible by its

science and arts. The Greek fire destroyed an invading fleet. Optics produced the burning glass. The spring and lever actuated the catapult; but these are all exceeded by modern arts—and new sources of defence are open, more legitimate than the principles of war, by which an universal empire is at this time (1810) attempted.

The observation of divine wisdom in the Creator, must lead the student in science to contemplate the perfection of that Intelligence, which formed and supports all.

Ignorance produces sloth and inactivity, but science is the parent of industry; and while science is patronized in this city, the best results may be expected in the example and instruction furnished by superior rank supplying information on subjects of importance to the welfare of all classes of the community.

VARIETY AND PROPERTIES OF IVORY.

ALTHOUGH this valuable article is very generally known, the following particulars respecting its source, nature, and character, can hardly fail to prove interesting to most of our numerous readers. Almost every one knows that ivory is procured from the tusks, or large conical teeth, in the upper jaw of the elephant; but it may be necessary to add, that the name is sometimes given to the teeth of the sea unicorn, the morse, and the hippopotamus.

The elephants' tusks from Africa are in general preferred by the dealers in this article; they generally run considerably larger; but it is a common opinion, that the ivory from Ceylon is less liable to turn yellow when exposed to the action of the atmosphere, whence it is sold at a higher price than the other. By far the greatest part of this merchandise is brought from Africa; and a part of Guinea, which has furnished the greatest quantity of it, has obtained the name of the Ivory Coast; the tract of coast from Cape Palmas to Apollonia, or Trespunta, is more particularly known by this appellation. But the principal market for some time past appears to have been at the east coast of Africa, where the ivory is supposed to be found of superior quality; indeed, the English merchants at Surat pay a greater price for the tusks furnished by this part of the coast than for such as are brought from any other part of Africa.

The best tusks are those that are least curved, without spots, and most solid towards the base. Some writers on this subject pretend that such elephants as inhabit swampy places, generally produce blue, spongy, and knotty tusks, in every respect

inferior to those of elephants living in hilly countries, or on dry plains. The Ethiopian elephants' tusks, according to Paul Lucas, are furnished with larger cavities, and are therefore less esteemed.

Elephants' teeth constitute a very important article of commerce. Labat computed the quantity of ivory annually imported into France in his time, by the Senegal company, to be 500 quintals, or 50,000 pounds. In 1784, the number of tusks imported into Nantes was 744, besides 360 pounds weight; and into Havre de Grace, in the same year, 435 tusks and 1805 pounds, and into Bourdeaux 5999 pounds. In the following year 3007 pounds and 471 tusks were imported into Nantes; in 1787, 16,184 pounds and 395 teeth; and into Havre de Grace 3784 pounds.

In an account which the house of commons ordered to be given in, of the quantities of the principal articles in the nature of raw materials, imported and used in the manufactures of Great Britain for twelve years preceding the year 1799, we find the following, respecting the importation of elephants' teeth; viz.

1788	1,387 cwt.	1794	2,203 cwt.
1789	2,145	1795	1,047
1790	1,476	1796	1,167
1791	3,735	1797	1,969
1792	1,484	1798	889
1793	1,412		

The component parts of ivory being the same as those of bones (viz. phosphate of lime combined with a gelatinous substance,) and differing only with regard to texture, hardness, and whiteness, the preparations it undergoes in the arts are equally applicable to the bones of animals. The whiteness which ivory acquires depends chiefly on the degree of dryness it has obtained. When yellow, its gelatinous matter is altered by the air, and appears to be combined with the oxygen of the atmosphere. Oxygenated muriatic acid will restore it to its original whiteness. Those employed in working ivory, distinguish the *white* and the *green*. The former is known by the whitish or lemon coloured rind of the tusks, the other by the brown and blackish. The green ivory (so called from a greenish or faint olive colour pervading its substance) is preferred, it being of a closer texture, and known soon to exchange its green hue for the most beautiful white, which is less liable to turn yellow. This green ivory is, however, more brittle than the other.

Heat cannot be made use of for making ivory pliant, though it is rendered softer by being exposed to that agent. It is divided

by the saw; sometimes (for delicate work) under water, in order to prevent its being heated or rent in the operation. It is polished with pumice and tripoli. Ivory has been said to become soft by being placed in mustard; but that end is attained with greater certainty by steeping it in some diluted mineral acid. Both ivory and common bones become also soft by being immersed in an alkaline lye made of soda and quick-lime.

By burning this substance in closed vessels, and afterwards levigating it with water on a porphyry slab, we procure what is called *black ivory*, much used for painting, and other purposes that require a very intense velvet-like black colour.

Cuvier, in examining the varieties of tusks, and the differences remarked in this respect among elephants, observes, that their texture exhibits no important difference. It always presents, upon its transverse section, those streaks which proceed like an arc of a circle from the centre to the circumference, and form, in growing, curvilinear lozenges which occupy the whole disk, and which are more or less broad, and more or less perceptible to the eye. This character, common to all elephant ivory, and depending immediately on the pores of their pulpy nucleus, is not to be found in the tusks of any other animal. It is to be seen in all fossil tusks, and it refutes the opinion of Leibnitz, adopted by some other writers, and even by Linnæus, that the mammoth horns might have belonged to the *Trichecus rosmarus*. The tusks of these animals, however, seem wholly composed of small round accumulated grains.

The size of tusks varies according to the species, sexes, and varieties; and as they are growing all their lives, age, more than any thing else, influences their dimensions. The African elephant, as far as we are able to ascertain, has very large tusks in both sexes. The African female, seventeen years old, the skeleton of which is in the museum of Paris, has larger tusks than any male or female Indian elephant of the same size that we are acquainted with. It is from Africa we receive the most ivory, and the greater number of tusks; and they are also harder and whiter than any others. But our limited knowledge is confined to the elephants of the western coasts, and to those of the south of Africa. We are ignorant if those of the eastern shores resemble them in every thing, and if there be any varieties in the interior. We know from Pennant, however, that the coast of Mosambique furnishes tusks ten feet long, being the largest ever known. In the Indian species there are more varieties

of tusks, which Mr. Corse has developed with more care than any other writer; but all these varieties have nothing constant, and are mixed indiscriminately with each other. In Bengal, the tusks weigh little more than 72 pounds, and they do not exceed 50 in the province of Tipperah, which produces the best elephants. There are tusks in London, however, probably from Pegu, which weigh 150 pounds. It is, in fact, from Pegu and Cochinchina that the largest elephants and tusks of the Indian species come. The coast of Malabar furnishes no tusks, according to Pennant, more than four feet long.

ON SCHOOL VACATIONS.

MY attention was lately drawn to an article in a London journal on the expense of education: in which article complaint was made of the enormous expense still attendant on the introduction of youth, "while the prices of every necessary of life have fallen from 20 to 50 per cent." It is not my intention to consider whether such complaint was well or ill-founded:—though I know of many cases, in the country, where such complaint might reasonably be made; but the subject I treat of, is one of infinitely more consequence than loss of money, viz. loss of time.

A. B. desires to place his son under the instruction of C. D., for a year, and makes an agreement with him to that effect. The youth is sent to school, and probably makes considerable proficiency in his studies; but Midsummer arrives, and he is obliged to abandon them, and return to his parents for five or six weeks, where his former idle habits, and juvenile amusements, which are now followed with redoubled ardour, regain their primitive ascendancy, eradicating and taking the place of the greater part of what he learned during the preceding half-year.

The term of his vacation expires, and he is again sent to school; but that which before was amusing and easy, is now found to be insipid and irksome; for instead of being daily appointed a new task as heretofore, he finds that for the first month perhaps, he has to retrace his former steps, or, in other words, to relearn what was unlearned while at home. Thus is his relish for scholastic duties suspended, if not destroyed: and instead of being diligent and active, he becomes indolent and careless. And if the irksomeness of his resumed studies disappear by the time he has regained his former position; still the intervening time is lost: and he begins to

despair of satisfying the earnest expectations of his parents, as the Christmas vacation is fast approaching, when his studies will again be suspended for the like number of weeks, or, perhaps, no more to be resumed at school.

To every impartial observer, the evils of long vacations, especially at schools in the country, must, I think, be apparent. The youthful mind will be either advancing or retrograding, and the loss of time occasioned by vacations is irreparable. Ten weeks, nearly one-fifth of a year, is certainly too much to lose: and when we add to this the time occupied in regaining what was lost during the vacation, it will give a quarter of a year, at the most moderate computation, and thus is one year in four of the precious season of youth unthinkingly thrown away.

Perhaps I shall be asked, if I would confine youth to study without intermission; or, if I would keep him constantly at school, and debar him the pleasure and the company of his parents and friends, from the time he commence, till he has completed his education? To this I give a decided negative. Proper seasons of relaxation are necessary, and may be attended with singular advantages. For these seasons of relaxation, nothing can be better adapted than vacations; so that while the mind is disengaged from its accustomed duties, it may seek its delight in the company of those whose presence is best calculated to afford it; that the unchanging scenes and strict discipline of the school-room, may be exchanged for the ever-pleasing objects, and natural freedom, which is found at home. For,

"There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visits when most brief:
There, eyes in all their splendour,
Are vocal to the heart;
And glances gay or tender,
Fresh eloquence impart."

What I complain of is, not the vacation, but the length of it. Why would not a fortnight suffice? In that time the youth might visit his friends, recreate himself in his former amusements; and return to his studies without considering them a restraint, and without the unpleasant task of retracing the steps he has gone before. Such a vacation would prove a stimulant rather than an obstacle to his improvement, and would not be a loss of the precious season of youth. I appeal to the good sense of a parent, and ask if he would not think a fortnight sufficient either for a Midsummer or Christmas vacation? I appeal to the wisdom of a teacher, and inquire if in his opinion such a

vacation would not be attended with singular advantages over one of five or six weeks length? I appeal to the industrious tyro, and ask if he would not think a fortnight sufficient for amusement? and if he would not then prefer to return to his studies, rather than endure an incommodious repetition?

I am aware that there is nothing more difficult than to convince a bigoted person, that he is wrong, or to dissuade him from a practice, however absurd, if he has custom on his side: but I hope my reader is not of this class. However, to those who make custom their criterion, I will only say, it is not my desire to dictate: let them judge fairly and impartially of what I have written, and act according to their conviction.

Shrewsbury, Dec. 16, 1830. J. P.

MISSIONARY COMMUNICATIONS.

On Sunday, January 16th, 1831, the baptism of seven adult Jews, all inmates of the Hebrew Institution, Camden Town, took place at Somer's chapel, Seymour-street, Somer's Town, immediately after the second lesson, during the morning service in that church. This interesting ceremony was performed by the Rev. T. J. Judkin, M. A. of Gonville and Caius College, Cambridge, and minister of Somer's chapel, at the request of the Lord Bishop of London, patron of the above institution.

A crowded congregation witnessed this imposing ceremony, and the most lively interest therein was depicted upon almost every countenance. The seven candidates for baptism sat upon the front seats in the middle aisle, facing the communion table, while the committee, and a respectable number of the subscribers to the institution, occupied the cushions which surround the rails and the area in front. The service throughout was solemn and spiritual, which, as well as the religious ceremony, visibly induced a hallowed effect upon the congregation.

They beheld, at the appointed moment, seven of the sons of Abraham, all in the prime of life, in a devout manner rise up, solemnly approach the Christian's altar, and spontaneously, with tears, require the rite of baptism from a Christian minister. In the full view of a large and respectable gentile congregation, and in the presence of numbers of the seed of Abraham, brought together to behold and execrate this defection of their brethren from the Rabbinical creed of their fathers, and, in the midst of the committee and members of the institution, who sat up as their witnesses, they witnessed,

2D. SERIES, NO. 2.—VOL. I.

with becoming humility, a good confession. Their responses were distinct and firm, and the courage with which they individually entered the area within the communion rails, and there were severally baptized into Christ, evinced the deep conviction of their souls, that Jesus of Nazareth is the true Messiah—the Christ, the Son of God, and the only Saviour of men: receiving the sign of the cross, as a token of salvation through him. Yea, may He save them for ever!

On the conclusion of the morning service, a sermon was preached by the Rev. T. J. Judkin, M. A. in aid of the Hebrew Institution, from the prayer of Moses, Numbers x. 36. "Return, O Lord, unto the many thousands of Israel."

Without launching into theories which distract [the age, this learned divine dwelt upon the prophecies, in reference to the seed of Abraham, with circumspection; selecting those which belong to the Jew and Gentile churches, when they shall become one in the latter days, without confounding them with those which belong to Israel exclusively. Here, in noting the dispersions, the miseries, and the promised restoration of the chosen people, the calamities of centuries of infliction, beneath the just judgments of God, because of their transgressions, were ably held up to view; and also, the benign providences of Jehovah, which followed them throughout all their wanderings, and preserved them in existence, as a people, amidst bereavements and catastrophes, which would have annihilated any other nation; and here were the promises of God for good, upon their repentance, and the certainty of their final restoration, enlarged upon with peculiar felicity.

An exhortation to the converts now baptized, and the rest of the inmates of the institution present, this being the church in which they regularly worshipped God, was subjoined; which evinced the deep feeling of this pious pastor for his whole flock, and the intense desire which possessed his soul, to present them before God without spot and blameless.

At the close of this excellent sermon, a collection was made, which amounted to nearly £50.

Twelve inmates of the Hebrew Institution were examined for baptism; but although the whole twelve evidenced to the examiners that a work of Divine grace was begun in their hearts, yet it was deemed expedient that five, out of the twelve, should wait until a deeper work of grace enabled them, equally with their brethren, to witness a good confession. Prudence calls for

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146.—VOL. XIII.

double caution in the case of a Jew; because his profession of Christianity subjects him instantly to the loss of all things. The tender parent, the affectionate brother or sister, with every friend of his youth; yea, even the wife of his bosom, disappear at that moment. Then comes persecution, in place of tenderness; hate hurries forward, to cast out affection; and, "Lord, what is man?" the friend is resolved into an enemy, implacable; and those conjointly hurl vengeance on the head of this apostate, who, in their estimation, has renounced his God, and become an outcast from the sons of Abraham. Under such a fight of afflictions, who can endure? Not a novice. It is those only who are strong in faith, that endure such a conflict, abide in the truth, and glorify God. W. COLDWELL.

King's-square, January 30th, 1831.

THEOLOGICAL REVOLUTION IN FRANCE.

[We give the following article as it has reached us, without vouching for its authenticity.—*EDIT.*]

"DEAR SIR, "32, Sackville-street.

"The subjoined extract of a letter, just received from Paris, I am sure will be read by you with great pleasure:"—

"Our chapels are overflowing—300 children are attached to them. We know not what to do to get accommodation for the numbers who wish to attend. If we had £10,000 to provide chapels, we could have congregations of a size, and schools of a number, to astonish Europe!

"A remarkable circumstance has just occurred. A large body of reformed priests have applied for means to separate themselves from the church of Rome. They affirm that there are *two thousand five hundred* priests of their body affiliated with them throughout France. They have just drawn up a confession of faith almost analogous with English episcopacy. Application has been made to the English bishops. Already many parishes have sent for priests of this body. One has been sent to Montaign. This day the celebrated Dupin has applied for one for Nevers, (a place of 30,000 inhabitants,) where the national guard has taken possession of the church, declaring that they will have no Jesuits for cures. The confession of the reformed body of priests, is this—No Pope! no infallible church—no Latin mass—two sacraments—no celibacy of priests—no injunction to regular confession—but the Word of God as the only rule of faith.

"This day a Royal ordinance has appeared, suppressing the Catholic missions, and taking its funds, and abolishing all holidays, but those of Easter, Christmas,

and Pentecost. You see that the highway is politically opening for the grand march of gospel truth.—'Paris, Jan. 9th, 1831.'

"Trusting that you will give the above the widest circulation, I beg to remain, yours truly, "R. E. RHIND."

"To Mr. Billingsley, Bernersday Terrace."

EUROPE IN THE WINTER OF 1830-1.

THE year 1830, recently closed, was fraught with events which live in their consequences, and, in all probability, will thus live through many years yet to come. The effectual humiliation of the Grand Turk beneath the Christian arms, and the independence of Greece, proclaimed by the great leading powers, relieve the east of Europe from a bondage, of long continuance and intolerable severity, beneath the tyranny of the haughty Crescent. The conquest of Algiers, and the states subject thereto, on the north of Africa, adds another wreath to the laurels of the Cross, and opens the way to a better order of things in that fine country, long the seat of Christianity and of the arts; a country which has for ages called, but called in vain, to Christendom, "Give us of your oil; for our lamps are gone out."

A system of incendiary conflagration, commencing in Normandy, spread over the north-west of France, crossed the British channel, raged in Kent, extended to the adjoining and midland counties, and dealing huge alarm, reached the most distant parts of England, and even Wales; and glad should we be if we could say, this mania has ceased from the earth. For what, but a species of madness, can prompt men to destroy that corn and provender, which the bounty of Divine Providence has given to man and beast for sustenance, and which, when once destroyed, cannot be restored?

The late monarch of Great Britain has expired, and his royal brother reigns in his stead. The King of Naples, Pope Pius the eighth, and the Grand Duke of Baden, also died. An awful revolution suddenly took place in France; the reigning monarch was driven from his throne, amidst seas of blood, and the Duke of Orleans is placed thereon. A similar revolution, somewhat less bloody, took place in Belgium; the Orange family were excluded from the throne, and the national congress, at Brussels, proclaimed the independence of Belgium. Anthony of Saxony and Charles of Brunswick ceased to reign; and the Dey of Algiers, that potent plunderer, was driven from his tyrannical sovereignty.

The swellings of that awful ocean, revo-

lutionary France, continue to roll, with a voice of thunder, upon the shores of Europe; and even mountains and plains far inland feel the successive shocks of this tremendous surf, and shake to their very foundations. To Brunswick, Saxony, and Belgium, we now add to our list of revolutionary states, Hesse, many of the lesser principalities of Germany, nearly every canton in Switzerland, and the important kingdom of Poland. Blood has already flowed in Warsaw, and scenes of awful daring yet await that city.

Responsive to their parent, France, these states heave with kindred tempests, and the swellings of their sanguine billows roll thunder to thunder upon the distant ear. A tempest, portentous in its onset, and frightful in its rush upon Paris, on the trial of the ex-ministers, held Europe in alarm during the concluding weeks of the year; and wonder was outwondered that so awful a storm terminated without a single wreck, while every eye was intensely bent over its waves, looking, amidst its turbulence, for the ruin of the state. But there is a Providence, even amidst storms, which serenely awards life and death, according to that precision of wisdom, which is equally infinite in its action as in its being.

On surveying the positions of the powers that are upon the platform of Europe, we behold Great Britain, with her Norman Isles on the west, her Mediterranean possessions on the south, and in junction with independent Greece on the east, and the Principalities, Russia, Poland, Prussia, Sweden, Denmark, Saxony, Hanover, the Hanse-Towns, and Holland, on the north, forming lines of circumvallation around the seat of the beast; while France occupies an advanced position in the very heart of his dominions. This position, being central, cuts off the Iberian from the Italian peninsula, and bars all military communication between Iberia and Rome; while the irruptions of the French on the coast of Africa open to her resources, on the south, a vast maritime country to the east and west of Rome and Spain. It is from the advanced position, France, that several of the northern portions of these lines of circumvallation seem to receive their impulses: and, responsive to her movements, these move like portions of the same body. But the seat of the beast, hitherto a stranger to these impulses, with all its potentates, rests secure; apparently conscious of its own strength; and whatever attempt is made to disturb this repose, is repelled with ease. Yet numerous defections from the rites of Rome swell the ranks of infidelity in France, and add somewhat to the reformed churches.

Gladly would the mind dwell upon the future, in glorious anticipations. It would paint France, aroused from the apathy of ages, following, yea, united with the efforts of Great Britain and her free-born Transatlantic sons, in the great work of civilizing and christianizing the whole world. At how many points, at home and abroad, are the Man of Sin, Antichrist, and the Great Dragon, vulnerable, under Divine grace, to her efforts: and in none more so abroad, than in that vast extent of coast, and that yet more vast interior with which her recent possessions on the north of Africa have brought her into immediate contact. There dwell the superstitions of Rome; there, rampant in insolence, domineer the institutions of Mahomet; and there the great Dragon yet holds his seat, and hosts of pagans fall down before, and worship the works of the hands of men.

But the views of France, at this moment, are the reverse of these; the military mania of the age has possessed her altogether. No formidable enemy thunders at her gates, nor has even the sound of distant artillery reached her frontiers; yet she springs up, as if conscious that she has aroused Rome, and occupies an advanced position in her domains, in huge alarm, and takes the attitude of a besieged nation. Volunteers after volunteers flock, in troops too numerous to be enrolled, beneath the tricoloured flag. These march, with the *Marseillois* hymn upon their lips, in full chorus, while the very peasants make the manual exercises their pastimes; and France reckons up her hosts at four millions strong. The announced positions of these hosts are, a formidable army upon the Rhine, a second upon the frontiers of Italy, a third at the feet of the Pyrenees, a vast army of reserve, a mass of moveable national guards, and a yet huger mass of stationary national guards, whose duties arise out of a consciousness that France has foes within her, and needs this mass to preserve peace at home.

What will these millions of men under arms achieve? Will they enslave France? Will they liberate the world? Will they massacre each other? Or will they demean themselves like peaceable citizens, giving and enjoying rest? Let us make an effort to lift up the veil.

In the midst of a profound peace, which pervaded the whole world, when the restless turbulence of Rome, then in the zenith of its power, was hushed into quietude, and all nations were in full expectation of a change favourable to the interests of mankind, then, in the order of Divine Providence, and in the richness of Divine

mercy, a Prince, a Saviour—the Messiah became “Emmanuel—God with us.” He then set up His kingdom amidst this sphere—a reign which shall shine brighter and brighter, even to the perfect day, and which the consummation of time alone will terminate on earth. Thus, in the midst of a profound peace, which pervaded Europe and lulled the world into rest, after distractions, distresses, and slaughters, universal and long continued, when the nations were in full expectation of a change favourable to the best interests of mankind, came, in the order of Divine Providence, “The time of the end,”—the last scene of the first portion or series of Emmanuel’s reign amidst this sphere, viz. A.D. 1816. Of this last position we adduce the following proofs.

This time is called by Jacob, “The last days,” Gen. xlix. 1. By Moses, “The latter days,” Deut. iv. xxx. By Isaiah, “The last days,” ii. 2. By Jeremiah, “The latter days,” xxiii. 20. By Daniel, “The latter days,” ii. 28; and also, “The time of the end,” xi. 35. Of this time Daniel says, chap. xii. “And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” And further, of this time he speaks, ver. 7. that it shall be a half time—for he names in order, “A time, times, and an half;” therefore, this being the last in succession, must be the “half time.” The answer of Emmanuel, the great Prince, to the inquiries of his disciples, Matt. xxiv. “When shall these things be? what shall be the sign of thy coming, and of the end of the world?” most fully establishes the words of Daniel, by all but quoting them, as to the shortness of this time of tribulation, or “the last time;” for he says, “There shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened.”

Without going into an elaborate discussion on the various opinions of commentators, as to the periods noted by Daniel and the other prophets, for which our limits afford no scope, we may say thus much, that by almost general consent, in these prophecies, a day is put for a year; and that in the Jewish year there being 360 regular days, a time is 360 years. Thus a

time is 360 years, times are 720 years, and a half time 180 years, making a total of 1260 years. This total is rendered so familiar to us in the prophetic books of Daniel and St. John, that we may refer our readers to these books, and the commentaries thereon, without fear, and conclude, that “the last time,” or “the time of the end,” is, the half time, or 180 years of duration from its commencement to its close.

According to the general consent of the learned, in their commentaries on the sacred volume, that the ages of the world are distinguished by three great and equal periods, viz. the Patriarchal, consisting of two thousand years prior to the giving of the law; the Legal, consisting of two thousand years under the law; and the Kingdom of Heaven, set up upon the earth, consisting of two thousand years under the Gospel; then the beginning of “the time of the end,” would fall in the year of Christ 1820; for, deducting 180 from 2000, leaves 1820. But as the era of Emmanuel’s birth is post-dated in the common reckoning four years, A.D. 1816 answers to the beginning of the prophetic “time of the end;” but as the year 1816 is only the beginning of the “time of the end,” all the prophetic events which will be accomplished therein, have the full scope of its one hundred and eighty years, from its commencement to its conclusion; and it will call for all the wisdom of the wise to place each in succession in its proper year. Yet we have great encouragement herein; for if “the words are closed up, and sealed till the time of the end,” at or in that time we may with fairness conclude, “the wise shall understand,” Dan. xii. 9 and 10.

That terrible leader, Buonaparte, generated in, the cruel instrument of, and eventually the fierce lord and master over, revolutionary France, and, in their turn, over almost every nation of Europe, was cast off by Divine Providence, and his power departed from him upon the plains of Waterloo, A.D. 1815. A sudden and universal panic on the close of the day seized his whole army, and the watchword in a moment became, “Save himself who can!” one general rout threw soldiers of every description into one mob of men; and the army, which had that day contended for the sovereignty of Europe, fell into dissevered ruin, to rally no more for ever; and he who in the morning led to victory the power of France, in the evening became a fugitive; and erewhile of him was it said, “Is this the man that made the earth to tremble, that did shake king-

doms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" He himself became a prisoner, and he beheld his land no more. Then did Europe know peace and rest—then did the world cease to slaughter and destroy—and thus has Europe enjoyed peace during fourteen years.

St. John informs us, "The angel poured out his vial upon the sun," Rev. xvi. 8. We have already noted, that the sun indicated France: pursuing this idea, we beheld, from the year 1789 to the year 1815, this awful visitation upon that people in its sanguinary progression. Blood flowed to blood throughout that populous nation—the blood of its citizens shed by the hands of citizens, as one party arose and overpowered the then constituted authorities; and as these in their turn fell beneath the newly-acquired powers of a third party, who also in succession were sacrificed by the overwhelming force of new authorities, raised, like the billows of the ocean, amidst this storm of revolutionary mania, to wreck the flower of her children, and leave France, like a hulk upon the strand, shorn of all things. Amidst this terrible infliction of wrath, France, in the delirium of her torments, impelled her sons to vindictive action upon the nations, inflicting, as upon her was inflicted, the scorching of wrath—for the nations of Europe, in common with France, "have shed the blood of saints and prophets; and blood was given them to drink, because they were worthy," Rev. xvi. 6.

The vision goes on to say, "Power was given unto him to scorch men with fire; and men were scorched with great heat," Rev. vi. 8 and 9: power was given to the beast, Rev. xiii. 5 and 7; and it appears that the power given here, viz. Rev. xvi. 8. is the next power in succession, in point of time, to the beast; and the power here given appears to continue in force until "another angel comes down from heaven, having great power, saying, "Babylon the great is fallen." Of these more hereafter. In the mean time, we behold a nation clothed with power, which, in a few short months, has called forth four millions of its people to arms. How awful is this lightning-like power, even in precinct. Four millions of men under arms!

The question recoils upon us, Marshalled for what? Do they know, themselves? Do we know? Alas! No. Yet whatsoever He who sways the earth has determined, this terrible engine of power will bring to pass; and what are we, that we

should stay His hand? He who will teach us to know, "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," Dan. v. 28. A lesson which the present age needs to be taught, seeing all its governments leave the King of kings out in all their acts, and rule without referring to his kingdom and gracious laws.

W. COLDWELL.

King Square, Jan. 15, 1831.

A FEW FRIENDS.

"And what is Friendship but a name?"

EVERY thing that Cicero has said in his Treatise *De Amicitia* is very fine, and very good, and very true; but he does not seem to have been altogether aware of the fullness of meaning contained in the word *friends*.

A man invites a few *friends* to dine with him. They come, they eat, they drink, they talk, they criticise, they depart. They have praise and blame for the cook, and they speak learnedly of the wine; and, in nine cases out of ten, somewhat censoriously of the host. For either he has been too ostentatious in his liberality, or too niggardly in hospitality; and he seems almost required to ask pardon of those whom he has fed, for the manner in which he has fed them. Then the entertainer becomes, in his turn, the entertained, and takes his turn also in the delights of culinary criticism and friendly censoriousness. These are *friends* by the table, cemented by the various combinations of fish, flesh, and fowl, closely adhering so long as that lasts which holds them together; but that failing, they fail, and depart, and separate.

A man writes a book, prose or poetry, as the case may be. He, of course, thinks it very fine, but he is not quite satisfied that all the world must of necessity be of the same opinion; therefore, he shows it to his *friends*, and asks their candid opinion—and they read it, and give him (excuse the pun, gentle reader) their *candid* opinion. They advise him, by all means, to publish it—they are sure it must succeed. It is published, and it does not succeed; and then these *friends* wonder that any man could be so simple as to imagine that such a thing ever could succeed; and they wonder that he did not see that what they had said was not their real opinion; but, being his *friends*, how could they do otherwise than praise the book?

A man grows rich, and rises in the world. Thereupon all his neighbours and acquaintance congratulate him upon his

fortune, and are ready, in the plenitude of their wisdom, to teach him how to spend his newly-acquired wealth. And he, who before his prosperity, scarcely knew that he had a friend in the world, is now informed how delighted his countless *friends* are to hear of his success.

A man grows poor, and sinks in the world. Forthwith he hears, or he may hear, if he have patience to listen to them, sage lectures upon prudence, and many edifying dissertations upon discretion. He receives many a humiliating lesson, and observes many an altered look; he has a great deal of pity, and very little help; and he is recommended, in the most delicate manner imaginable, not to 'spoil the pleasures of his prosperous acquaintance, by his unprosperous presence; and, while he fancies that he has not a friend in the world, he is given to understand that his *friends* are very sorry for him, and his *friends*, as all his *friends* say, ought to do something for him; but, unfortunately, he has tired his *friends* all out.

A man, just beginning life, marries a woman whose family is not so good as his own. Thereupon, father and mother, and uncles and aunts, and brothers and sisters, and cousins, first, second, third, and fourth, put themselves into a unanimous passion; co-operate in a system of unanimous sulkiness; insult the young woman, and eschew the young man, more especially if the newly-married couple are in need of any assistance or countenance. And then, when the persecuted couple are suffering under the pangs of poverty, and the mortifications of desertion and solitude, the world saith, with a most edifying gravity, "The young gentleman's *friends* did not approve of the match."

A young man comes to his fortune as soon as he becomes of age. He buys horses and dogs, and runs races, and lays bets, and plays at cards, and sometimes wins and sometimes loses; he gets into scrapes, and fights duels; he finds himself none the richer for his winnings, and much the poorer for his losings; and if he cannot spend or lose his money fast enough himself, he has myriads of *friends* who will borrow it of him, and do their best to assist him in dispersing it. Then at last he smashes, or is done up; and then all the world, with its long, moral phiz, says—"What a pity it is that his *friends* led him into such extravagance!"

At midnight there is a noise in the streets—women are shrieking, and men are hallooing, and some are calling for help; and there is a well-dressed man swearing at a constable who attempts to hold him, which

well-dressed man has obviously been rolled in the dirt; his hat is as flat as a pancake, his eyes are as red as herrings, his tongue is like a weathercock in a whirlwind, and he must be trussed like a boiled rabbit before he can be managed; and all the account he can give of himself the next morning is, that he had been dining with a few *friends*.

Warwick, in his "Spare Minutes," thus describes common friendship:—"When I see leaves drop from their trees in the beginning of autumn, just such, think I, is the friendship of the world. Whiles the cap of maintenance lasts, my friends swarmed in abundance; but, in the winter of my needs, they leave me naked. He is a happy man that hath a true friend at his need; but he is more truly happy that hath no need of his friends."

CURSORY REMARKS ON A WIFE.

"Of earthly goods, the best is a good wife;
A bad, the bitterest curse of human life."

THERE is reason to rejoice that those early ages of society are past when a man purchased a woman to be his wife, as a butcher purchases an ox or a sheep to be food; and valued her only as she contributed to his gratification. Innumerable instances might be collected from the early history of various nations, but the following will be sufficient.

Abraham obtained Rebekah, and gave her to his son Isaac for a wife. Jacob served Laban fourteen years for two wives. When David had Saul's daughter given in marriage, it was said, "The king desireth not any dowry, but an hundred fore-skins of the Philistines." In the Iliad, Agamemnon offers his daughter to Achilles for a wife, and says that he would not demand for her any price. By the laws of Ethelbert, king of England, a man who committed adultery with his neighbour's wife was obliged to pay the husband a fine, and to buy him another wife. But those days are past, and wherever such practices have prevailed, men could not have for the fair sex that tender regard and esteem which constitute so essential a part of the genuine affection of love.

In this age matters are different: the feelings are wrought upon,—the man beholds the object of his affection with a longing wish to claim her for his own,—he observes in her that capital article, sweetness of temper, which manifesting itself in mild looks and gentle manners, is perhaps the first and most powerful inducement to esteem, in a cultivated mind.

The amiable disposition, the gentle and insinuating manners of the sex, are all highly respected by the man, who, more robust, bold, and vigorous, is qualified for a protector. The female being delicate and timid, requires protection, and is capable of making an engaging figure under the good government of a man possessed of penetration and solid judgment.

It would be injustice not to mention the peculiar and essential part of female value, *MODESTY*, without which, no woman is likely to command the esteem and affection of any man of sound understanding; therefore we consider the invaluable grace of a chaste and modest behaviour the best means of kindling at first, and not only of kindling but of keeping alive and increasing, this inexpressible flame.

There is no reason to hesitate in saying that a good wife is one of the most valuable treasures a man can possess in this life. She causes his cares in this world to sit easy, adds sweetness to his pleasures, is his best companion in prosperity, and truest friend in adversity. She is the most careful preserver of his health, the kindest attendant during his sickness, a faithful adviser in distress, a comforter in affliction, a prudent manager of his domestic affairs, and, in short, one of the greatest blessings that Heaven can bestow upon man.

Should it, however, unfortunately prove otherwise, she will be her husband's greatest trouble, will give him the utmost anxiety, and be a clog to him the remainder of life. Therefore we would advise every young gentleman, before he tampers with this passion, to consider well the probability of his being able to obtain the object of his love. If he is not likely to succeed, he will do well to avoid the company of the beloved object, to apply his mind attentively to business or study, and endeavour if possible to fix his affections on another, which it may be in his power to obtain. The affections reciprocally gained, mutual love will endear them to each other, and make constancy a pleasure; and when their youthful days are over, esteem and genuine regard will remain in the mind, making pleasant, even in old age, the company of such a pair, in whose actions are manifested the most tender affections of husband, wife, lover, friend.

Preston Brook.

S. S.

CHARACTERISTIC ANECDOTES OF
JOHN ABERNETHY, ESQ.

(From Fisher's Portrait Gallery, a work every way deserving the exalted reputation and honourable patronage it has acquired.)

"MR. T. a young gentleman with a broken limb, which refused to heal long after the

fracture, went to consult Mr. Abernethy; and, as usual, was entering into all the details of his complaint, when he was thus stopped almost *in limine*—'Pray, sir, do you come here to talk, or to hear me? If you want my advice, it is so and so—I wish you a good morning.'

"On one occasion, a lady, unsatisfied with previous information, persisted in extracting from Mr. A. what she might eat, and, after suffering from her volubility with considerable patience for awhile, he exclaimed to the repeated 'May I eat oysters, doctor? May I eat suppers?' 'I'll tell you, madam, you may eat any thing but the poker and the bellows, for the one is too hard of digestion, and the other is full of wind.'"

Miss I—— consulted him on a nervous disorder, the minutiae of which appeared to be so fantastical, that Mr. Abernethy interrupted the frivolous detail, by holding out his hand for the fee. A one-pound note and a shilling were placed in it; upon which he returned the latter to his fair patient, with the angry exclamation, "There, ma'am! go and buy a skipping rope: that is all you want."

"*Mr. Abernethy's Courtship.*—It is told, that while attending a lady for several weeks, he observed those admirable qualifications in her daughter, which he truly esteemed to be calculated to render the marriage state happy. Accordingly, on a Saturday, when taking leave of his patient, he addressed her to the following purport. 'You are now so well, that I need not see you, after Monday next, when I shall come and pay you my farewell visit. But, in the mean time, I wish you and your daughter seriously to consider the proposal I am now about to make. It is abrupt and uncereemonious, I am aware, but the excessive occupation of my time, by my professional duties, affords me no leisure to accomplish what I desire by the more ordinary course of attention and solicitation: my annual receipts amount to £—, and I can settle £— on my wife: my character is generally known to the public, so that you may readily ascertain what it is: I have seen in your daughter a tender and affectionate child, an assiduous and careful nurse, and a gentle and lady-like member of a family; such a person must be all that a husband could covet, and I offer my hand and fortune for her acceptance. On Monday, when I call, I shall expect your determination; for I really have not time for the routine of courtship.' In this humour, the lady was wooed and won; and, we believe we may add, the union has been felicitous in every respect."

POETRY.

MILTON.

" Who sung of Chaos, and eternal Night ;
Taught by the heav'nly Muse to venture down
The dark descent, and up to reascend,
Tho' hard and rare !—

Nor ceased to wander where the Muses haunt,
Clear spring, or shady grove, or sunny hill,
Smitt with the love of sacred song."

Paradise Lost.

SAW stretch'd upon a flow'ry bank, sat one
Upon whose cheek, the vermillion bloom of youth
Glow'd joyous ;—his fair, yet ample forehead,
Seen thro' the clust'ring ringlets of brown hair, 5
That wanton'd in the breeze luxuriant,
Bespoke the mind within ;—while in his hand,
Part worn, as if 'twere oft persud, he held
Tale of romantic hist'ry, and the deeds,
The val'rous exploits, of a chivalrous age ;
This had fill'd his young and buoyant fancy 10
With golden dreams of high-wrought imagery,
Th' Elysium of bright thoughts, Fiction's sweet
sorceries :

Of middle stature, but of graceful form,
Well fitted for athletic exercise, 15
But more for deeds of intellectual strength,
Which from that face divine, thus outward shew'd
Capacious thought, godlike similitude ;
O'er nature's lovely landscape spread around
He cast a quick and side-long glance, that took
In its wide compass, all rural objects, 20
As hill, or lowly dale, or thymy mead,
Or sweet sequester'd valley, or brown wood ;
Or splashy spring, wherein the swallow dips
With circling flight, his ready-wing ;—or where
From art, some imbrown'd cluster of dark trees, 25
Just peering 'bove is seen the curling smoke
Of straw-thatched cottage, or the neighb'ring spire
That points with graceful attitude to heav'n ;
The husbandman that blithely drives afield 30
His lusty steeds, the patient lab'ring ox,
The careless ploughboy, whistling o'er the lea,
While overhead is heard the cawing rook,
Fieldfare or plover, calling to their mates ;
Nor yet unheeded pass'd observance quick, 35
The bee, that rifling flies from flow'r to flow'r,
Intent on sweets, the live-long summer's day ;
Or bubbling brook, or maid-haunted stream,
Or twilight groves, of thick umbrageous shade,
Haunts of inspiration and poetic thought, 40
The covert walks of silent solitude ;
Naught escap'd his eye excursive, but from these
His teeming fancy drew all imaged bliss.
All that the mind creative can pursue
Of wonderful or fair, thro' earth or sky,
Stood present to his view ;—tho' listless sunk 45
In drowsy dream, of youth imaginative,
As one absorb'd in sweet forgetfulness ;
Yet still the mind in busy phantasy,
Is ever wakeful, ever on th' alert,
That finds no footing, like the dove of Noah, 50
To rest its flight advent'rous,—but is, (tho'
Seeming to the gaze of one unpractised,
To be close bound up in cold indifference,)
For ever watchful, like the bird of Jove,
By fabled poets sung. Upon that face, 55
Divine expression kindling glow'd triumphant,
The speaking emanation of the soul,
As when the sun thro' misty morning breaks
With golden splendour, light'ning the orient,
So lighted up those features, as the mind 60
From its imprison'd cell forth drew its store
Of many-colour'd tissue, of bright thoughts,
Th' inward working of a soul superior ;
Then, as with joy elate, methought outflash'd, 65
That creature of th' imagination wild,
The enchanter ' Comus,' whose witching spell
And syren strains of enchain'd music might
" Create a soul, under the ribs of death."

Sweet village Horton,* thou too wert witness,
And charm'd didst list the poet's madrigal, 70
As mid thy scenes sequester'd, lone he sung,
And from the channel of his dainty mind
Produced " L'Allegro," and " Il Penseroso,"
The concentration of all lovely things,
As in a pictur'd landscape, brought to view 75
Whate'er is fair, or beautiful in nature ;
Thy tender pity, too, in plaintive verse
Responsive wail'd the death of Lycidas,
Of Lycidas, the bosom'd friend, and lov'd
Coadjutor ;—who met, untimely met, 80
Where darkly waves the osier o'er the stream,
A wat'ry grave ! These were the themes that
woke
The tuneful efforts of his early lyre,
That sent forth strains of sweeter harmony
Than ever Orpheus sung, when he bewail'd 85
His lov'd, his lost Eurydice.

Hear Time

Hath sped his way, with noiseless wing, since
which
The bloom that mark'd the youthful cheek hath
fed,
Supplanted by the deeper lines of manhood,
Of manhood bord'ring on the vale of years, 90
Tho' sightless, and from the world's sweet garden
Quite shut out, a total blank presenting,
" So thick a drop serene hath quench'd their orbs."
Yet, oh ! what heav'nly-mindedness, what calm
Investiture, celestial dignity, 95
Mid all this deep privation ;—say could aught
Be seen upon this nether world, in shape
Of human form, (next kin to heav'nly mould,)
That could display divine beatitude,
The holy purpose of a god-like mind, 100
Serenely bent on its great argument ?
Upon that brow, conscious of strength, there sat
A lofty bearing ; as one who inward plann'd
Some great exploit, or high achievement proud.
The loss of sight he mourn'd, as one debarr'd 105
From view of nature's sweet varieties.
Yet not the less sought he the flow'ry bank,
Where oft his boyhood strayed, or " Silon's stream
That flow'd, fast by the oracle of God."
But most his daring flight advent'rous took, 110
(Where none essayed before to spread a wing),
When he th' embattled host of heav'n proclaim'd,
In lofty verse ;—angels with angels leagu'd
In direful war,—till from his princely throne,
Thus forfeited by revolt, th' apostate, 115
Fell, hur'd headlong, Thro' all th' empyrean road
Seen like a meteor, flaming thro' the sky,
He with his crew of fallen spirits fell
Deep prostrate sunk, beneath the flaming lake,
The dol'rous shades of grisly black despair, 120
" Where hope ne'er comes, that comes to all ;"—
just, just
Retribution, for this their foul revolt,
And treason dang'rous 'gainst heav'n's matchless
King.
And longer yet had sunk in that red pool
Of liquid fire, immortal sufferers doom'd, 125
Had not their chief, Satan, th' arch fiend, with
voice
Potential call'd, as high erect he stood
Upon the burning marl. Awoke by their
Great leader's voice, like locusts up they spring
And straight alight, with baneful wings ont-
spread, 130
When they their new-found city 'gan to build,
By name call'd Pandemonium ;—the royal
Seat, and capital of hell's proud potentate,
Synod of gods, of gods infernal met.
Bard of immortal subjects, this, this form'd 135
The matter of thy song, on which thy soul
Dilated,—with how, tho' discomfited,
The Tempter, with inbred malice fraught, first
Plann'd his dark, insidious emprise, t' ensnare,
With guileful arts our first progenitors 140
And mar their happy Eden. Too blissful
Seat t' escape th' envious eye of our dread foe,

* A retired village in Buckinghamshire, where
the illustrious poet passed the early part of his
life.

Who plotted nothing less than man's defeat,
For ever banish'd fruitful paradise,
Thro' sin our bane, the bane of all mankind. 145
Whist thou, with dignified sublimity,
As with the wing of some superior angel,
Bear'st thy right amid the cherub host,
Like flying pursuivant, on herald bent,
Thro' all the sapphire blaze, of kingly thrones, 150
Of pow'rs supreme, celestial ardours bright,
The shining seats of high-born dignities,
Caught up to the third heav'ns, thou there
beheld'st
The glories of transcendent Deity,
And heard'st, as from ten thousand voices sweet, 155
(Thine ear attuned to heav'nly symphonies,)
The harpings of adoring seraphims,
And the shout of th' archangels, and the voice,
Like many waters heard, the voice of God!
"With thoughts that wander thro' eternity," 160
What else could fill that mighty mind, or meet
His vast conceptions, or "find room and verge
Enough" to expand its noble aspirations?
What else save this, its one great argument,
The "Fall of Man," and cause of all our woe; 165
Till one, "a greater Man," th' eternal Son
"Restore us, and regain the blissful seat?"
The praise of man were vain, great epic bard,
Twere vain to rear a column to the skies, 170
Or grave thy name on time-enduring brass,
Or sculptur'd stone, or breathing marble's bust,
To hand it down to deep posterity;
Thou'st 'graved thyself a nobler monument,
Enduring more than earth's proud pageantry,
Or the cold records of its prostrate dust; 175
Tis the divinity within that lives,
The consecration of the soul divine,
Th' outpouring of the spirit immortal.
"These thoughts that breathe, and words that
burn," thus seen
Thro' all thy works, deep traced in every line, 180
That must survive the pointed pyramid,
Or Fame's embelazonry;—even Time outlives,
And triumph o'er its last sad obsequies.

June 4, 1829.

J. S. H.

REVIEW.—*Letters and Journals of Lord Byron, with Notices of his Life.* By Thomas Moore. In 2 vols.—vol. II. 4to. pp. 830. Murray, London, 1830.

THE name, the character, the writings, and the genius of Lord Byron have been so long before the world, that very little respecting him either new or remarkable can now be said, or fairly expected. The fame, however, which the productions of his pen have acquired, still exhibits colours sufficiently glowing to attract public attention; and while this can be kept alive, the solicitude which it excites will never want the means of gratification.

That Lord Byron was a man of very superior talents, no person acquainted with his publications can for a moment doubt. Originality of thought, vigour of intellect, and vivacity of expression, are conspicuous in all his sentences; and even on the ground which others had previously trodden, the fertility of his imagination could always form new combinations, which dazzle by their lustre, when to moral excellence they communicate no improvement.

Alured by this brilliant halo which encircled

the name of Byron, many thousands have rallied round his standard, to catch the inspiration of his muse, and enjoy the literary fragrance scattered by her wings. By such as these his lordship's talents and genius have been duly appreciated, and in their approbation his poetical renown will remain embalmed, when new generations shall arise to compare his productions with those of other poets who are yet unborn.

It cannot, however, be dissembled that while many thousands arrange themselves under the preceding character, some tens of thousands echo his name without having read his works; and, even in cases where some portions have been perused, without an ability to judge of their merits, or make a rational observation on their defects. They have heard his lordship's name, and they must learn to lip it; they have heard his works applauded, and they must learn their titles; they have no judgment of their own, they must therefore try to catch that of others; and thus angle for an opinion, which, when obtained, they scarcely know how to express.

The time and solicitude, which, if properly improved, might have led them to a rational decision for themselves on subjects where they wish to appear knowing, is spent in watching the direction in which the feather of public opinion is wafted, and, when this is ascertained, in joining the throng, and lending their ignorance to swell the notes issuing from the trumpet of fame. Among "this servile herd," although his lordship has swarms of vocal admirers, there is not one, we are fully persuaded, whom, from choice, he would have wished either to countenance or tolerate. They, however, follow in the train of sterling intelligence, and supply by numbers their deficiency of intellectual discernment. Their voices may awaken the attention of others of the same fraternity, and induce them to join the general cry, in raising the "momentary buzz of vain renown;" but it is not from this vast family of "the would-be," that Lord Byron can ever derive lasting reputation.

Several months since, the first volume of this splendid work passed under our review, and in it we found much to admire and much to condemn. To talents of the highest order displayed in its pages we paid a just tribute of respect, but the spirit of licentious levity which pervaded the whole did not escape our pointed reprehension. This second volume is a counterpart to the preceding, and furnishes much occasion for censure, and much for applause. It chiefly consists of letters written by his lordship to

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146.—VOL. XIII.

various correspondents; of extracts from his journals; and of observations by Mr. Moore, the biographer, who in the following language thus introduces the volume to our notice.

"The circumstances under which Lord Byron now took leave of England were such as, in the case of any ordinary person, could not be considered otherwise than disastrous and humiliating. He had, in the course of one short year, gone through every variety of domestic misery; had seen his hearth eight or nine times profaned by the visitations of the law, and been only saved from a prison by the privileges of his rank. He had alienated, as far as they had ever been his, the affections of his wife, and now, rejected by her, and condemned by the world, was betaking himself to an exile which had not even the dignity of appearing voluntary, as the excommunicating voice of society seemed to leave him no other resource. Had he been of that class of unfeeling and self-satisfied natures from whose hard surface the reproaches of others fall pointless, he might have found in insensibility a sure refuge against reproach; but, on the contrary, the same sensitiveness that kept him so awake to the applauses of mankind, rendered him, in a still more intense degree, alive to their censure. Even the strange, perverse pleasure which he felt in painting himself unamiably to the world, did not prevent him from being both startled and pained when the world took him at his word; and, like a child in a mask before a looking-glass, the dark semblance which he had half in sport put on, when reflected back upon him from the mirror of public opinion, shocked even himself.

"Thus surrounded by vexations, and thus deeply feeling them, it is not too much to say, that any other spirit but his own would have sunk under the struggle, and lost, perhaps irrecoverably, that level of self-esteem which alone affords a stand against the shocks of fortune. But in him,—furnished as his mind was with reserves of strength, waiting to be called out,—the very intensity of the pressure brought relief by the proportionate reaction which it produced. Had his transgressions and frailties been visited with no more than their due portion of punishment, there can be little doubt that a very different result would have ensued. Not only would such an excitement have been insufficient to waken up the new energies still dormant in him, but that consciousness of his own errors, which was for ever lively present in his mind, would, under such circumstances, have been left, undisturbed by any unjust provocation, to work its usual softening and, perhaps, humbling influence, on his spirit. But, luckily as it proved for the further triumphs of his genius, no such moderation was exercised. The storm of invective raised around him, so utterly out of proportion with his offences, and the base calumnies that were every where heaped upon his name, left to his wounded pride no other resource than in the same summoning up of strength, the same instinct of resistance to injustice which had at first forced out the energies of his youthful genius, and was now destined to give him a still bolder and loftier range of its powers.—p. 2.

"But the greatest of his trials as well as triumphs was yet to come. The last stage of this painful though glorious course, in which fresh power was at every step wrung from out his soul, was that at which we are now arrived—his marriage and its results,—without which, dear as was the price paid by him in peace and character, his career would have been incomplete, and the world still left in ignorance of the full compass of his genius. It is indeed worthy of remark, that it was not till his domestic circumstances began to darken around him, that his fancy, which had long been idle, again rose upon the wing; both the *Siege of Corinth*, and *Parisina*, having been produced but a short time before the separation. How conscious he was, too, that the turmoil which followed was

the true element of his restless spirit may be collected from several passages of his letters at that period, in one of which he even mentions that his health had become all the better for the conflict:—'It is odd,' he says, 'but agitation or contest of any kind gives a rebound to my spirits, and sets me up for the time.'

"This buoyancy it was—this inexpressible spring of mind,—that now enabled him to bear up not only against the assaults of others, but, what was still more difficult, against his own thoughts and feelings. The muster of all his mental resources, to which in self-defence he had been driven, but opened to him the yet undreamed extent and capacity of his powers, and inspired him with a proud confidence, that he should yet shine down these calumnious mists, convert censure to wonder, and compel even those who could not approve, to admire.—p. 4.

The extracts given from Lord Byron's journals, are full of spirit and vivacity. His descriptions are every where animated; and his remarks on classical objects, on ages that are past, and on the writings of authors now no more, command the attention of the reader with an enchantment that is almost irresistible. These are always enlivening, and frequently profound. From the magnified he descends to the minute, in a manner too graceful to escape observation; and when he touches on domestic events, and personal peculiarities and occurrences, he has the happy art of rendering trifles important and interesting.

His lordship's letters are all written in the same strain as his journals. Every sentence is sprightly, and the ornaments of his diction seem rather to have offered themselves as volunteers, than to have been impressed into his service. The style is colloquial and familiar, but in all its parts the hand of a master is apparent. His images and allusions are both diversified and exuberant, and from the profusion with which they are scattered, we are led to infer that a much greater number swarmed round his pen, and solicited admission, than have been permitted to enjoy that honour.

Both the journals and the letters abound with anecdote and incident, applying to men, to writings, and to places; and on many questionable but interesting propositions and topics, his opinion is given without any reserve. In this, a spirit of independence always predominates. He offers incense at no man's shrine, and appears to glory in his own consciousness of superiority. In these, as in many other respects, few men have ever appeared before the world with less disguise than the subject of these volumes.

In the collecting and arranging of the materials, after passing them through his alchemic, Mr. Moore has acted a conspicuous part. His notices and observations, though not numerous, are introduced with judg-

ment, and adapted to the occasions which called them into existence. To several of these notices we are indebted for an explanation of lines and passages that occur in his lordship's poems, which by these means are divested of their otherwise native obscurity. Numerous verses are quoted to which the elucidative notices are annexed, and the light which the former derive from the latter is both diversified and considerable.

Prefixed to this volume, is a pleasing portrait of his lordship at the age of nineteen, by Sanders. The engraving, by Fadden, is an exquisite specimen of the graphic art.

Combining the notices with the journals and letters, Mr. Moore has produced two as entertaining quarto volumes as the English language can boast. It would be pleasing to add, that they are as instructive as they are amusing. On the ground of utility they are lamentably deficient; but this circumstance, it is to be feared, will operate with many readers as a strong recommendation.

Favoured with a genius of the most brilliant character, and endowed with intellectual powers of the highest order; elevated on the pinnacle of fame, before which, talents that command respect from common mortals, are proud to do homage; and sustaining a name indelibly inscribed on the archives of immortality, had Lord Byron's writings been as much dignified by morals as they are ornamented by ease, vivacity, elegance, and imagery, his productions would have diffused their unsullied lustre among the brightest constellations of the human race. But, alas! justice compels us to add, that

"Thoughtless folly laid him low,
And spoiled his name."

REVIEW.—*The History and Topography of the United States of North America, from the earliest period to the present time. Edited by John Howard Hinton, A. M. Six parts, to be completed in about thirty, illustrated with numerous views and maps. 4to. Hinton. London. 1831.*

It is observed in the prefatory address to this elegant publication, that "the rapid career in which the republic of the United States of North America has obtained its present elevated rank in the scale of nations, is without parallel in the history of the world, and its continued and accelerated progress excites a deep interest in every part of the civilized globe."

This must be allowed, with some limitations; yet extraordinary as the political

phenomenon undoubtedly is, a mind habituated to trace historical events through a chain of complicated causes will find no difficulty in accounting for the rapid advancement of the American republic, if, in truth, a republic it be. Carthage, to which the colossus of the new world, perhaps, bears the nearest resemblance, exhibits a spectacle far surpassing it in every respect. The United States did not spring from an obscure or feeble original, much less from a horde of uncivilized barbarians, who had their settlement to seek and secure by their own unassisted strength.

The shores of North America were visited by the most enlightened men of an enlightened age, who were besides some of the brightest ornaments of their country in talent and virtue. The colonists, planted by these illustrious adventurers, partook in some measure of the merits of their patrons. They were moral, religious, and intent upon local improvement, not only for their own advantage, but ultimately for the benefit of the parent state. This reciprocation of commerce and protection produced a natural progress of population, so that within a less period than that of the independence of America, the colonists became too firmly rooted in the land to fear any thing from the native tribes.

Even the civil war, which impoverished, and in some degree may be said to have weakened England, enriched and strengthened the American colonies, by driving thither numbers of opulent and industrious emigrants, who wished to live in the tranquil enjoyment of their religion and the fruits of their industry.

As the parent country was interested in the improvement of the transatlantic establishments, it happened singularly enough, that while the people in England were suffering under many privations and oppressions, civil and religious, the colonists were actually enjoying liberty to the utmost extent. By this means the American states prospered to such a degree, that new importations of settlers were attracted to that coast, where woods and swamps gave way to fertile plantations and populated towns. This state of things progressively improved, till the rapacity and immorality of the new colonists led them to make encroachments upon the natives, who, in self-defence, combined too late to repel the intruders. Then it was that the French, not from any philanthropic motive, took part with the Indians, and thus made North America the seat of war.

The English government, as in duty bound, undertook the defence of the colonies, and, by arming the colonists, prepared

the latter for that impatience of control, which might have been foreseen, but could not, perhaps, under all circumstances, have been remedied, or the effects prevented. In truth, these states, as all colonies will do, especially when called to the trial of physical energy and intellectual combination, began to feel their own force, and to become ambitious of independence.

The conquest and impolitic retention of Canada, completed the alienation of what affection the colonists still possessed towards England, by removing from them that dread of their powerful neighbours, which had hitherto been the principal bond of their attachment and allegiance.

It is a fact not generally known, that long before the expedition against Quebec, the leading men in America projected a separation of the two countries, but were dissuaded from pursuing the design for the present by Dr. Franklin, whose advice was to lie upon their oars and watch the tide, till the end of the war, when England having become exhausted, and France impoverished, a fair opening would be made to gain the object they wished. Such was the counsel of this deep politician, and the issue proved the soundness of his calculations.

The writer of this article does not copy what others have reported, but from information of the first authority, no less man than that of Franklin himself, whose correspondences passed under his observation, in order to a selection of such letters and papers as might be deemed proper for publication.

But to pass from this general matter to the work now immediately under review. The first book of the historical part begins with "the Discoveries of the Cabots, and the Settlement of Virginia." As, however, the compiler could not help noticing the Welsh legend of Madoc, he despatches the Cambrian prince by supposing that, instead of America, he landed in Spain, which is an hypothesis far more improbable than the other. For our parts, though we have no decided opinion upon the subject, yet we cannot avoid wishing that in a large work like this, the history of Madoc had been more amply detailed; together with the inquiries that have been instituted into the existence of the supposed Welsh Indians, the result of which has been published through different channels by Mr. William Owen and other intelligent writers.

We have also to express our wonder that a copious history of America should not be introduced by a minute account of the several tribes of native Indians, whose manners,

languages, customs, and peculiar distinctions, certainly merited particular investigation. Instead of all this, we are in the first chapter presented with an elaborate and certainly a well-written narrative, of the voyages made to this great continent previous to the settlement of Virginia by Raleigh and Grenville; the particulars of which are fully and well related.

The third chapter is still more interesting, by exhibiting a variety of affecting incidents connected with the history of those religious emigrants, who for the sake of conscience quitted England and settled in Massachusetts. While, however, due praise is given to these confessors, the conduct of their descendants towards the Baptists, and particularly to the Quakers, is justly condemned, and without any attempt at extenuation.

In this chapter, however, we expected to have met with a minute narrative of the regicides who found an asylum here, and were protected, notwithstanding the diligent search made, and great rewards offered, for their apprehension. Their history is barely noticed in a few lines, while that of the witchcraft mania, which is a blot in the national character, occupies as many pages.

The fourth chapter is taken up with an account of the origin and progress of the states of New Hampshire and Maine. This is followed by a history of Connecticut, which state was originally settled by the Dutch, who were expelled by the English as intruders, but unquestionably without any principle of justice, for having made the first discovery of Hudson's river, and established themselves upon its banks, their right was incontestable, even if they had not obtained a patent grant from their government of the territory they claimed. The treatment which these people received is deservedly censured by the historian in strong terms.

But if the narrative of these violations has excited any painful emotions, that which follows, of the revival of religion in this part of America, by George Whitefield, has afforded a gratifying relief. This historical oasis is described, as it well merited, with a glow of animation suited to the magnitude of the subject, and the mighty consequences that flowed from the indefatigable zeal of that wonderful man, and his coadjutor in the great missionary work, John Wesley.

The sixth chapter of this book contains a narrative of the settlement of Rhode Island, in 1636, by Roger Williams, who, to the disgrace of the Puritans of Massachusetts, was banished from that province, on account of the liberality of his opinions, and his zeal in promulgating them. This venerable man

disliking persecution for conscience sake, justly condemned the spirit of his brethren, who had quitted their native land, rather than comply with impositions which they deemed sinful. Notwithstanding this, the very same men, when possessed of power, as if forgetful of their own history, wielded the iron rod of authority with unmerciful severity towards all who had the presumption to think for themselves.

Roger Williams, on the contrary, openly professed the great principle of Christian liberty, and for this alone was he expelled from Massachusetts by the general assembly. On this he removed to Seeconk, but there also the persecuting scourge followed him, and he was obliged to seek another asylum beyond the reach, and out of the jurisdiction, of his enemies. Having found a resting place, he formed a plantation, to which he gave the name of New Providence. Afterwards, he, in conjunction with some other sufferers for the same cause, effected a purchase from the Indians, of Rhode Island; which became, under his mild administration, a flourishing establishment. So superior was he to the meanness of revenge, and such was his magnanimity, that he exerted all his influence with the Indians in favour of Massachusetts, and ever evinced the greatest friendship for the colony from which he had been driven. He died at the age of eighty-four, in 1683.

Here we close our notice of this important work, as far as it has proceeded; but it remains to say somewhat of its external appearance and embellishments.

The typography is perfectly answerable to the graphical illustrations, which, besides being executed, both with respect to drawing and engraving, in the first style of art, display to advantage the natural scenery of the country, and the great progress which our American brethren have made in ornamental architecture, as they had before done in the mechanical sciences, manufactures, and commerce.

REVIEW.—*The Talba, or Moor of Portugal. a Romance.* By Mrs. Bray, 3 vols. 12mo. pp. 307—291—284. Longman: London. 1830.

WHEN Fitz-Ford, by the same fair authoress, passed under our review during the preceding year, we had an opportunity of appreciating her descriptive and inventive powers. These made a favourable impression on our minds, and prepared us to receive, with interesting expectation, the future productions of her pen. Another opportunity now pre-

sents itself in the volumes before us, of estimating her mental abilities and literary acquirements, and in both respects they appear in an auspicious light.

Talba, or the Moor of Portugal, is entitled a Romance, and in many respects this is its real character. But even fiction in detail claims genuine history as its basis; and, from an unwearied attention to manners and customs which appear in their delineations, all works of this description must be primarily and ultimately indebted for their permanent fame. To these, Mrs. Bray has devoted her inquiries, and in the narratives, episodes, and descriptions with which these volumes abound, they appear in all the vigour that an association with life can impart.

It is not within the limits of a review to give even an outline of these volumes. Mrs. Bray paints, with exquisite colouring, the prevailing manners and character of the Moors and Portuguese: but so numerous are the attitudes in which they are placed, that nothing but a perusal of the work can convey an adequate idea of the varieties which they display. Of the conflicting emotions, however, which some of the scenes excite, the following extract of a bull-fight may serve as a specimen.

"All was in readiness. Alonso cast a look on Hamet, in which there was something less severe than his usual expression: "Art thou prepared?" said the king. "Ay, for life or death!" replied Hamet. "Then God be thy judge, young man," said Alonso, as he raised his arm and gave the signal.

The trumpet gave one clear and hollow blast. It curdled the blood; for it sounded like the knell of death, to all but the obdurate. Ere the echoes of the surrounding mountains had finished repeating the awful clarion, the barriers were thrown open; and with one bound the bull burst out. With nostrils smoking, as he uttered fearful bellowsings, he stood gazing around, shook his sides, pawed the ground with his broad hoofs, but did not advance to the combat. He was black in colour; and therefore had he been named Nero.

Whilst thus he stood, wild cries arose from the circus. They were strange and mingled; some seemed uttered in joy that the animal showed little symptoms of being willing for the attack. The more brutal Portuguese, however,—those true lovers of the game, who could forget even humanity in their sports,—greeted the creature with yells, hoots, and hissings; since it was always deemed an infallible mark of cowardice in the bull, if he did not instantly attack his foe.

Hamet was ready to receive him,—his wood knife in his hand, his eye fixed on his enemy. His fine person drawn to its utmost height, every muscle in his slender limbs seemed to swell and to show its power, as he stood, "like a greyhound on the slip," eager for the hardy encounter.

The bull, having been irritated by turning dogs out upon him, (a usual practice whenever the animal showed any delay in the attack,) now sufficiently convinced all the spectators that such delay was not from want of spirit. With an aspect full of savage fury, he lashed his sides with his broad tail, bellowed, tore up the ground with hoof and horns, and darted forward toward Hamet. The youth, by leaping with an agility alone to be com-

pared to the nimble-footed chamois, as it springs from rock to rock, endeavouring, but in vain, to avoid the continued pursuit of the bull,—his eye ever watchful for the moment of attack.

No such moment occurred; and it seemed evident that his life would terminate with the time in which he should become spent and breathless from the violent exertions he made to preserve it. Hassan saw this. He clasped his hands together in agony—he looked up to heaven—he uttered fearful cries, that mingled even with his prayers.

"He will die! he will die!" exclaimed Hassan. "Oh, for an angel's wing to waft him hence in safety! Mortal aid is there none to save him. But see, prophet of Mecca! what a daring act. He has seized the terrible animal by the horns; he suffers himself to be dragged round the arena! Now he hangs by one hand: he stabs him in the throat; the blood spouts like a fount of waters—but the brute still lives. Look! Hamet falls from his hold—'God save thee.' He is up again! He is on his feet! Oh, Allah, how I thank thee! He flies; he flies!—but look! the brute is mad with fury, gored with wounds. See how he tears up the sand. He follows—he follows; how will Hamet escape! He has driven the youth close to the barrier; there is no escape, no hope—he must fall!"

"He falls not, he falls not!" exclaimed Cassim. "Oh, noble Hamet!"

At this instant a loud, continued, and deafening shout of applause shook the arena; for Hamet, bold, active, quick of eye, and vigorous of limb, with one bound, the very instant the bull was about to toss him on his horns, sprang on the animal's back, and leapt over him. He ran forward. Nero had already received more than one stab from the knife. None of them, however, reached any mortal part; still he bled fast, and there was hope, could Hamet but keep him at bay till the creature was somewhat spent by loss of blood, he might even yet despatch him. So great was the interest excited in the breasts of the spectators, that many called out to him to make for the extremity of the arena, under the king's pavilion, as being furthest removed from his enemy.

The bull had, indeed, turned again to the pursuit; and that with so much fierceness, the last efforts of his rage, that the sight of it impressed horror. His blood streamed from his flanks; he bounded, rather than ran forward, with dreadful bellowings. He shook his neck and sides, tossed the sand in his career, whilst volumes of smoke arose from his mouth and nostrils. Hamet, as a final effort, determined to spring upon him; and for that purpose, when within a few yards of the bull, turned to confront him. His foot slipped—he fell—and the knife dropped from his hand. All hope fled; for at this instant he stood close to the barrier, which cut off all retreat, and the wild bull was making towards him, with head bent to gore him to death with his horns.

A cry of horror arose from the arena. Hamet sprang up. There was no escape. Ines de Castro sat immediately above the very spot where the youthful Moor was in so much danger. Quick in feeling and in thought, she tore from her shoulders the crimson mantle in which she was wrapt, and threw it into the arena with so true a hand, that Hamet caught it—cast it over the bull's head as he prepared to gore him—and ere the beast could disentangle himself from the blind thus thrown over him, Hamet recovered his knife that lay close at his feet, and struck it into the spine. His mighty enemy fell a convulsed corpse before his view. Hamet, overcome by the tumult of his feelings, dropped on his knees, clasped his hands together, looked up to heaven, but could not speak. Tears burst from his eyes, and in some measure relieved his over-burdened spirit, while a thousand and a thousand shouts rent the air with joy and gladness, and thanksgiving for his deliverance.*—Vol. II. p. 27—35.

Of this work, the leading features are, history and manners, decorated with the

embellishments of imagination. In the various branches of its progress, the unfortunate *Ines de Castro* bears a conspicuous part; and many readers, who are acquainted with her tragical destiny, will not only regret that her name does not appear in the title, but will half forget the Talba, to mourn over her melancholy fate.

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REVIEW.—*Reflections on the Decline of Science in England, and on some of its Causes.* By Charles Babbage, Esq., Lucasian Professor of Mathematics in the University of Cambridge, and Member of several Academies. 8vo. pp. 244. B. Fellowes and J. Booth, London, 1830.

ALTHOUGH England may boast of some of the most able and highly gifted men that ever adorned this or any other country,—whose discoveries have shed a lustre not only upon themselves, but upon their posterity,—yet the rank which this country holds in the departments of science is much below that of others, much inferior to its pretensions. This may in a great measure be attributed to the little interest which the wealthy and the powerful take in scientific pursuits. If a man of power or of wealth be pressed to patronize any means adapted to promote objects of this description, the natural question should be, how shall I exert my influence so as most effectually to promote so desirable an object. But in this country, influence, which could be usefully exerted, is withheld, unless the subject chimes in with the taste of the individual or his friends; or that it be recommended by some person of consideration, and having some claim to the friendship or countenance of his superior. The question seldom arises, what is the nature, or what the merits, of this claim to my support;—but, by whom is it concocted or proposed, and what right has he to either my support or my countenance? "But," says Sir H. Davy, "we may in vain search the aristocracy now for philosophers.—There are very few persons who pursue science with true dignity; it is followed more as connected with objects of profit than those of fame."†

The truth is, that the aristocracy are more influenced by the mercenary interests of their dependants, than by a love of science, or any desire of promoting it.† The encouragement too for the prosecuting of

* Consolations in Travel,

† We happen to know a fact, which strongly exemplifies this proposition. A professional gentle-

science is in this country very defective. The author of the work, the title of which stands at the head of this article, has entered at considerable length upon this subject. In discussing the inducements to cultivate science, he institutes a comparison between France and England, in which our country does not rank very high.

"If we turn," he says, "on the other hand, to the emoluments of science in France, we shall find them far to exceed those in our own country. I regret much that I have mislaid a most interesting memorandum on this subject, which I made several years since; but I believe my memory on the point will not be found widely incorrect. A foreign gentleman, himself possessing no inconsiderable acquaintance with science, called on me a few years since, to present a letter of introduction. He had been but a short time in London; and, in the course of our conversation, it appeared to me that he had imbibed very inaccurate ideas respecting our encouragement of science.

"Thinking this a good opportunity of instituting a fair comparison between the emoluments of science in the two countries, I placed a sheet of paper before him, and requested him to write down the names of six Englishmen, in his opinion, best known in France for their scientific reputation. Taking another sheet of paper, I wrote upon it the names of six Frenchmen, best known in England for their scientific discoveries. We exchanged these lists, and I then requested him to place against each name (as far as he knew), the annual income of the different appointments held by that person. In the mean time, I performed the same operation on his list, against some names of which I was obliged to place a *sero*. The result of the comparison was an average of nearly £1,300 per annum, for the six French savans whom I had named. Of the average amount of the sums received by the English, I only remember that it was very much smaller. When we consider what a command over the necessities and luxuries of life £1,300, will give in France, it is under-rating it to say, that it is equal to £2,000, in this country."—pp. 35, 36.

Such is, we fear, a true, though humiliating picture of the encouragement held out to scientific exertions in this country. This is the more to be lamented, because it not only reduces us below the level of literary nations, but opposes a most effectual barrier to the cultivation of natural genius. Authors draw a very humiliating, though a very faithful picture of these facts.

"Let us now look," he says, "at the prospects of a young man on his entrance into life, who, impelled by an almost irresistible desire to devote himself to the abstruser sciences, or who, confident in the energy of youthful power, feels that the career of science is that in which his mental facul-

ties are most fitted to achieve the reputation for which he pants. What are his prospects? Can even the glowing pencil of enthusiasm add colour to the blank before him? There are no situations in the state, there is no position in society, to which hope can point, to cheer him in his laborious path. If, indeed, he belong to one of our universities, there are some few chairs in his own Alma Mater, to which he may at some distant day pretend; but these are not numerous; and whilst the salaries attached are seldom sufficient for the sole support of the individual, they are very rarely enough for that of a family. What then can he reply to the entreaties of his friends to betake himself to some business, in which, perhaps, they have power to assist him, or to choose some profession in which his talents may produce for him their fair reward? If he have no fortune, the choice is taken away: he must give up that line of life, in which his habits of thought and his ambition qualify him to succeed eminently, and he must choose the bar or some other profession, in which, amongst so many competitors in spite of his great talents, he can be but moderately successful. The loss to him is great; but to the country it is greater. We thus, by a destructive misapplication of talent, which our institutions create, exchange a profound philosopher for but a tolerable lawyer."—p. 36, 37.

There can be no doubt that the above is the true state of the case. The personal experience of every individual will attest this truth. If the friends of a youth should not design him for trade, or some of the more servile pursuits in life, they fix upon one of the three professions, or the army or navy, which latter may be comprehended under the generic-military life. Thus we often hear a parent say, he intends his son for the church, or some one of the departments of law or physic. But who ever heard of a man intending his son to qualify for an astronomer, for a philosopher, a mathematician, or a chemist. 'Tis true, that this country has produced some of the most able characters; men celebrated for their labours and the depth of their researches in each of these, we had almost said neglected, departments; but they have come from the ranks of the learned professions.

For instance, Wollaston and Young were both Doctors in Medicine, and so are Henry and Prout. We may here remark upon Dr. Wollaston, that probably we owe it to accident that he forsook a profession which he despised, to cultivate a science in which he delighted.

Mr. Babbage considers the constitution and government of several of the learned and scientific societies. He is particularly and probably too severe in his remarks. Indeed, he is almost rude to the President of the Royal Society, and to this individual he is not only personal, but unpardonably offensive. Thus we cannot approve the following:

"Why Mr. Davies Gilbert became President of the Royal Society I cannot precisely say. Let him who penned, and those who supported, this resolution, solve the enigma.

"Why Mr. Davies Gilbert became President of the Royal Society I cannot precisely say. Let him who penned, and those who supported, this resolution, solve the enigma.

"It was resolved,—

"That it is the opinion of the council, that Davies Gilbert, Esq. is by far the most fit person to be proposed to the Society, at the approaching anniversary as President, and that he be recommended accordingly."

"To resolve that he was a *fit* person, might have been sufficiently flattering; to state that he was the most fit, was a little hard upon the rest of the Society; but to resolve that he was *by far the most fit*, was only consistent with that strain of compliment in which his supporters indulge; and was an eulogy, by no means unique in its kind, I believe, even at that very council."—p. 53.

Mr. Babbage discusses various measures for elevating the scientific character of this country. But there can be devised no means effectual, unless such as will give a different complexion to the habits and pursuits of the public. There is one great difficulty, and that is, the dulness of the scientific market, and the incompetence, generally speaking, of the public.

There is another great barrier to the promotion of knowledge, arising from the publishers and booksellers. These gentry rarely look either to the importance of the subject, or the ability of the work, and therefore they will not publish any thing, except upon the most advantageous terms, unless the "title-page" be adorned with the name of some eminent or popular character, or some literary favourite. Till the progress of science has advanced sufficiently, and its cultivation become more general, so that the merits of the *thing*, and not the *received estimation* of its source, become the subject of consideration, and the ground-work of its reception and reward, it will be in vain to hope for any amelioration, or to expect that this country will be able to compete, on a large scale, with the science of other nations. How long it may be before this most desirable consummation shall be obtained, it is difficult to decide, and it would be hazardous to conjecture. However, we recommend Mr. Babbage's work to an attentive perusal and serious consideration.

REVIEW.—*Calmuc Tartary, or a Journey from Sarepta to several Calmuc Hordes of the Astracan Government, &c.* By Henry Augustus Zwick and John Goltfried Schill. 8vo. pp. 262. Holdsworth and Ball. London. 1831.

THE United or Moravian Brethren must always claim the honour of standing foremost among the numerous missionaries who have forsaken their kindred and home, to spread through heathen nations the unsearchable riches of Christ. Early in the field, undaunted by difficulties, and persevering in their efforts, they have perhaps endured greater privations and braved more hard-

ships than any others. Their success also has in a great measure corresponded with their exertions. Through evil report and good report, and chiefly drawing their resources from themselves, without noise or ostentation, they have penetrated into every zone, frequently labouring with their own hands to procure the necessities of life, while endeavouring among hordes of semi-savages to communicate a knowledge of salvation through the Redeemer and Saviour of mankind.

The title of the volume now under inspection announces its character, and also that of the expedition which gave it birth. The author, anxious to disseminate the words of eternal life among the outcasts of society, traversed the wilds of Calmuc Tartary with copies of the bible, this being the only medium of communicating divine knowledge tolerated by the Russian government. Pursuing his route among these wandering hordes, this volume contains a journal of his proceedings, of the treatment he received, the dangers he encountered, the observations he made on Calmuc manners and passing occurrences, and on the little success which attended his journey. These he has embodied in the present narrative, which exhibits a picture of human nature in some of its most deplorable characteristics and deepest shades.

From the face of the narrative it would appear, that few among the wandering tribes which the author visited and followed in their various migrations could ever be induced to receive the bible, though translated into their native language. This hostility almost uniformly arose from their Lamas or Priests, to whose authority both princes and people were held in the most abject bondage. On many occasions the author became an object of derision and scorn; and but for the authority by which his undertaking had been sanctioned, even his personal safety would more than once have been endangered.

To the swarms of locusts with which the country is at certain seasons infected and desolated, the author several times adverts, but without on any one occasion entering into a lengthened detail. The depredations of these unwelcome visitors are the more to be deplored, as the country is in general barren and dreary, and, from the superstition of the people, who believe in the transmigration of souls, all attempts to destroy them are strictly prohibited.

Of the manner in which these semi-barbarians dispose of their dead, the reader will be able to form a tolerable estimate from the following paragraph.

"At some distance from our tent we found the corpse of a Calmuc woman, laid out in a fur dress, and covered with coarse felt. Wooden drinking vessels and other unimportant utensils were laid by her side. This is the common way of disposing of the dead among the Calmucs of inferior rank, so that the bodies are usually devoured by dogs and vultures. A few days after this time, the bones of this corpse were pretty well stripped of flesh, and scattered about here and there on the ground. The dogs which had partaken, however, paid dear for the feast, for being betrayed on their return by the smell, they were chased from home as unclean by their masters. The custom is different as respects the Princes and Lamas. Their bodies are burnt with great solemnity, and the ashes, mixed with mortar, are employed in building a chapel or tomb on the site of the funeral pile."—p. 122.

The whole narrative is written with great simplicity, and the scenes described are chiefly of a domestic nature. The author appears to have been always guided by fidelity in his representations, through which we are introduced to a barbarous state of society, advanced only a few degrees from savage life in its rudest forms. The most prominent feature of this book may be found in the spirit which dictated the mission, the readiness with which it was undertaken, and the persevering zeal with which it was laudably though unsuccessfully accomplished.

REVIEW.—*The Pillar of Divine Truth, immoveably fixed on the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, &c.* 8vo. pp. 292. Bagster, London, 1831.

THIS pillar, though not of colossal stature, stands on a firm foundation, is formed of sterling materials, and exhibits in its various members those fair proportions which give symmetry and beauty to the whole. In a part of the title, not quoted, we are informed that the whole of the arguments and "illustrations are drawn from the pages of Bagster's Comprehensive Bible, by the editor of that work." It is to these arguments and illustrations, and others resembling them in importance, character, and sterling worth, that Bagster's Comprehensive Bible is indebted for the fame it has so justly, and so extensively acquired; and no one can suppose that they will suffer any deterioration from being transplanted into the pages of this volume.

The great truths which this pillar has been erected to support, are, that the writings of the Old and New Testament are genuine; that their authors were divinely inspired; and that they teach every thing necessary for man to know, in order to his final salvation. The arguments adduced in favour of revelation are derived from a variety of topics, both extrinsic and intrinsic, strengthened.

2D. SERIES, NO. 2.—VOL. I.

ened by numerous coincidences, which history, and the observations of travellers, supply. These are laid down in consecutive order, and illustrated by existing customs which still remain, with little variation, in the countries, and among the communities, to which the sacred records allude. The style and character of each sacred book are distinctly noticed; prophecy and miracle are examined, and produced, to give evidence; and whatever appears either important or extraordinary, is made the subject of serious investigation.

To the general and peculiar doctrines of the inspired books, and also to the morals which they inculcate, specific references are made; and from their inherent excellency, the divine source whence they emanated is most obviously inferred. Compared with these, every other system of ethics that has been presented to the world, sinks into insignificance. Hence, the sacred origin of the bible appears written in everlasting characters, on the decided superiority which its principles inculcate.

In some of its chapters, which conduct us into the regions of historical research, this volume is not less entertaining than instructive. The remarks of voyagers, travellers, and naturalists, excite considerable interest, and by their variety and combinations command our assent to numerous facts, that are in almost every respect repugnant to domestic manners, and to modern times.

For the original work, the collection of the materials must have been a laborious task; but the specimens transferred to this epitome, evince, that the editor has been richly rewarded for all his toil.

REVIEW.—*Edwin; or Northumbria's Royal Fugitive Restored; a Metrical Tale of Saxon Times.* By James Everett. pp. 192. Everett, Manchester, 1830.

AT the present time, when all our great poets are writing prose, and the smaller fry are compelled to suffer their genius to sink into dissuade, because forsooth nobody cares for verse now-a-days,—in such a state of things, it is a pleasant occurrence, in going through our monthly duty of criticism, to meet with a bard who neither gives himself the insolent airs of the profession, nor presents the whining petition of the mere rhymester. Mr. Everett, whatever he may be beside, is, we are sure, a healthy, independent, honest, open-hearted individual, and if the mention of these apparently personal qualities may expose us to the suspicion of having been "accessories be-

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146.—VOL. XI.

fore the fact" of publication, we are in truth only guilty of having by chance seen this poem in manuscript some months ago, since which period it has repeatedly undergone the revision of the author, and is not therefore any hasty production. The personal peculiarities of the poet may be said to characterize his poem—there is a frank, manly, and withal a moral terseness, so to speak, pervading the matter of almost every page. It is, as the writer justly calls it, "a Tale of Saxon Times," a rapid narrative of events occurring out of doors, as it were, at a time and under circumstances but remotely allied to "aught present," yet certainly very favourable for the purposes of the narrative poet.

The hero of this dramatised epic, for, like the wanderer of Switzerland, from which the stanza is confessedly adopted, Edwin may be said to be an epic subject, conducted on a dramatic plan, in a lyric measure, is a personage who figures at once conspicuously and amiably in our elder annals: the history of the monarchy and the church of England have together an interest in his character. "Our Edwin, of Northumbria," says Southey, "affords a rare, perhaps a solitary instance, wherein the conversion of a heathen prince was the result of long reflection, and a sincere conviction that the faith which he embraced was true."

We believe Mr. Everett is himself a native of Northumberland, and this poet will certainly not at all disparage the appropriateness of selecting, for a hero, one who, although not perhaps born in the same county with the poet, became, through his sovereignty, his adventures, and his conversion, so interestingly identified with its history. The scene of the poem is laid chiefly at Auldbry, formerly a royal Saxon residence, on the banks of the Derwent, not far from York; it embraces in its retrospective details most of Cambria, Kent, Mercia, East-Anglia, Deira, and Bernicia, the separate boundaries of which places are minutely described by Sharon Turner.

The design of the author, as we have his own authority in his preface for saying, has been to delineate the rude state of the kingdom, and the manners of its inhabitants, prior to the general diffusion of christian knowledge, and the subsequent triumph of Christianity over Paganism in its Saxon form. He has, for this purpose, interwoven through the whole, the history of a man whose chequered life affords ample scope for the ground he has taken: he has likewise fixed on a period when the Saxon superstition was in its glory, and at the same time the gospel met with a ready

reception in different parts of the island. "Contrast," says he, "seldom fails to produce a powerful effect; and a single glance at the present generally cultivated state of the country, civil government, commerce, the diffusion of knowledge, benevolent institutions, and public morals, when contrasted with scenes in 'olden times,' will lead every British Christian to thank God for a DIVINE REVELATION,—a revelation which *evangelizes* those who imbibe its *spirit*, and *civilizes* those who are only acquainted with its *letter*."

The poem consists of nineteen cantos, and almost every incident and illustration is apparently derived from historical facts, of which the author states that he has laid aside a choice collection originally intended to have accompanied the poem in the form of notes. We regret this decision, because it is evident that the poet has occasionally trammelled himself with too strict an attention to fidelity, the effect of which is diminished for want of the appropriate voucher. The narrative is much too discursive and complex to allow us to give any thing like an analysis of its several parts; and almost all the passages are so implicated with the thread of the story, as to defy separation without doing violence to propriety. If there are occasionally harsh or prosaic lines, these faults we must say are frequently redeemed by beauties equally conspicuous—if the ruggedness of the versification is sometimes suited to the roughness of the scenery described, ever and anon we come upon a sweet and lovely thought, like those green and flowery spots, which, even amid the wilderness state of this island in Saxon times, drank the rain and imbibed the sunshine of heaven, however little they may have been noticed by men that trampled upon them.

With the following passage we close, and recommend Edwin—it is not by any means the most interesting portion, still less is it the most perfect as to versification, but it is perhaps a fair sample of the style: it refers to the public baptism of Edwin in the river Swale, after the notable desecration of the heathen temple at Godmundham, near Market Wrigton.

"Ere the evening sun had set,
COURT, EDWIN'S war-horse strode;
With the king and nobles met,
Up to GODMUND'S temple rode.

Girt with sword as for the camp,
High he raised the gleaming spear;
Haughty was the charger's tramp,
SERP beheld his coarse with fear.

Well they knew, with trembling awe,
How each sacred priest, was far
By the rites of Gothic law—
Set apart from deeds of war.

Soldiers, slaves, who knew no change,
Deem'd, at best, their priest insane;
Or that liquor, to derange
Wrought in his delirious brain.

Sol.—" Ah, thus stricken, what our state,—
What—when reason is unspared?"
Sery—" Off we fly—unknown our fate—
Like the horse by lightning scared."

Muttering thus twist hope and fear,
Still they look'd—again—again—
Corr! brandish'd now the spear,
Threw it whizzing at the fane!

Shrieks of horror rent the air,
Chill'd was slave's and soldier's blood:—
Would their angry idol spare
When profound the temple stood?

The priest having thus desecrated the temple, calls upon the people present to assist in its demolition:

Quickly was the work begun,
By a mighty host assail'd;
And before that work was done,
Night the autumn sky had veil'd.

Temple and enclosures fired,
Wildly roll'd the ravening blaze;
While with strangest thoughts inspired,
Watch'd the crowd with wild amaze.

Distant in the welkin's glare,
Was the conflagration seen,
From the osier palace, where
Christians watch'd, as watch'd their queen.

On the sword PAULINUS knelt,
Joyful thanks by him were given;
While that spot the Christians felt
Was to them the "gate of heaven."

Next, the evening hymn arose,
Plaintive, solemn, heavenly, sweet;
Such each modern mission knows,
When the new-made converts meet.

Ere the Christian band adjourn'd
From the green, in open night,
Edwin from the fane return'd,
Like a victor from the fight.

Freed from an oppressive load,
Borne in weariness of mind;
Openly he worshipp'd God,
Now, for once, the Christians join'd.

• • • • •

To the lavatory's stream
Willingly he now was brought;
Modestly, as might becom,
Him in whom such change was wrought.

There a church which pride might scorn,
Timber-built, soon blest the sight;
There on Easter's sabbath morn,
He received the sacred rite.

When himself, and children dear,
With his first nobility,
All baptized in holy fear,
Blest the grace that made them free.

Others sought the "House of Prayer,"
From the villages around,
While they sought their baptism, where
The adjacent rivers wound.

Thus the ELENK and the SWALE,
TRENT and DERWENT, where they glide;
GLEVIE, winding through the vale
Sent the consecrated tide."

REVIEW.—*Journal of a Tour in Italy, and also in Part of Switzerland; from October, 1828, to September, 1829. By James Paul Cobbett, 12mo. pp. 384. London. 1830.*

STERNE proposes a humorous division of travellers into different classes, to each of which he assigns a name expressive of its quality. Allowing that there may be more of truth than badinage in the sentimentalist's proposition, we think a more characteristic and multitudinous division might be made, founded on each individual's peculiarities in the method of observance, and style of relation, to say nothing about disparity of intellect. The two most prominent classes which come before the public, are the imaginative, and the matter-of-fact traveller.

The first of these scorns "to journey from Dan to Beersheba, and say, 'tis all barren." He arrays nature in attractive novelty. The hues of the Italian morn, the glow of the Asiatic eve, receive a new refulgence from his words. The fire of his feelings, and the fervour of his language, throw a rich romance around the tottering ruin—

"Time-rent, and worn, and ivy-grown."

The sublimities of creation—the resistless cataract, the heaving precipice, and the trackless forest, are charged with augmentations of the terrible; and in painting them his page

"Deepens the murmur of the falling floods,
And breathes a browner horror o'er the woods."

But Mr. Cobbett comes not within the pale of this description. His travelling details embrace matters of fact, to the utter exclusion of imagination and sentiment, and he is a perfect antipode to our conceptions of the feeling and imaginative class of travellers.

We do not, however, wish our readers to conclude that Mr. Cobbett's volume has no redeeming qualities. On the contrary, we deem him a young man of respectable talent; and, further, we suppose him to possess a portion of that spirit which has produced the literary achievements of his distinguished father. His work will, undoubtedly, attract those who prize solidity rather than light reading; and, no doubt, his pages will meet with that acceptance from the curious in foreign agriculture, which they may fail to receive from the fastidious denizens of the drawing-room.

Our first extract is from Mr. Cobbett at Rome. It refers to his emotions whilst viewing the Colosseum:—

"I was on the very spot, or very near it, where the Forum once stood, where Cicero used to harangue his countrymen; the Capitol on one side, and the Colosseum on the other; and amongst triumphal arches, the ruins of the palace of the Cæsars, the Jugurthian prison, the Tarpæan rock, dilapidated temples, and a few straggling but noble columns, some now brought down to roll in the dust, others still standing on and with fragments on their heads, as if bidding defiance to all Time's power to destroy. There is enough of the Colosseum left to attest its original size. History assures us of the almost incredible acts of ferocity performed within its walls. The further speculation would be vain, yet one cannot help wishing to know

how many lives have been sacrificed, what measure of blood has been shed on its vast arena! The size, the whole appearance of this thing, is truly colossal. It gives you the idea, not merely of a wonderful race of men, but you must almost suppose that those men were giants. Every separate piece of the building is in character with the whole of the great fabric. The squared blocks of stone are so huge, that to describe their size would be risking one's character for veracity. There are three tiers of arches, from the ground to the second story, all round the building, and every one of these would be fit, in strength, height, and width, to be the gateway of an Italian city. The materials are a sort of very lasting stone, called *travertine*, which is found at some distance off among the Apennine mountains, and of which the greater part of the city is built. The architects of age after age have carried away a large part of the Colosseum to build houses with; and Michael Angelo, with more care to be immortal himself, than to let his predecessors remain so, was ruthless enough to lay spoiling hands on the Colosseum, and has displayed his own art in pieces of architecture framed with materials that he tore from this."

The author, in journeying from Velletri, crosses the Pontine Marshes; of which he gives us a most interesting description, but our limits will not allow its insertion.

Our readers will perceive, that Mr. Cobbett abandons his predilections to disquisitions on agriculture as he proceeds; and that, in proportion to the antiquity of the scene, his descriptions are less prosaic. The following, though not particularly striking, is nevertheless new. It is part of the tourist's observations on the subterranean city of Pompeii, which was buried by an eruption of Mount Vesuvius:—

"Some of the houses have numbers on them, and the names of some of the shopkeepers and of their trades are written up with red paint. On the outer wall of one house, supposed to have been a butcher's shop, you see the picture of a pig's head, a string of sausages, and some ribs of pork or mutton. This painting looks fresh enough to have been done only a few years back. There are marks, made with some material of red or black colour, against the outside of the public buildings: these are all looked upon as proclamations, advertisements, &c. but they are not all legible; and some of these scribblings may, I think, be reasonably attributed to the Pompeian boy. There are houses that belonged, evidently, to bakers; for you see the ovens for baking the bread, and stone mills for grinding the corn, both together. The pantheon, and some of the temples, appear to have been magnificent places. You may now see the altars at which the heathen priests officiated, and on which they made their burnt-offerings. The temple of Isis (a goddess of the Egyptians) is very curious. Here are seen the altars to offer the sacrifice upon; places on which the devoted animal was slaughtered, made rather sloping, and with a little spout at one side, in order to catch all the blood; and you may see a hiding-hole by the altar, and near to where the statue of the goddess was placed, whence the priests used to pronounce the oracles which the statue itself was supposed to utter."

Of Vesuvius, the author has nothing new to offer. In noticing this volcano, he justly ridicules the absurd idea of a Neapolitan philosopher, which has been sagely adopted by some English wisacres, viz. "that Mount Vesuvius is one of the mouths of hell!" His visit to the Grotta del Cano, he thus describes:—

"The Grotta del Cano is merely a large hole; guarded, however, by lock and key, in order to make the curiosity better worth seeing, by your having to pay for enjoying it. From the floor of the Grotta, which consists of a light, sandy, and rather humid earth, there is a vapour; and this vapour, which has given the Grotta its fame, kills every animal that holds its nose near the ground for more than a few seconds at one time. Many naturalists have given accounts of this vapour, Pliny among the rest. We

found an old woman at the door, with the key, and holding a little dog in a string. This place has been called the *grotto of the dog*, from a dog's being the animal kept here to show the effects of the vapour. The woman took him by the legs, and held him down close to the ground. In a few seconds, the dog appeared to be dead; but on being brought out into the open air again, his animation returned, with violent convulsions and foaming at the mouth. In about a minute he had completely recovered, and began to rave at us, as if reproaching us for having been the cause of his torture. It is very curious that, though the vapour has so violent an effect on the dog, it does not injure the animal's general health. He has to act his part as many times in the day as there may be visitors to see him, and is said to be never ill. The effect of the vapour is to stop respiration almost instantaneously. When inhaled through the nose, at about eight inches from the ground, it produces just the same sensation as the fixed air of a glass of champagne, or any effervescing beverage."

It were tedious, and productive of little else besides recapitulation, were we to follow Mr. J. P. Cobbett through the whole recital of his journeyings. Before quitting the subject, he must excuse us for hinting, that a second edition of his Tour would appear to better advantage, divested of the political comments which here and there disfigure the pages, giving rise to erratic and tedious criticisms, and marring the continuous interest of his narrative. We would also counsel him to relinquish his disposition to sneer at the principles and practice of Dissenters; for he may rest assured, that his endeavours to dignify the Pope, and vindicate the ceremonies of the Catholic church, are not to be forwarded by carping at the creed and formulæ of any other denomination of professing Christians.

REVIEW.—*The Domestic Gardener's Manual, being an Introduction to Gardening, &c., &c. By a practical Horticulturist. 8vo. pp. 564. Whitaker, London, 1830.*

THIS volume is not more commanding in its aspect, than it is valuable in its contents. It exhibits scientific knowledge reduced to practice, and combines the philosophy of plants, trees, fruits, and flowers, with the means by which each may be reared to the highest state of perfection. From a perusal of this work the practical gardener may derive much valuable information without the trouble, expense, and uncertainty of experiment; while to private individuals who devote a portion of their time to this delightful occupation, its instructions and directions will be of the utmost importance.

It is not to the mere ornamental branches of horticulture that the author exclusively devotes his attention. He enters the kitchen garden, and gives direction for preparing the ground, sowing seeds, and rearing to perfection the most common esculent productions; and is as much at home while raising a cabbage, or a crop of peas,

as when attending Flora, and inhaling the aromatic fragrance of her gay parterre.

REVIEW.—*Time's Telescope for 1831, &c., &c.* 12mo. pp. 416. Sherwood, London.

THIS work has a much longer title than we have quoted, or, from its being so well known, than we find any occasion wholly to repeat. It has now reached its eighteenth year, and exhibits all the vigour and agility which at that age we naturally expect in its readers. The editor contrives in all his annual visits to produce something new, which will either amuse or instruct his customers, and more frequently do both.

Passing through the months of each succeeding year, both persons and events for which any particular day has been distinguished, are introduced, unless when they crowd in unmanageable clusters, and then a redundancy is lodged in the storehouse for future years. Of customs, manners, traditions, and superstitions, prevailing in various places, *Time's Telescope* generally traces the origin in a satisfactory manner. Every page contains something useful, ranging from the profundity of science, down through all the gradations of isolated fact, till we blush at the absurdities and follies of mankind. This volume is decorated with several well-executed plates, and many useful wood engravings, tending to illustrate the subjects with which they are associated.

A more instructive annual than *Time's Telescope*, which blends genuine information on detached subjects with rational entertainment, has not yet, we believe, found its way into circulation.

REVIEW.—*Affection's Offering; a Book for all Seasons, but especially designed as a Christmas and New Year's Gift, or Birth-day Present*, 12mo. pp. 176. Tilt, London, 1831.

THESE annuals are so lovely, that they all command our admiration; but at the same time they are so numerous, that we fear, like a tree overlaid with more fruit than it has power to bring to maturity, one will push off another, and many will perish before they reach their teens.

Like several other annuals of more stately growth, "*Affection's Offering*" has its gilt-edged leaves, and elegant binding. It has also four neatly executed wood engravings; and, combining prose and verse, it

contains about forty articles. Of these some few are humorous, but all are interesting, and strictly moral and decorous in their language and tendency.

The ground on which this volume professes to take its stand, is neither distant, profound, nor elevated. The capacities of youth, for whose amusement and instruction its articles are intended, being always kept in view; nearly every tale, incident, and narrative, assumes a familiar character. They all seem adapted for those turns of mind, habits of inquiry, and romantic vivacity, which distinguish the years between the age of six and fourteen. To all such, this captivating annual will prove an amusing companion, as well as an acceptable present.

BRIEF SURVEY OF BOOKS.

1. *The Pocket Remembrancer, &c., by James Burns*, (Harding, London,) will be perused with interest and advantage by every lover of instructive anecdote, and by every reader who wishes to see principle illustrated by an appeal to fact.

2. *Communion with God; or, a Guide to the Devotional*, by Robert Philip, (Westley, London,) is a valuable little manual, that will be found congenial with the feelings of all who inquire the way to Zion with their faces thitherward. It is not the theory, but the experience and practice of religion, that this book recommends, and is adapted to promote.

3. *Christian Experience; or a Guide to the Perplexed*, by Robert Philip, (Westley, London,) displays a kindred spirit with the preceding. Both are by the same author, and evince the element in which his thoughts delight to roam. The title includes a fair character of this book, which we are glad to find has reached a second edition. The sacred writings furnish the basis on which the superstructure rests; and while this is preserved, it cannot become a delusive guide.

4. *Dew Drops*, (Nesbit, London,) is a beautiful little collection of texts of scripture. Perhaps it is about the size of a Liliputian duodecimo.

5. *The Daily Instructor*, (Religious Tract Society, London,) is another very useful publication, among the many which this institution has sent into the world. It contains a text of scripture for every day in the year, accompanied with suitable notes and brief reflections, suggested by the passages quoted, and the season when they are introduced. Its aim is to awaken the mind to serious meditation, and lead the soul to God.

6. *Counsels to Sunday-School Teachers, &c.*, by John Morison, (Westley, London,) are designed to teach the teacher, and to instruct the instructor. Sunday-school guides have an arduous task to perform, and many difficulties with which to contend. Mr. Morison appears well acquainted with the subject, and his advice is evidently the result of much reflection.

7. *A Farewell Sermon, preached in the Scotch Church, Chadwell street, London*, by the Rev. Walter Ross Taylor, A. M., (Smith and Co. London,) presents to our notice, many plain, admonitory, and practical truths, which are more generally applauded in theory, than exemplified in action. It contains several pathetic touches which must have produced a strong feeling in those who heard it delivered; and the sentiments which it breathes, are worthy of being treasured up in their most serious recollection, and of being practically remembered, when the voice of the minister can be heard no more.

8. *The Resurrection of the Body, a Discourse delivered at Rev. George Rose's Meeting-House, Bermondsey, London*, by J. P. Dobson, (Holdsworth, London,) every one must allow to be a subject of vast importance, and of universal application. This momentous doctrine, the author argues from the express declarations of scripture, from the resurrection of Christ, from the indissoluble union between him and all true believers, from the analogies of nature, from philosophical inquiry, from the destruction of death, and from the unlimited power of God. In this discussion, the author has entered somewhat deeply into his subject, and contended manfully with the formidable difficulties that obstructed his researches. Against these he has wielded his weapons in a triumphant manner, and brought forward a strong body of evidence, to prove that the dead shall be raised incorruptible, and endued with immortal life.

9. *A Familiar Summary of the Laws respecting Masters and Servants*, (Washbourne, London,) is well worthy the attention both of the employer and the employed. An acquaintance with its contents, would prevent many impositions which are practised by each party, under a presumption that they have the sanctions of law. Many cases, however, are of daily occurrence, to which the contents of this epitome do not reach, but so far as it extends, the information seems accurate, and its utility will be found in an exact proportion.

10. *Journal of a Nine Month's Residence in Siam*, by Jacob Tomlin, Missionary, (Westley, London,) will be found

interesting, because it refers to a country and a people but little known. Idolatry is, however, the same in its general outline among all the tribes of mankind.

11. *The Utility of Latin discussed, &c.*, by Justin Brenan, (Wilson, London,) is not intended to depreciate the acquirement of this language, nor to exalt it beyond what prudence and propriety would suggest. Of this subject the author appears to have taken fair and philosophical views; but we very doubt much, if the time spent in the acquisition, might not, in our advanced state of literature, be applied to purposes of much greater utility.

12. *The British Preacher*, (Westley and Davis, London,) is a new periodical, containing the discourses of several celebrated ministers, by whom they have been furnished, and whose names they bear. It is not confined to any particular sect, and this liberal principle is no contemptible recommendation. The three parts, with the sight of which we have been favoured, augur well, and promise a useful series for family reading.

13. *The Bereaved, Kenilworth, and other Poems, by the Rev. E. Whitfield*, (Whitaker, London,) can make no pretensions to the more lofty flights of the muse. The lines are easy and harmonious; nor is any expression suffered to intrude, that will offend the most delicate eye or ear.

14. *Songs for the Sanctuary, partly selected and partly original, by the Rev. John Young*, (Houlston, London,) are fully deserving a place in the psalmody of all such congregations as are not tied down to the peculiar technicalities of sectarian phraseology. Many are extracted from the collections of well-known authors and compilers, whose names have long been sanctioned by public approbation; and such as bear the signature of J. Young, will not dishonour those with which they are associated.

15. *Anti-Slavery Reporter*, numbers 65, 66, 67, 73, 74, now before us, continue to hang on the broken rear of the detestable traffic in human flesh and blood, with persevering ability. Every number brings some new atrocity to light, and exposes the shameful artifices adopted to uphold slavery. When will this curse of our common nature be erased from the list of human crimes?

16. (1.) *Companion to the Bible, with Maps*. (2.) *The Divine Origin of Christianity*, (Religious Tract Society, London,) require only to be known to be approved. Many valuable works of a similar character and tendency have been published by this association; and their extensive circulation proves, that the great mass of the British

community are yet undebaunched by the principles of irreligion. These two works are neat in their appearance, and important in their contents.

17. *The Voice of Humanity*, No. 2. (Nisbet, London,) exposes to merited abhorrence, the inhumanities wantonly practised on the brute creation. It is a work deserving public support. London appears to be the principal scene of these enormities, but several country places are also involved in the dishonour which they inflict on the human character. We hope this publication will produce shame, where it cannot beget virtue.

CELESTIAL PHENOMENA FOR FEBRUARY.

THERE are no eclipses of Jupiter's satellites visible this month. He may be seen in the eastern hemisphere before sun-rise towards the close of the month. The conjunctions of the moon and fixed stars are within the limits of becoming occultations, and will consequently prove such in some part of the world.

In our last number, it was stated, that some instructions would be laid before our readers, relative to the observation of the lunar occultations. We shall, therefore, in the present number, briefly state the most important points to be attended to, in order to observe these phenomena with some degree of accuracy and utility.

The apparatus requisite, is a telescope, of sufficient power to notice the contact of a star of the fourth magnitude with the limb of the moon. This should be placed on a stand, that it may be perfectly steady when observing the contact of the star and limb. Also, a watch with seconds, that the observer can depend on going correctly. If the observer resides near a watchmaker who notes the passage of the sun over the meridian, he can easily regulate his watch to mean time. If not, he must draw a meridian line, and note the sun's passage therefrom. The method of drawing a meridian line is as follows:—

Describe five or six concentric circles, about a quarter of an inch from each other, on a smooth board, and fix a pin exactly in the centre, of such a length, that its whole shadow may fall within the innermost circle; this pin must be perfectly perpendicular. The board thus prepared, must be fixed exactly level, in or near the sill of a window on which the sun shines, for about two or three hours before, and after, noon; and the observer must note carefully when the extremity of the shadow just touches either of the circles, and mark that spot in

the circumference. This must be performed, if possible, with each circle, both before and after noon. When this has been done, it will be necessary to find those points that are equidistant between the marks on each circle, and draw a line from them to the centre, which will be a meridian line, and should be of the same breadth as the shadow.

Having found a meridian line on the board, the observer must fix a flat piece of wood about two or three inches wide, and planed perfectly smooth, especially the edges, exactly perpendicular against the window, and when the shadow of the pin perfectly covers the line that has been drawn on the board, the extremities of the edges of the shadow of the wood, on the floor of the apartment, should be marked, and lines drawn connecting them, which will, also be meridian lines; they should be as fine as possible, in order accurately to mark the contact of the shadow with them.

If these operations have been performed correctly, the instant the edges of the shadow are in contact with the lines on the floor is very nearly apparent noon; and it will, in the absence of more accurate methods, serve to regulate the observer's watch according to the equation of time.

Having his watch regulated, and his telescope ready, the observer should carefully look for the immersion or emersion of the star, and accurately note the instant, by his watch, when the limb and star are in contact.

These observations are very useful; and if any of our readers should make them as above described, and will transmit them to us, stating the star and the apparent time of immersion and emersion, we shall, as before stated, find great pleasure in reducing them. It will, however, be necessary to transmit the latitude of the place of observation; but we shall be glad to receive any observations without this element. In a future number we intend to give some instructions for finding it, as well as the apparent time of the occultations, more accurately than by the method above described, which must be considered only as an approximation: and when the latitude is once correctly determined, it will serve to reduce the observations that were made, both previous and subsequent to the determination of this element.

P.S. A very splendid Aurora Borealis was observed here on the evening of the 7th of January; an account of which I intend transmitting to you with the next phenomena.

W. R. BIRT.

Chatteris, Isle of Ely, Jan. 10, 1831.

GLEANINGS.

Pious Fraud.—The Jesuits once published a little book, containing an eloquent description of Luther's horrible end, in Latin. Luther got hold of it, and translated it, adding only these words: "I Dominus Martinus Luther have read this account, and translated it myself."

The Pope's Two Consciences.—A new Paris journal, called the *Ascend*, thus announces the Pope's recognition of the King of the French:—"Rome has recognized Louis Philippe. Although this act emanates from the temporal sovereign, and not from the pontiff, it is nevertheless consoling to the conscience of Christians: for when the Pope acts in the capacity of prince, he consults also his conscience as a Christian and a bishop; he weighs right and fact, and does not forget that even the human acts of the common father of the faithful should be directed by a prudence which will not compromise any of the real interests of his children, and by a justice more elevated than any that governs the other potentates of the earth." The Pope has two consciences—the temporal and the spiritual. The spiritual is a sort of reservation for occasions. He has one conscience as King-Pope, and another as Pope-Pope. Should the King-Pope conscience do a wrong act, the Pope-Pope conscience can at any time recall it without compromising the integrity of the King-Pope. This double nature and compound capacity is exceedingly convenient. The Pope, or mystical head, can commit no error; for should he, spiritually, go astray, he has only to say it was his temporal conscience prompted him, and so escape through the other door; and vice versa. This is a capital hint for kings, who ought also to be bishops all over the earth. A bishop-king, or king-bishop, would be an improvement on mere legitimacy. To be sure, the explanation of the process by which the Pope recognized Louis Philippe, without actually committing himself to the recognition, is not very satisfactory; the distinction involves some difficulties in phraseology; but to pass all understanding is the prerogative of kings and prelates, and more especially of the dual power at Rome. Could the community comprehend these cunning arts of the Roman state, there would be no further need of the sacred person, who is appointed to blind the Catholic world first, that he may lead it afterwards.

A New Saint.—On the 16th of May, the Pope decreed the Canonization of the blessed Alphonse Maria de Liguori, the founder of the Congregation of the Holy Redemptor. To authorize the worship of the new saint, all that is wanting is the solemn celebration of the canonization; the period for which is not yet fixed.

The Jews.—Q. Why are the Jews unfit to become retail dealers and keep shops in the city of London? A. Because they are notoriously a very industrious people.—Q. Why are the Jews unfit to be tradesmen: why, for instance, should not a Jew be a tailor? A. Because we know, from experience, that they can already make as much out of old clothes as the most fashionable tailors can make out of new; and that the profits of Rag Fair and Monmouth-street contest the palm with those of Pall Mall and Bond-street.—Q. Why are Jews unfit to be publicans, coffee-house and tavern keepers, and, in general, to follow business of that sort? A. Because they are an extremely sober people, and, with few exceptions, to be met with only among their lowest orders, a drunken Jew is never seen.—Q. Why should not Jews be merchants? A. Because they are money-making people.—Q. Why are Jews unfit for public situations and offices? A. Because they are persevering and diligent.—Q. Why are Jews not to be trusted on their oaths? A. Because they kiss the Old Testament instead of the New.—Q. Why ought we, as Christians, to maltreat them, to keep them under our feet, and to deny them a participation in those laws which protect all others with equal impartiality? A. Because Turks, Mahometans, Infidels, and African barbarians, in their liberality and wisdom, abuse them in like manner.—*Foreign Lit. Gazette.*

Literary Notices.

Just Published.

Drew's Essay on the Immateriality and Immortality of the Soul.

National Portrait Gallery.—Right Hon. William Huskisson; Baron Ellenborough; and Sir Edward Codrington, embellish No. XXI.

Part IV. of Devonshire and Cornwall Illustrated, and Part IV. of Ireland Illustrated.

Views in the East, No. VI.—Hindoo Temple Benares; Dus Awtar, Caves of Ellora; and the City of Delhi, adorn this Number.

An only Son; a Narrative. By the Author of "My Early Days."

The Siege of Constantinople, in three cantos, with other Poems. By Nicholas Michel.

The Temple of Melekartha, in three vols.

Bertha's Visit to her Uncle in England. Three vols. Sermons. By James Parsons, York.

Modern Fanaticism unveiled.

A Manual of Surgery. By T. Castle, F. L. S.

Familiar Analysis of the Calendar of the Church of England. By the Rev. H. F. Martyndale, A. M.

Lays from the East. By R. C. Campbell.

The Doctrine of Universal Atonement vindicated. By John Kennedy.

Lardner's Cabinet Library. Vol. i. The Duke of Wellington.

Lardner's Cyclopaedia. Natural Philosophy. By John F. W. Herschell, Esq. A. M.

The Sunday Library. By the Rev. T. F. Dibdin, D. D. vol. i.

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Drawn by W. H. Lister

Engraved by W. H. Lister

PALACE OF HOLYROOD.

TO HIS GRACE ALEXANDER, DUKE OF HAMILTON &c. &c. THIS PLATE IS RESPECTFULLY INSCRIBED BY
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THE IMPERIAL MAGAZINE.

MARCH, 1831.

HOLYROOD ABBEY AND PALACE, EDINBURGH, SCOTLAND.

(With an Engraving.)

THERE are few monuments of human art in Scotland more interesting to the antiquary, or more renowned in history, than the mouldering remains of Holyrood Abbey, and the still existing palace with which the venerable ruins stand connected. The former carries us back to the ages of superstition and darkness, and the latter introduces us to scenes of human vicissitude, the characters of which are too frequently written in blood.

But although these periods, with their crimes and follies, have disappeared, never again, we hope, to return, these subsisting memorials forcibly recal to our recollections the melancholy events with which they are still associated in history; nor can they pass under our inspection, without carrying us back to the periods which we remember to deplore. A building may be demolished, and many occurrences may be forgotten; unless the records of history have rendered them imperishable, but, whether recollected or unknown, truth can suffer no alteration from the lapse of time.

The ancient Abbey of Holyrood; founded by David I. in the year 1128, appears to have been one of the richest religious establishments in Scotland. It stood at the east end of Canongate, and extended over the site which the palace now occupies. Of this venerable pile, the only remains at present are, what is called the Chapel Royal, surrounded with memorials of human grandeur, now silent in the dust. In this chapel are deposited the mortal remains of David II. James II. Prince Arthur, third son of James IV. James V. Magdalen his queen, Arthur second son of James V. and Henry Darnley.

This chapel, in its days of splendour, displayed in much magnificence the English or pointed style of architecture, and, in the midst of its dilapidations, the memorials of its former greatness may still be distinctly traced. Its west front bears some resemblance to Melrose Abbey, Ely, and York Cathedral; but of its original symmetry and beauty, no accurate conception can at present be formed. The highly enriched windows, which formerly lighted the rood-loft, have never failed to attract the attention, and command the admiration, of all who visit this monument of desolated grandeur. The columns, moulding, and sculptures, which ornament the west door-way, exhibit the boldest style of *alto relievo*. The devices are various and grotesque, but the whole appears to have been designed and executed with much elegance of taste. In a small square stone immediately above the door, is engraven the following inscription—"He shall build ane house for my name, and I will establish his throne for ever."

Like most other edifices of great antiquity, the north side is both ornamented and supported by buttresses; and in the time of James III. the summits were decorated with niches and pinnacles by Abbot Crauford. The south side has also its buttresses; but they appear to be of a different description from those on the north. At the east end is the great window,

the tracery of which was thrown down by a storm in 1795; but these embellishments have since been replaced.

Of these venerable ruins, the front of the exterior may be seen in the Engraving, contiguous to the palace. This is the principal object that can be presented to the eye of the spectator. In no other portion of what remains, are the effects of human ingenuity, art, and effort, so conspicuous. But in this front, though fast sinking into decay, a sufficiency is yet standing, as an evidence of hoary magnificence, to enable us to catch the outline of its features, before the fading glory for ever disappears.

Closely connected in situation and name with the ancient Abbey, is the present Palace of Holyrood, partially occupying its site, receiving the visits of royalty, and furnishing an asylum to greatness in distress. Holyrood is said to be the only palace in Scotland, that has not fallen into ruins; and on some occasions it is still appropriated to national purposes.

Respecting the period of its foundation, several accounts have found their way into circulation. By some its origin has been attributed to nearly the same age with the ancient Abbey, but others have assigned it to a more modern date.

It appears undeniable, however, that a royal establishment has existed here from the days of Robert Bruce, who flourished in the year 1290; but of its real condition at that remote period little only is known. It is recorded of James V. that in the spring of 1525, he built a "fair palace with three towers, in the Abbey of Holyrood House." These three towers are in the north-west part of the building, with the name of James inscribed on them.

During the wars which prevailed between the Scotch and the English in subsequent years, this ancient edifice was destroyed by the latter; but it was soon rebuilt, and remained a superb and extensive pile, until the time of the Commonwealth, when it was again reduced to ruins by the army of Cromwell. Some time after the Restoration, the present edifice was planned by Sir William Bruce, and built under the direction of Robert Mylne, since which time it has sustained several disasters.

Holyrood Palace, as it now stands, is a handsome and stately quadrangular building, enclosing a square of 230 feet in the inside, surrounded by piazzas. The western front consists of double towers, joined by an elegant building of two stories; above which is a double balustrade. The gateway of the grand entrance in the centre, is decorated with double columns of the Doric order. Below the entablature of these, appear the royal arms of Scotland; and above a double balustrade an octagonal turret rises, over which is placed an imperial crown. The double balustrade and a flat roof distinguish this from the other sides of the building, which are three stories high. A pediment, enclosing the arms assumed by Scotland since its union with England, is placed in the centre of the eastern side, opposite the grand entrance.

On the south side, a large staircase conducts to the state rooms. The great gallery on the north is 150 feet long, by 27 wide, and 28 high. This is decorated with portraits of one hundred and eleven Scottish kings, painted by De Witt. These paintings, however, furnish decisive evidence of the injuries they sustained from the wanton brutality of the soldiers, who occupied this Palace, after the defeat of the Royalists in 1745.

In this Palace the Duke of Hamilton, as hereditary keeper, possesses apartments; and here the Scottish peerage assemble, to elect their representatives in Parliament. Several relics of the unfortunate Mary are preserved in this abode of her confinement. Among these is the royal bed, ornamented

with crimson damask, bordered with green fringes; but these are in a decayed state. There are also some chairs, covered with crimson velvet, once belonging to this unfortunate princess.

In the wainscot, strangers are shewn a portion, which, turning on hinges, opens a communication with a secret passage leading to the rooms below. Through this passage Lord Darnley and the conspirators are said to have rushed, to murder the unhappy Rizzio; and large dark coloured spots, visible on the floor, are believed to have been occasioned by his blood.

In a room assigned to Lord Dunmore, is a fine painting, by Vandyke, representing Charles I. and his queen, in their hunting costume. Some rooms above the royal apartments, are occupied by the Duke of Argyle, as hereditary master of the household. The singular privilege of affording an asylum to insolvent debtors is yet allowed. It extends as far as the limits of the environs of the Castle, including within this sanctuary a field called St. Anne's Yards, the extensive enclosure called the King's Park, the Duke's Walk, Arthur's Seat, Salisbury Craigs, and St. Leonard's Hill.

Among the disasters which Holyrood Palace has been destined to sustain, that which occurred at the time of the Revolution in 1688 deserves to be distinctly noticed.

"No sooner was it known that the Prince of Orange had landed, and that the regular troops were withdrawn to reinforce the English army, than the Presbyterians, and other friends to the Revolution, flocked from all quarters to Edinburgh. About the same time that the king withdrew from London, the Earl of Perth, chancellor, retired from Edinburgh, leaving the provincial government in the hands of such of the council as chose to remain. At this moment the mob broke loose, and, after parading the city with drums beating and colours flying, proceeded in great numbers to demolish the chapel at Holyrood House. Here they were opposed by a party of about a hundred of James's adherents, by whom they were fired on, and repulsed, with the loss of twelve killed, and thrice that number wounded.

"In a short time, however, they returned, headed by the magistrates, the town guard, trained bands, and heralds at arms, with a warrant from the privy counsellors, ordering Wallace, the commander of the royal party, to surrender; and, upon his refusal, another skirmish ensued, in which he was defeated, some of his party killed, and the rest made prisoners. The populace then proceeded to demolish the royal chapel, which they despoiled of its ornaments, at the same time pulling down the College of Jesuits, and plundering the houses of several Catholics."

Not content with thus injuring the living, and demolishing a splendid mansion, in which their political antagonists had found an asylum, their unholy zeal led them to violate the sanctuaries of the dead. They broke into the sepulchres of the kings, and, dragging their relics with sacrilegious hands from the slumbers of the grave, exposed and dispersed them with savage wantonness. Nor did this brutal act of momentary frenzy terminate with the impulse of passion that gave it birth. To the scandal of common decency, the ribs and bones thus torn from the tombs, long formed a part of the curiosities exhibited to all strangers who visited Holyrood House. Among these were the thigh-bones of Darnley, which, from their great length, indicated his unusual height. This disgraceful exhibition has, however, been at length prohibited. The bones have again been consigned to silence and darkness, and the sepulchres have been repaired.

In the cellars of the Earl of Perth, which at this time were well stocked with suitable materials, the mob soon found an additional stimulant to their furious zeal against popery. But no national characteristic can be inferred

from an infuriated and drunken rabble. The instability of human purposes and resolutions, may be gathered with much greater certainty from the conduct of those in more exalted stations. At this eventful crisis, the town council of Edinburgh, who had only a few months before declared to King James, that "they would stand by his sacred person on all occasions," were now among the foremost in "offering their services to the Prince of Orange, and in complaining of the hellish attempts of Romish incendiaries, and of the just grievances of all men, relating to conscience, liberty, and property." Such, however, is friendship, loyalty, and man!

Early in the year 1796, Charles X. the late king of France, then Count D'Artois, and his son the Duke d'Angouleme, found an asylum in Edinburgh, and took up their abode at Holyrood House. These royal fugitives were received with every mark of respect due to their rank; and having been driven about from one part of the continent to another, in imminent danger of their lives, this favourable reception must have been peculiarly gratifying to their feelings. At Holyrood Palace they resided about three years, during which time they held levees, and had mass regularly performed in the gallery. Edinburgh exhibited at this time a constant scene of activity, bustle, and gaiety. In addition to its inhabitants, vast numbers repaired thither from various parts, to have a view of the illustrious exiles, to sympathize in their destiny, and to join in anticipations respecting their future fate.

But it was not merely in expressions of commiseration, that the inhabitants of Edinburgh displayed their kindness. By the politeness and courtesy of their behaviour, the royal exiles ingratiated themselves with all ranks, and this was amply repaid by more substantial proofs of hospitality and kindness. Of this marked attention Charles was not insensible, nor can any one who reads the following letter, written to the Lord Provost and magistrates, at the time of his departure in 1799, accuse him of ingratitude.

"Gentlemen,

"Circumstances relative to the good and service of the king my brother, making it requisite that I should leave this city, where, during my residence, I have received the most distinguished marks of attention and regard, I should reproach myself, were I to depart without expressing to its respectable magistrates, and through them to the inhabitants at large, the grateful sense with which my heart is penetrated, for the noble manner in which they have seconded the generous hospitality of his Britannic Majesty. I hope I shall one day have it in my power to make known, in happier moments, my feelings on this occasion, and express to you more fully the sentiments with which you have inspired me; the sincere assurance of which, time only permits me to offer you at present."

"CHARLES PHILIPPE."

Of the visit paid by his late Majesty George IV. to the Scottish metropolis, and his official residence in Holyrood Palace, the papers of the day gave minute and circumstantial accounts. This event is too recent to have been forgotten; in addition to which, it is now incorporated in the history of our country. Nevertheless, an epitome of its more prominent features may not be unacceptable to many of our readers.

His Majesty having honoured Ireland and Hanover with his royal presence, resolved to confer on Scotland, also, a similar mark of his distinguishing regard. He accordingly embarked at Greenwich, on board the Royal George Yatch, on the 10th of August, 1822, and without any accident reached the port of his destination. Having landed, and passed through the ceremonials observed on these occasions, his Majesty, in an open carriage

drawn by eight horses, advanced in the procession towards Holyrood House, which had been prepared for his reception.

Arriving at the city boundary, below Picardy Place, where the magistrates in their robes were assembled to receive him, "a herald came forward, and knocked thrice at the gate, after which Sir Patrick Walker, usher of the white rod, advanced, and required the gates to be opened in the name of the king. This demand being complied with, Sir Patrick went forward to the lord-provost, and claimed admission for the procession. These ceremonies being finished, the whole train entered, amid the loud and reiterated acclamations of the multitude, which his Majesty repeatedly acknowledged by taking off his hat and bowing. When the royal carriage entered the barrier, the lord-provost advanced, and delivered the keys of the city, which his Majesty graciously returned with a compliment. The procession now moved on towards Holyrood Palace, where a formal introduction of the magistracy took place. After going through this ceremonial, the King returned to the carriage, and, accompanied by the same noblemen, set out for Dalkeith, where he remained the whole of the following day, absorbed in grief at the melancholy intelligence of the death of the Marquis of Londonderry.

"On Saturday morning his Majesty set out for Holyrood House, where a levee was held at twelve. Along the streets, in the line appointed for carriages, were placed divisions of the Scotch Greys to prevent interruption, and the court-yard was occupied by the archers, while three bands of music played national airs on the lawn. All the officers of state, judges, and law officers of the crown, had precedence, by a different entrance from that to the public. One hundred and forty carriages conveyed the nobility and gentry to the royal presence. The greater part of the company appeared in military uniform. After the levee the King had a select party at dinner, and in the evening he returned to Dalkeith.

"The next day he spent in retirement, which greatly disappointed the people of Edinburgh, who fully expected that he would have attended the High Kirk. On Monday his Majesty held a court and closet levee, to receive upon the throne various addresses. At ten minutes after two o'clock the King reached Holyrood House, and, having changed his dress for that of the Highland uniform, took his seat on the throne, surrounded by a number of chieftains arrayed in the same national costume. The first address presented to the monarch was that of the General Assembly of the Church of Scotland; next came the senior bishop of the Scotch episcopal church, and his brethren; after whom followed the representatives of the different universities and public bodies. At the close of this long and fatiguing scene the King returned to Dalkeith, the guards being stationed on each side of the carriage, to prevent the obtrusive familiarity of the crowd. On the 20th his Majesty held a drawing-room at Holyrood, and, after the lapse of nearly two centuries, this ancient edifice, where often feasted the chiefs of Scotland's power, became again the seat of splendour and chivalrous gaiety. The company, who began to assemble as early as eleven o'clock, consisted of the principal nobility and gentry of North Britain. The gentlemen were mostly in military dress; and the ladies in white satin. The King arrived at half-past two, in his travelling chariot drawn by six horses. He wore a full field-marshal's uniform, and was received at the private entrance by all the officers of state. On this occasion it was observed that he appeared in better spirits than he had shewn since his coming into Scotland. Crowds of well-dressed persons were in waiting to greet him; to whom he repeatedly bowed and smiled with the utmost affability and condescending grace."

But these days of returning festivity and grandeur at Holyrood House

were of transient duration. Its sun of earthly glory appears to have set, to rise no more.

His Majesty reached England in safety, and at the opening of parliament on the 4th of February, 1823, the commissioners said, "They were commanded by his Majesty to state, that the manifestations of loyalty and attachment to his person and government, which he had received in his late visit to Scotland, had made the deepest impression upon his heart." This public testimony of his Majesty's approbation must have been highly gratifying to all ranks on the northern side of the Tweed; and no doubt can be entertained, that it will be long cherished with grateful recollections by the present generation, and carefully transmitted to posterity.

From the time of his late Majesty's departure in 1822, Holyrood Palace remained without any distinguished inhabitant until the year 1830, when it became the abode of exiled royalty, under circumstances which almost make it a refuge for the destitute. Through the late revolution in France, into the causes of which it is not our province to enter, Charles X. whose letter, when Duke D'Artois, we have already inserted, was compelled to quit his throne, and once more seek an asylum in a foreign land. The hospitality of Great Britain he had already experienced, while residing in the metropolis of her northern dominions, and, urged to seek his safety in flight, he again landed on her shores. Without entering into the policy which had driven him from his country, or receiving him in his regal character, the refuge which he sought was readily afforded. After a partial abode in South Britain, he was again directed to the north, and the doors of Holyrood Palace were once more opened to receive him. Here he still resides, participating in the civilities and soothed by the sympathies, of the Scottish metropolis, whose inhabitants have too much magnanimity to suffer political considerations to triumph over that politeness and humanity which are ever due to the unfortunate in all the ranks of civilized society.

For the materials incorporated in this account of Holyrood Abbey and Palace, we acknowledge ourselves indebted to Buchanan's history of Scotland, continued by Dr. Watkins; to the Scottish Tourist and Itinerary, published by Fairburn, Edinburgh, and Whittaker, London; and to Picturesque Views of Edinburgh, by Lizars. But, above all, our obligations are due to Jones's Views in Edinburgh, now publishing in parts. In the plates of this work, the skill both of the designer and engraver are displayed with consummate advantage; while the topographical descriptions, accompanying them, evince the fidelity with which the whole is executed.

**CHURCH ESTABLISHMENTS INDEFENSIBLE,
ANTICHRISTIAN, AND A RELIC OF PO-
PERY AND JUDAISM.**

(Concluded from p. 72.)

SECONDLY. All church establishments, being founded in a principle of monopoly, deprive the sanctuary of the benefit which competition infallibly produces in every department of human life, and, like all monopolies, whether civil or commercial, force into the market the worst commodities, at a far greater cost to the public than the best could be obtained for. It is a principle of human nature not to be overlooked, even in sacred matters, that men will not labour,

unless stimulated by the necessity of supplying their physical and social wants. Now, it is the very vice of religious establishments, not only to call into the ministry men who would not be deemed admissible even as private members of a gospel church, but, when they are inducted, to deprive them even of the stimulus of physical necessity to laborious diligence in their calling.

That able and ingenious sophist, Dr. Paley, has said, that to make the support of the ministry dependent on the voluntary offerings of the church, or on pastoral exertion, would be to rob the preacher of that independence which he ought to possess, and convert him into the stipendiary expositor

of his hearers' opinions. But the sophistry of such an assertion is abundantly proved by the fact of the unflinching fidelity and zeal with which the sacred office is discharged among the great body of dissenters, and especially the Wesleyan Methodists. And considering the proneness of our nature to degenerate, we are bold to contend, that even if it were practicable for a church establishment to exclude all improper candidates from admission to the desk, it would be highly impolitic and unsafe to destroy the natural motives by which the purest minds require occasionally to be roused from apathy and indolence; or, to cut off so obvious and proper a bond of union between the pastor and his flock, as the voluntary plan affords.

But how much more necessary is it to preserve to the people this check upon ministerial neglect or indifference, if, as we have shewn, the ecclesiastical system furnishes no adequate guarantee for the personal piety of its ministers? For if the clergy be rendered independent of the people, such independence will in general be most fatal to pastoral diligence and fidelity, or there will be a servile dependence or expectancy elsewhere; and which has often been kept alive by the promotion, to the highest and most responsible offices in the church, of men noted chiefly for their abhorrence of evangelism and methodism, and for seldom troubling the flock with their presence, except in the collection of the fleece. From the sources then of a corrupt patronage, and the ecclesiastical monopoly which renders the incomes of the clergy independent of active zeal and usefulness, spring the numerous evils of pluralities, non-residence, and a secular and negligent priesthood; while the church is converted into a mere engine of state—an heir-loom of the lay nobility and gentry—and a lure to the avarice and ambition of worldly men.

To advert to the episcopal order, is it to be supposed that the sole business of a bishop, who, in the primitive and apostolic church, was an overseer or pastor of a congregation, and not of other ministers, and exhorted to preach the word, be instant in season and out of season, give himself wholly to the work of the ministry, and do the work of an evangelist,—is to ordain ministers, hold confirmations, consecrate churches, and dance attendance at court and the senate? The supposition were a libel upon Christianity. Look at the American bishops, and say, if their example should not shame the supineness of our mitred lords? The fact is, that the former, independently of higher considerations, cannot

afford to live without labour, and have not from two to twenty or thirty thousand a year to paralyze their energies, and raise them above their calling, to roll in luxury and ease. And if the system of monopoly and secular patronage thus degrade the episcopal office, will not the same causes, aided by the example of their superiors, render the inferior ramifications of the clergy as a body altogether corrupt? If there be any connexion between cause and effect, such a result is inevitable; while daily observation furnishes abundant, though melancholy, evidence of the fact.

Hence we find men thrust into the church, who deny in the pulpit what they have uttered in the desk, and sworn at their ordination, such as the able and sophistical defender of ecclesiastical establishments, Dr. Paley, who says, "If any one asks what the expressions in scripture, *regenerate, born of the Spirit, new creature*, mean? We answer, they mean nothing!—nothing to us!—nothing to be found or sought for in the present circumstances of Christianity.* Yet this very individual subscribed again and again the articles and liturgy of the church of England, whenever a good benefice fell in his way, accumulated preferment to the amount of nearly £2000 a year, and endeavoured to pacify the consciences of himself and his brethren in the ministry, by maintaining that the clergy might profess their assent *ex animo* to the articles as articles of peace, though they should disbelieve many of the individual propositions they contain, and thus recommending a general system of prevarication! Dr. Paley, we have reason fear, is, in this matter, the authority and representative of a very numerous class of ministers in the establishment; and even, if his talents as a writer were more common than they are, we should consider them as infinitely too poor a substitute for moral honesty in the clergy, or an efficient and faithful discharge of the pastoral office.

To confirm our observation, that monopolies, whether civil, commercial, or religious, invariably produce the worst commodities, at a far greater cost to the public than the best could be had for, let us look at the enormous expense of the system. Not only are a vast many inefficient, morally unfit, and pernicious clergymen thus brought into the church, but the number of candidates is far greater than can find employment, or the establishment, in its present deteriorated state, can demand. To reform the discipline and regenerate the zeal and spirit of a church, we should be far more solicitous to

* Paley's Sermons.

improve the quality than augment the number of her agents : but it is the very vice of the system to multiply numbers, while it deteriorates the quality of the agents employed. And the immense revenues of the English hierarchy, which are supposed to amount to about £2,000,000 per annum, are divided with a most shameful partiality and injustice.

Each of the six-and-twenty bishops has from £2,000 to £20,000 or 30,000 a year; the eight-and-twenty deans, about £5,000 a year each; the two universities divide about £180,000 between them; £680,000 divided amongst livings of from £1,000 to £200 a year each, and £500,000 amongst those (of which there are more than 5,000) of from £40 and £50 to £100 a year. So that, of the 10,000 clergymen of the establishment, about one thousand, and these generally the most worthless and useless of the whole, engross all the richer preferments; or, according to a late analysis, the sum total of benefices, dignities, and minor canonries, in England and Wales, is 12,000; these are divided amongst 7,669 persons, of whom 3,853 hold one preferment only; 3,304, two; 370, three; 73, four; 38, five; 13, six; 4, seven; 1, eight; 2, nine; and 1, fifteen!!! While the Rev. the Earl of Bridgwater, and the Rev. Viscount Barrington, both golden prebends of Durham, and holding parochial livings besides, were (like the late Lord Bristol, bishop of Derry) permitted to reside abroad, and dishonour their sacred profession by spending the revenues of the Protestant church in Catholic countries, the former having died a short time since at Paris, and the latter at Rome!

The income of the Irish establishment is more than proportionably splendid, as nearly the same amount of revenue is spent upon a much smaller number of clerical agents; while it is subject to the same partiality and abuse in its distribution. Is it not monstrous that a church, which devours more than a tenth of the landed wealth of the kingdom, and costs more than all the ecclesiastical establishments of Christendom, or perhaps of the world, besides, should bestow the great mass of its revenues to enable a minority of its ministers to live in luxury and idleness, while (Oh tell it not in Gath, publish it not in the streets of Askelon!) a vast body of working clergy are so scantily provided for, as to be compelled to seek the aid of a charitable society? But when we consider that the wealth of the church was bestowed upon her during the dark ages; that tithes were first given to the clergy in the eighth century by the grossest tyranny and spoliation on the part of two of our

popish and superstitious kings; and in one instance, as a commutation for murder! we do not so much wonder at the result, and are ready to confess the application of her riches is well worthy of their origin. Our only wonder is, that so vile a system of pollution and spiritual sacrilege should have so long survived the doctrinal reformation of the sixteenth century. That it can remain very much longer untouched by the hand of reform, amidst the rapidly growing light and intelligence of the times, we will not believe, notwithstanding the powerful interests which are opposed to the least innovation.

It is very fashionable to fling the most opprobrious epithets at the Roman church, and to call her the mystic whore of Babylon; but in her present degraded condition, the hierarchy of this country can be viewed as no other than the eldest daughter of that first-born of wickedness. Let none presume to "lay the flattering unction to their souls," that such a state of things can be much longer tolerated; and if the settlement of the Catholic question produce no other effect than a thorough cleansing of the Augean stable of our ecclesiastical establishment, although no benefit should accrue to the Catholics, it will have materially contributed to the spiritual strength of the Protestant cause.

The meeting last year at Cork of the high Protestant Tories, at which the Earl of Mountcashel presided, to petition Parliament for a reform of the abuses of the establishment, and the late meeting of the friends of church reform in the north of England,* clearly indicate what must sooner or later be the consequence. The question simply amounts to this, whether the church shall be made for the parish, or the parish for the church. Christianity can never, in my view, be universally extended, till all civil establishments of religion be abolished throughout Christendom; and I believe our own favoured land will never be fully christianized till the episcopal church be wholly disconnected from the state, and left to rely for support, as in the United States, upon its merits alone. Let the cross no longer rest upon the throne, or upon an arm of flesh, and it will soon be triumphant. Let establishments no longer make it the but of infidels, and it will soon, by a spiritual force which will prove irresistible, subdue its enemies, whether pagan, papal, or infidel, beneath its feet.

* At which a vote of thanks was passed to Mr. Rippon, for his concise, able, and public-spirited remonstrance to Sir Robert Peel, on the shameful abuse of Dean Philpotts being made bishop of Exeter, and allowed to retain the rectory of Stanhope (worth 4,000*l.* a year) besides!

A grand source of the evils which have oppressed this, and almost every country in the world, has been the attempt of rulers to erect and bolster up institutions, which dare not abide the test of utility and public opinion. But if any thing in the arrangements of human society cannot bear such a criterion, founded upon the spirit and precepts of the gospel, we are sure it must be radically vicious; and, in the name of religion and common sense, let it fall, and the community will be benefited.

Captain Basil Hall, in his "Travels in North America," says, "the subjection of the state to the church, as in Catholic countries, would not fail to corrupt both religion and civil government; but that, as copartners, they are mutually beneficial." We say, on the contrary, that the distinction of the gallant captain between copartnership and subjection, is purely imaginary; that wherever such an unholy alliance obtains, the subjection must be reciprocal—of the church to the state, for the sake of the ecclesiastical revenues; and of the state to the church, for the perpetuation of the present system of government, and resistance to any political innovation or reform.

Some clerical advocates of the church tell us, that but for its civil establishment, the land would be overrun with infidelity; yet, what is this but saying, they would not stir an inch to promote the well-being of their country and their fellow-men, unless stimulated by self-interest and filthy lucre? And can any man doubt that the church would do infinitely better without such ministers than with them? The zeal, activity, and success of the dissenters and Methodists, however, disprove the allegation, and show that if the prevalence of infidelity is to be dreaded, it is from any thing rather than the want of a church establishment; and if the episcopal church of this country were immediately severed from the state, it would only be purged of the dross and corruption which it has contracted from its secular attachments, detach from her only such clergymen as ought never to have desecrated her altars, and enable all her faithful pastors to labour with tenfold energy and effect. The conclusion is hence irresistible, that no civil power on earth has any right to meddle with the religious interests of its subjects; that when it does so, it steps beyond the bounds of its legitimate authority; and that, as all history proves, such interference of necessity most awfully corrupts, degrades, and secularizes the church.

"Men are never so likely," says an able critic, "to settle a question rightly, as when they discuss it freely. A government can

interfere in discussion only by making it less free than it would otherwise be. Men are most likely to form just opinions, when they have no other wish than to know the truth, and are exempt from all external influence either of hope or fear. Government, as government, can bring nothing but the influence of hopes or fears to support its doctrines. It carries on controversy, not with reason, but with threats and bribes. If it employs reasons, it does so, not in virtue of any powers which belong to it as a government. Thus, instead of a contest between argument and argument, we have a contest between argument and force. Instead of a contest, in which truth, from the natural constitution of the human mind, has a decided advantage over falsehood, we have a contest in which truth can be victorious only by accident.

"We will not be deterred, by any fear of misrepresentation, from expressing our hearty approbation of the mild, wise, and eminently Christian manner in which the Church and the Government have lately acted with respect to blasphemous publications. We praise them for not having thought it necessary to encircle a religion, pure, merciful, and philosophical—a religion, to the evidences of which the highest intellects have yielded—with the defences of a false and bloody superstition. The ark of God was never taken, till it was surrounded by the arms of earthly defenders. In captivity its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences, and the attractions of its own beauty. Its sublime philosophy confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Dioclesian failed to gain, is not, to all appearance, reserved for any of those who have in this age directed their efforts against the last restraint of the powerful, and the last hope of the wretched. The whole history of the Christian religion

shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry, Hail! and smite her on the cheek; they put a sceptre into her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain.*

III.—National churches inevitably corrupt legislation, and infringe civil and religious liberty. In proof of this fact, we have no occasion to look into the records of papal Christendom at large, or to trace down from the period when Christianity first acquired a political establishment. We find it abundantly confirmed by the history of our own country.

Before the Reformation, the clergy of this country, as in most Catholic states, formed virtually the third estate of the realm. Our laws were framed almost exclusively for the advantage of the monarch, the nobility, and the church; the people were not deemed worthy of consideration. And, from that period to the present time, the same spirit has too generally pervaded our legislation, though the public mind has latterly been too enlightened to tolerate the grossness of oppression.

The same abuses were most flagrant in France before the revolution. Every national church is conceived in the very spirit of infallibility, and assumes to itself the right of enforcing conformity to its dogmas, or, at least, of compelling dissidents and conformists to provide for its maintenance, or both. But is not such an assumption the most daring usurpation of the rights of conscience, and arrogant impiety against the Majesty of heaven? The antichristian conjunction of the civil and ecclesiastical power—the prostitution of civil authority to the maintenance of a particular religious system—is the fertile source of all the persecution and intolerance which have devastated the church, and filled the world with violence and blood. Hence originated the cruelties inflicted upon the primitive church by the Pagan and Jewish authorities of the day; the atrocities of the papal power; and the tyranny and coercion of many of the reformed, or *soldisant* Protestant establishments of Chris-

tendom. It is true, that from the spread of general knowledge, and the consequently greater prevalence of the spirit of civil freedom, some hierarchies of the present day no longer dare to coerce acquiescence in their forms or tenets by fire and sword, fine and imprisonment. But that, even in this country, this is not at all owing to the ameliorated genius of ecclesiastical power, but to the free spirit of our civil institutions, and the force of public opinion, is evident from the petty vexations of brief authority, which continually call for the vigilant aid of the "Religious Liberty Society," and show the demon of intolerance to be still alive—"willing to wound, though yet afraid to strike."

That it is not at all owing to priestly favour that we are not now deprived of liberty of conscience by a second Act of Uniformity, is evident from many facts. Some years since, a vicar of the church of England (will it be believed, gentle reader?) had the arrogance and audacity to propose to the legislature a law for depriving all ministers, who had not received apostolical (*i. e.* episcopal) ordination, of their functions!!! Popery could never have existed as a persecuting power, but for the impious and adulterous connexion of church and state; nor could it have obtained any ascendancy as a degrading and debasing superstition over the human mind. The main principle of the reformation, *i. e.* the right of every man to judge for himself in sacred matters, is diametrically opposed to church establishments, and had it been carried to its necessary and legitimate consequences, must have completely dissevered ecclesiastical from civil authority. When, however, we consider the darkness of the age of that great event, and the political agency which directed its rise and progress, we rather wonder so much was achieved, than that it should not have at once attained its full consummation. Coverdale, and some other of the reformers, saw this to be the inevitable result, but the majority of their colleagues were less enlightened, or perhaps hesitated to go further, from a fear of strangling the infant cause in its birth.

The great principle of the scriptures, and the reformation, which recognized afresh their *sole* authority in religion, completely annihilates the claim to infallibility, and asserts the right of every man, not merely to judge, but to choose for himself in sacred matters, and to give effect to such choice by an *exclusive* and *voluntary* support of that ministry which he deems the best. If the reformation has not established this; if it has not decided that human authority can

* Edinburgh Review, No. C. Article, Southey's Colloquies on the Progress and Prospects of Society.

ordain nothing in matters of conscience, it is perfectly nugatory, and has done nothing. Its principle is therefore directly subversive of that of every church establishment. A compulsory provision for its maintenance is the character of the mildest as of the most intolerant hierarchy. Every such institution, whether papal or protestant, is founded in injustice, and inevitably violates the religious liberty of the subject. "The language and spirit of the mildest establishment, even of the English establishment as administered at this day, to all dissidents, is, 'We invite you to unite in the creed and forms which to us seem best: if you differ from us, you are at liberty to choose your own institutions; but remember, though we will not contribute a farthing to the maintenance of your worship, we shall tax you for the support of ours; and if you refuse, remind you, in a way not very grateful to the flesh, that you cannot with impunity demur to the payment of tithes, church rates, and Easter offering.' " *

It is not, however, a whit more equitable, though it may be less cruel and absurd, to compel dissentients to contribute to the revenues, than to coerce their conformity to the doctrines or discipline of the hierarchy. Civil government, as we have observed, is a compulsory authority ordained for quite another purpose, and when it presumes to employ its coercive powers in religious matters, it transgresses its legitimate bounds, and becomes oppressive and unjust. It is then just the same in principle, whether the state merely enforce a provision for the church, or insist upon an acquiescence in its creed and forms; the latter is only a greater stretch of usurped authority. The civil power has just as much right to compel one as the other. If it has no right to coerce my religious profession, it has none to tax me for the support of its own; both assumptions, in point of equity, must stand or fall together; once admit the right of private judgment, and the right to choose, and give effect to that choice by *exclusively* voluntary means, follows as a matter of course. Christianity allows of no means but persuasion and argument for the spread of its tenets, and consequently nothing but free-will offerings to maintain its institutions; and I am persuaded, that nothing has created a greater repugnance to the gospel than the attempt to support its claims by coercive means, and that it never can assert its primitive power, till all such factitious and unnatural aids be withdrawn and done away.

As the intervention of the civil power in matters of conscience gave birth to the man of sin, so in my view must the abolition of all church establishments precede his entire downfall. "National churches," says Mr. Gilbert Wakefield, "are that hay and stubble, which might be removed without difficulty or confusion from the fabric of religion by the gentle hand of reformation, but which the infatuation of *ecclesiastics* will leave to be destroyed by fire. National churches are that incrustation which has enveloped by gradual concretion the diamond of *Christianity*; nor can, I fear, the genuine lustre be restored, but by such violent efforts as the separation of substances so long and closely connected must inevitably require." Such an unwarrantable compound of politics and religious forms fully merits the castigation thus inflicted upon it by one of our poets:—

"Inventions added in a fatal hour,
Human appendages of pomp and power,
Whatever shines in outward grandeur great,
I give it up—a creature of the state;
Wide of the church, as hell from heav'n is wide,
The blaze of riches, and the pomp of pride,
The vain desire to be entitled Lord,
The worldly kingdom, and the princely sword;
But should the bold, usurping spirit dare
Still higher climb, and sit in Moses' chair,
Pow'r o'er my faith and conscience to maintain,
Shall I submit, and suffer it to reign?
Call it the church, and darkness put for light,
Falseness with truth confound, and wrong with right?
No: I dispute the evil's haughty claim,
The spirit of the world be still its name;
Whatever called by man, 'tis purely evil,
'Tis Babel, Antichrist, and Pope, and Devil."

The immortal Locke, in his imperishable work "Of the Civil Power in Ecclesiastical Causes," is more than a match for all the advocates of religious establishments; but the title of his book, which very imperfectly describes its contents, is perhaps one reason why it has not been so generally read and understood as could have been desired. That it should not have been a favourite with the clergy, and that they should think the less that is said about it the better, is explained, when we find that it proves unanswerably, that the civil magistrate can either ordain every thing in religion, or he can ordain nothing, and that the scope of its argument throughout is decidedly against ecclesiastical establishments of every kind. The secular power, as the whole of his reasoning goes to shew, has no concern with the soul, beyond equally protecting the religious rights of every class of its subjects. Its maxim should be "*Tros, Tyrannus mihi nullo discrimine agetur.*"

To talk of toleration implies that one set of men have a right of dominion over the faith of another, than which nothing can be

* Eclectic Review, May, 1830. Article, "Scott's continuation of Milner's Church History."

a more preposterous and daring usurpation of the inalienable attributes of humanity. It were just as rational, as has been well remarked, to talk of tolerating a man's head upon his shoulders. The assumption of such a power is the very essence of popery, and involves a claim to infallibility; for if every man must give an account, and by consequence has a natural right to judge for himself in matters of conscience, the license or prohibition of erring mortals must be altogether out of the question. How singular is it that the world should have continued down to the seventeenth century almost totally insensible to the claims of religious liberty, and that even now a large portion of protestant Christendom is hardly awakened to a full recognition of the rights of private judgment.

Leonard Busher appears to have been the first in this country who publicly advocated *entire* religious liberty. In the reign of James I. he presented to the king and parliament his "Religious Peace," in which he pleads the right of every person to be protected in his religious sentiments, and to write, dispute, confer, print, and publish any matter touching religion, either for or against whomsoever, and that all members of the state were in this respect perfectly equal as brethren and fellow-disciples. Then followed Roger Williams, Owen, Milton, and, lastly, Locke, though the two latter admit of some restraint in the case of infidels, which is hardly to be reconciled with the general principle they have so unanswerably contended for. The above writers then have placed the subject on an irrefragable basis, and developed principles as imperishable as liberty itself, which shew that all coercive interference in religion, whether in the shape of pains and penalties, or of church establishments, is a most unwarrantable infringement of religious liberty, and the right of private judgment. For as the religion of every prince is orthodox to himself, no power can be entrusted to the magistrate for the suppression of error, or maintenance of truth, which may not in time and place be perverted to the very opposite.

If we claim for a Christian government the right to establish a national church, we must concede an equal right to rulers of a different persuasion, whether Jewish, Mohammedan, or Pagan; since there is no medium between this, and denying such a right altogether. The truth or falsehood of the particular religious system cannot in the least affect the question, because every government believes its own to be true, or, at any rate, professes to do so. Will then the advocates of the hierarchy, the Hookers,

Paleys, Jewells, and Wilkes, of the day, contend for the principle in full, in behalf of every kind and mode of faith, or abandon it altogether? Will they assert, that if any other sect of this country were elevated to the supremacy, it would be equitable to compel *them* to contribute to its maintenance? Or that if they should become resident in foreign countries, *they* may justly be obliged to support the particular superstition which may chance to be predominant? Common sense, to say nothing of moral principle, revolts at the idea. Yet upon the horns of such a dilemma are the abettors of an establishment thrown. "*Utrum horum malunt, accipiant.*"

What then is all the special pleading of such advocates, compared with the unanswerable arguments in behalf of religious liberty, and the fact, which stands unique in the annals of the world, of the government of the United States of America, which knows no religious party, but extends equal protection to all; where religion pervades all classes of the community much more than in this country, and infidelity never assumes the daring front which is witnessed here, though they have no statute against blasphemy, and Christianity is not, in any but the right sense, part and parcel of the law of the land? Such a state of things affords a most edifying example to the whole civilized world; and whatever may be alleged by the lovers of antiquity and expediency, we would say, "Go to the schoolmaster, and learn."

Christianity part and parcel of the law of the land! The phrase is now a mere farce; for the fact stated has never yet taken place in this or any other part of Christendom, where religious establishments exist; and never will, until the grand principle of Christian justice—of "doing to others as we would be done to," pervade our whole legislation, and be fully recognized in political as well as private affairs—until every religious test, as a civil qualification, be abolished, and the combination of civil and ecclesiastical power be done away—until the criminal code be purged of its sanguinary character, and law be reduced to equity, and founded on the basis of the Christian morality.

When Christianity shall thus be exhibited in her real character, as being, both in public and private matters, the parent of every virtue; when she shall no longer be smitten and wounded in the house of her pretended friends, and establishments cease to rob her of her angelic aspect, she will prove omnipotent to subdue the world—the golden age will be again witnessed on earth, and the

moral scene be renovated. Let every good man pray for this desired consummation, and endeavour by all proper means to promote a separation of gospel institutions from secular alliance; and a grand obstacle will be taken out of the way. How clearly the holy apostle foresaw the evils impending over the church and the world, as the consequence of such an alliance, we learn from the second chapter of his second Epistle to the Thessalonians—"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," &c.

Church establishments are also a bar to all liberal and enlightened legislation for the public good: they identify the state with the interests of a party, instead of those of the community at large; and produce an insolent overbearing in the favoured sect, and a sense of degradation in the merely tolerated. And hence it seems to be a judicial infliction of Providence, that where men debase and corrupt the church by an unholy alliance with the state, the church shall in its turn injure the state; both shall be perverted from their proper objects, and be mutually the bane and curse of each other. For as the permanence of the union depends upon both remaining in their present state, it is obvious that a religious establishment tends to perpetuate its own evils, and to preclude any ecclesiastical or political reforms, however necessary they may be to the public welfare.* And we may well believe that much of the papal opposition to the reformation in the sixteenth century, arose from perceiving that if it were carried to its necessary consequences, it would be subversive of national establishments altogether, and lead to such political changes as must ensure the complete and final establishment of popular liberty.

Whenever any reform is proposed, whether in reference to the state, or her spiritual ally, the cry is immediately raised "the church is in danger;" but the public are not to be duped by such an artifice into the belief that any thing can be really in jeopardy but the ecclesiastical revenues; and if *they* are founded in injustice, (as I think we have most clearly proved,) the sooner they are hazarded, and put an end to, the better. Why should such a fear be pleaded against salutary reform, whether in church or state? Why should the disease be urged against the application of the remedy, or one piece of iniquity made an apology for another?

Had it not been for an ecclesiastical establishment, we should have known nothing of the test and corporation acts, or the Ca-

tholic disabilities, which, under a pretence of guarding us against intolerance, actually produced it, and were really calculated to serve no other end than to secure a monopoly of power and emolument to the adherents of the hierarchy. This the acts of repeal fully prove, since they do not profess to guarantee any thing but the temporalities of the church establishment. And what must have been the character of those political barriers against popery, which were confessedly a substitute for moral and spiritual ones, might be readily imagined, if experience had not abundantly decided the fact. The exclusion of the Catholics, so far from being a bulwark of truth and civil and religious liberty, was the fence of secularity and corruption in the Church of England, and we think the title of a pamphlet on the late controversy, "*Protestant Church Corruption, the only Bar to Catholic Emancipation*," strikingly depicts the truth of the case, and the real origin of much of the clamour against concession.

Church establishments then and religious liberty are altogether incompatible; if the one be right, the other are wrong, and *vice versa*.† "Indeed," says a competent writer, "all national religions, whether Pagan, Jewish, Turkish, or Christian, have ever hitherto been national tyrannies. The last began with Constantine, the first Christian emperor, and continues to this day, our own establishment not excepted." The shafts of infidelity are levelled very often, not so much at Christianity, as at the corruptions which hierarchies have thrown around her; and hence the latter are chargeable with provoking the offence they pretend to punish, and all the mischief arising from the spread of unbelief. How worthy of adoption by every civil power, in regard to religious matters, is the advice given by Gamaliel to the Jewish authorities—"And now, I say, refrain from these men, and let them alone; for if this counsel or work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be even found to fight against God;" as also the conduct of the deputy Gallio—"And if this be a question of words, and of your law, look ye to it, for I will be no judge of such matters." And the conduct of the apostles further teaches us, that even a heathen prince, or magistrate, ruling over Christian subjects, provided he rule in equity, and with a due regard to the ends of civil government, is to be equally respected and obeyed with a Christian governor, for his office sake.

* See Dymond's Essays on the private and political rights of mankind.
† Ibid.

Having thus shewn that the objects of civil government, and those of church discipline, are altogether distinct, and cannot be combined without loss and injury to both, what can be said of the conduct of those *hybrid* Dissenters, who, while they separate from the communion of the established church, pretend to love and venerate the principle of establishments; profess to cry out against their abuses, while they stickle for that union which is the fertile source of them all?—Such is the absurdity of quarrelling with effects, instead of attacking the originating and exciting cause!

ARGUS.

ESSAYS.—ON THE EVIDENCE FROM SCRIPTURE, THAT THE SOUL, IMMEDIATELY AFTER THE DEATH OF THE BODY, IS NOT IN A STATE OF SLEEP OR INSENSIBILITY, BUT OF HAPPINESS OR MISERY.—NO. I.

"Utrum sit melius vivere an mori, dñi immortalæ sciunt hominem quidem scire arbitror neminem."—*Cicero*.

OF the immortality of the soul, some nations have doubted, and others have been totally ignorant. Historians, of unimpeachable veracity, inform us that the aborigines of Soldania and some of the Caribbee islands had no notion of a supreme Being, nor of a future state,* that "the Rejangs in Sumatra worship neither God, devil, nor idol, and have no name for the Deity in their language.†—that the nations of Caffria, "consider man as on a level with the brutes, with regard to the duration of his being, so that when he is dead, there is an end of his existence:‡—that several tribes have been discovered in America, who have no idea whatever of a supreme Being, and no rites of a religious worship.

Inattentive to that magnificent spectacle of beauty and order presented to their view, unaccustomed to reflect upon what they themselves are, or to inquire who is the author of their existence, men, in a savage state, pass their days like the animals around them; without knowledge or veneration of any superior Power; nor have the most accurate observers been able to discover any practice or institution which seemed to imply that they recognized his authority, or were solicitous to obtain his favour.§ The legitimate inference from these historical extracts is, that the tribes to which they refer, could have no idea of the immortality of the soul. For if they acknowledged no supreme Being, they could have no

foundation to sustain their belief of that immortality.

Among the nations of antiquity, Greece and Rome stood unrivalled for politeness and learning, yet we find their most renowned sages, as it regards the immortality of the soul, were in a state of complete vacillation. Even "the best sort of them, who were the most celebrated, and who discoursed with the greatest reason, yet expressed the most uncertainty and doubtfulness concerning things of the highest importance; the providence of God in governing the world, the immortality of the soul, and a future judgment."*

Socrates, whose opinions and dogmata came nearest to inspiration; when about to die, expressed himself in a hesitating manner: "Ἐμοὶ μὲν ἀποθανεμένῳ ὅμιν δε βιωσομένοις ὑποτερο δὲ ἡμῶν ἔρχονται ἐπὶ ἀμείνον πραγμα ἀδελον παντι πλην ἢ τῷ θεῷ." "I am now about to die, but ye shall survive me; and which of us shall have the better part, is known only to God." Again, "Νῦν δὲ εὐ ἴστε ὅτι κατ' ἀνδρας τε ἐλπιζῶ ἀφίεσθαι ἀγαθος, καὶ νεομεν κε αν πανν δὺσχερίσσαιμεν."† "I would have you to know that I hope to join the company of good men; but of this I cannot speak confidently."

Cicero, when speaking of a future state, says, "Ed quæ vis, ut petero, explicabo; nec tantum quasi Pythias Apollo, certa ut sint et fixa quæ dixerō; sed ut homunculus unus e multis probabilia conjectura sequens. Ultra enim quo progrediar quam ut verisimilia videam non habeo." "What you wish, I will endeavour to explain; but you must not look on what I say as infallible. I only guess, like other ignorant creatures, at what seems most probable. Farther than this, I do not pretend to go." Again, when writing upon the same subject, and advertising to the question,—Is the soul mortal or immortal? He himself replies, "Harum sententiarum quæ vera sit, Deus aliquis viderit; quæ verisimilima magna quæstio est."‡ "Which of these two opinions is true, God only knows; which of them is the most probable, is a very important question." Such were the obscure views of the greatest luminaries of Greece and Rome. And much more obscure were those of the second, third, and fourth magnitude.—Life and immortality are brought to light only by the bright shining of the Sun of righteousness upon the pages of Divine revelation.

T. R.

Huggate, Jan. 21, 1831.

* Thevenot. † Marsden. ‡ Campbell.
§ Robertson.

* Dr. S. Clarke. † Plato. ‡ Tuscul. Quæst.

(To be continued.)

PRIDE EXPOSED.

"Love's strong as death, and like it levels all;
With that possessed, the great in title fall,
Themselves esteem but equal to the least,
Whom heav'n with that high character has blest."

Waller's Divine Love, Canto v.

"AND who are they? Upstarts, I warrant. My name shall not be coupled with such mushrooms," said Mrs. Crofton.

"Indeed, aunt," replied her niece, "I think you carry your ideas of birth and family too far. Surely virtue and talent ought to be allowed to counterbalance them, as much as the beauty of nature does the adventitious ornaments of art."

"Ellen, child, I can make nothing of you. You reason just like your mother: virtue—virtue—everlasting virtue. Why, it's all well enough, but the purity of one's blood is better." Ellen was preparing to make her morning visits to the poor patients of her little village, and therefore the unprofitable conversation was broken. She left the room, and pensively passing through the small garden in front of the house, felt thankful that she did not think as her aunt.

Mrs. Crofton was a widowed lady, who had lately taken up her residence at the beautiful village of Clapperton. Her manners were peculiarly disagreeable, both to her inferiors and superiors. To the one she was overbearing in her notions of birth and gentility; to the other, contemptible by her parade of unfashionable formality, and the display of her whole knowledge of family histories, pedigree, &c. By her horror and detestation of the vulgar, she had raised, as she imagined, ideas of her own family which should be a passport to the fashionable world. By the same intriguing spirit, she conceived she had formed an attachment between her niece and Mr. Goodwin, a gentleman in the neighbourhood; but Mr. Goodwin was moved by very different sentiments in professing his regard to Ellen.

Mrs. Crofton was an important personage in the village, or at least fancied herself as such. Not a charitable meeting was to be held, not a lecture given, not a ball or even a party, but she expected a homage that was often withheld. "Was the meeting a general one? Did the lecturer desire her patronage?" were necessary questions before the strings of her purse were unloosed. But as for associating with company that was not purely aristocratic, she would as soon herd with the Esquimaux. Who this lady could be, and from whence she came, had been long conjectured: but here she was mysterious as the oracle of Delphos. Her communicable propensities only re-

spected others; she was silent with regard to herself.

Very different was her amiable niece; indeed, so different, that it did not seem possible for a relationship to exist between them. Ellen was evidently in her manners superior to the affected politeness of Mrs. Crofton. Hers was the pure benevolence of the heart, which, as Makenzie observes, "is confined to no rank, and dependent upon no education. The desire of obliging, which a man possessed of this quality will universally shew, seldom fails of pleasing, though his style may differ from that of modern refinement." Her education had been carefully attended to, and with a natural perception of the elegant and graceful, she united a well-informed mind and correct taste. The consequence of this distinction between Mrs. Crofton and her niece was evident very soon after their settlement at Clapperton, in the reception the two ladies met with. Mrs. Crofton was disliked for her uncharitable propensity for scandal; almost every action was imputed to a bad motive. Ellen was esteemed for her kindness and sympathy to all; she possessed a pity for the unfortunate, however she condemned their errors. The one by her stiffness of manners, and her constantly dwelling on birth and family, rendered herself suspected by some, and disagreeable to all; while the other, from her sweetness of disposition and gracefulness of manners, became universally beloved.

We said that Ellen had left her aunt, to soothe the miseries of the unfortunate class of beings who are more immediately dependent on the bounties of Providence, while Mrs. Crofton pursued her uncharitable and unreasonable reflections. She took up some papers left on the table, which were plans of a society for benevolent purposes. Again she repeated the names of the subscribers, subjoining her observations to each. "Mrs. Hodgkin—the very name is vulgar. The Misses Lemington—birth and family suspicious. Miss Holcroft—her father kept a grocer's shop. Mr. Wardlaw—an attorney's clerk, &c. &c. And these are to be the members of a charitable society, truly!"

Her soliloquizing remarks were interrupted by the entrance of the clergyman, who had called to know whether she would become a subscriber. "Why, really, Mr. Wetherell, I don't know what to make of this society of yours." "Its intentions are purely benevolent, madam." "That may be; but upon my word I don't think you have been very select in your subscribers." "We have conceived that in charitable institutions there should be no distinction of

birth or station. It is a privilege we should all have, of sympathizing with the distressed, and these are sacred duties, that should never be polluted by being yielded up on the altar of pride." "Yes, Mr. Wetherell, that's well enough. But I see your notions and mine don't agree. There is a distinction, sir, to be kept up at all times between the—gentry, and—"

"The canaille; I understand you, madam. But allow me to say, apologizing for our difference of opinion, such a distinction is totally unworthy a Christian, who, always bearing humility in his mind, ought not to think of birth or station when he would unite with his humble brethren in doing good." "We allow you gentlemen the liberty of preaching at all times; but you must permit me to excuse myself from associating with such an unseemly list of subscribers." "But your amiable niece, madam,"—"Oh! I have no doubt you will easily obtain her name. She professes to despise birth and family; but she may one day be wiser. As regards myself, I must indeed beg leave to decline."

Mr. Wetherell, apparently lost in thought, prepared to depart, shocked, yet not entirely surprised, at the total absence of Christian feeling manifested in Mrs. Crofton's conduct. It is true that her charity had been generally ostentatious, and her unreasonable animadversions of vulgarity disgusting, but he was not entirely prepared for such a reception. In the mean time the door flew open, and in burst a little gentleman in faded black, whose appearance indicated the tradesman apparelled in his Sunday's garb. Without the least ceremony, this bustling personage strode up to Mrs. Crofton, "Ah! how d'ye do? Quite well, hey? I came down to this part of the country on business, and thought I'd give you a call for old acquaintance sake."

The vexation and confusion of the lady's feelings at this moment, were too great to be concealed. She hesitated whether to return the salutation of the stranger, or to repel it with surprise and indignation. Then recollecting the most politic mode of behaviour, she relaxed her features into a condescending smile, resolving to get rid of Mr. Wetherell before any explanation might take place. Meanwhile, as the clergyman was about to leave the room, astonished at this mysterious scene, the stranger caught his eye, and, perceiving his intention, "I beg, sir," said he, "I may not interrupt you." Then glancing over a paper that lay on the table, "Oh! charity; I see. There's nothing like charity when well bestowed, so I always told Mr. Crof-

ton. It's like putting money in the bank; you always have it back again with interest." Then drawing out a dirty purse as a detention to the clergyman, he resumed his attacks upon Mrs. Crofton.

"Quite well, you said; I'm glad to hear it. It seems an age since I last saw you: but you and I are not young now. Charity, you say; let me read. Well, sir, my purse is at your service; I suppose Mrs. Crofton's is too." "No, indeed, Mr. Biggs; these are not times to contribute to every charity." "What! They fall heavy here do they?" and he looked first at Mr. Wetherell, and then at Mrs. Crofton, for an explanation. "Mrs. Crofton does not think that our cause is genteel enough." "Genteel!" echoed Mr. Biggs, and fell back in his chair convulsed with laughter. "Your genteel charity-mongers are the very pests of society; they spoil the little good they do by their cold-hearted gentility. My old friend Mr. Crofton never thought so." "Mr. Biggs! you forget yourself." "Oh! my memory is not short, I can tell you. You shall soon see how long it is." "I beg, sir, you'll not insult me in my house." "Very well, Mrs. Crofton, I would only just say, that when you stood behind the counter, and served the customers!"—

It would be in vain to attempt to depict the scene that followed; but what it is possible for a mind wounded with pride and mortification to feel, such was the lot of Mrs. Crofton. She became the object of derision to all her acquaintances; and the half-suppressed smile indicated the contempt her conduct had met with. But with respect to her niece, Ellen lost none of the esteem or good-will of those who could appreciate her excellencies. The station in society which her virtues had procured, suffered no change; the disclosure of such circumstances affected not her. She became the wife of the amiable Mr. Goodwin.

And what can we add for a moral?—Too great parade of birth, station, or connection, renders any one suspicious; and even if correct, they form no worthy object of any man's boast. Pride is odious; it is disgusting. It cannot exist in the Christian's character, though it became the heathen philosopher. Let virtue in the first place command our esteem, and then the valuable talents of the mind; the adventitious circumstances of birth or station will render either of these illustrious, but can never compensate for their absence.

Beaconsfield.

J. A. B.

DOCTRINE OF THE TRINITY.

THE doctrine of which I now speak, the Trinity, is freely admitted to be above reason. But it is of consequence to observe, that, on this very account, it seems impossible to prove it contrary to reason. It is a common and a just remark, that there is an essential difference between any thing being above reason and being contrary to it; and that it may be the former without being the latter. I think we may go a step farther; and affirm, as I have just hinted, that the very circumstance of its being the former, precludes the possibility of proving it to be the latter. I question whether any thing that is above reason can ever be shown to be contrary to it. For unless we have some notion of the thing itself, on what principle can we possibly make out the contrariety! Were we to say that the persons of the Godhead are one and three in the same sense, we should evidently affirm what is contrary to reason; because such a proposition would involve, in the very terms of it, an irreconcilable contradiction: but so long as we do not pretend to know, or to say, how they are one, and how they are three; to prove that we assert what is contrary to reason, when we affirm that they are both, is, from the very nature of the thing, impossible. For what is it which is to be proved contrary to reason? Upon the supposition made, we cannot tell: it is something which we do not know; of the nature and circumstances of which we are left in total ignorance.—The truth is, we are lost, completely lost, whenever we begin, in any view of it whatever, to think about the Divine essence. We can form no more distinct conception of a Being that never began to exist, or of a Being that is every where present, and yet is wholly nowhere, than we can of one essence, in which there are, and have been from eternity, three distinct substances.—*Wardlaw on the Socinian Controversy.*

How a trinity of persons can subsist in a unity of essence, is a question which, in all probability, human reason will never be able fully to fathom. The attitude, however, which it assumes in the above article, rescues it from the charge of involving a contradiction, and beyond this, revelation must be our only infallible guide.—EDITOR.

MOHAMMEDAN CASUISTRY.

THE Jesuits have long had the credit of carrying the *science* of prevarication and sophistry to the highest perfection of which it is capable, but the following specimens of the casuistry of the Mohammedan doctors

may rank with any opinion ever given by the most practised disciple of Loyola.

A favourite of the Caliph Haroon al Rasheed, whose adventures are so well known to all the readers of the Arabian Nights, was sitting in a clear moon-light night enjoying the fresh air with his wife, on the top of the house, as is the custom of the East. Being engaged in talk, and paying compliments to her beauty, he suddenly exclaimed in the height of his admiration, "Wert thou not more beautiful than the moon at fourteen days, I would divorce thee." Reflecting afterwards upon what he had uttered, his conscience told him the divorce was binding, as he had compared a frail mortal with one of the brightest works of God. Willing to escape the consequences of his rash speech, he consulted the most celebrated civilians of Bagdad, but all agreed that the divorce was final, and that he could not take his wife again till she had been married and divorced by another. This decision drove the young man to desperation, and he vowed to destroy himself unless some means were found to set aside the necessity of proceeding to such extremities.

The Caliph, distressed at the situation of his favourite, offered a handsome reward to any one who could relieve him from this disagreeable dilemma.

A young lawyer named Mahommed Bin Shereen, upon hearing the case, declared that no divorce had taken place, and of course there was no occasion for the second marriage. You only say this to please the Caliph, (said the other doctors,) where is your authority? In the holy Koran, replied Mohammed, wherein it is written, "Verily, we have created man the most beautiful of our works." Since then God hath said so, what superiority can the moon, even at the full, have over an elegant woman? The learned were astonished at his penetration, and the Caliph rewarded his ingenuity by a present of a robe and a thousand pieces of gold.

Another case of conscience occurred in this court, but, being of a more complex nature, it required a greater degree of ingenuity to loose the knot.

Haroon being captivated by the beauty of a female slave belonging to his brother Ibrahim, offered to purchase her for thirty thousand pieces of gold, but Ibrahim unfortunately had made a vow that he would neither sell nor give her away. Dreading, however, the anger of Haroon, and at the same time wishing to oblige him, Ibrahim consulted the celebrated casuist Abou Eussuff, who advised him to give one half of the slave, and sell the other. Ibrahim did so, and the Caliph presented him

thirty thousand deenars, the whole of which he gave to Abou Eusuff as a reward for extricating him from such a dilemma. In a short time Haroon and the slave quarrelled, and the Caliph in a fit of rage vowed to part with her; but his resentment cooling, he repented of his oath. Eusuff was now again consulted, who advised the Caliph to give her in marriage to a slave who should divorce her immediately, when she might legally return to Haroon. The Commander of the Faithful followed this advice; but here an unexpected obstacle arose, for the slave, fascinated by the charms of the lady, absolutely refused to put her away. The skilful Eusuff was once more applied to, who said, "Give the husband as a slave to the wife, which will set aside the marriage." Haroon did so, and rewarded the skilful casuist with ten thousand deenars, to which the lady, (grateful for being raised from the bed of a slave to that of a monarch,) added a present of the like sum, so that the learned lawyer benefited, by his decisions on this one case, to the amount of fifty thousand deenars.

A few words relative to the law of divorce among the Mohammedans may be necessary to illustrate the preceding anecdotes. The Koran declares, that no man can legally cohabit with his wife, who has made what is called the great divorce, which is done by repeating the words, "Once, twice, thrice, I divorce thee," without the woman being first married and divorced by a second husband. This would be a serious inconvenience in the East, where the ladies are quite as well acquainted with their own importance in society as they are in England, and the husbands are not endowed with a requisite degree of patience. The Moslems have therefore contrived a way of satisfying the *letter* of the law, and at the same time evading the penalty their lawgiver intended to inflict upon a breach of the marriage contract. This is done by hiring some low fellow to marry the repudiated lady one day, and divorce her the next morning, when the former husband may again legally take her to his bosom. These men, who make a trade of healing marriage breaches, are called *Hullas*, and bear about the same rank in society, that those persons who are known by the title of 'sham bail' do in our courts of law. Should the husband merely say, "I divorce thee," even twice, the divorce may be set aside, and the parties come together again, after a certain period of separation, by agreement, without a new marriage. The intervention of the *Hulla* is always considered as disgraceful.

A TALE OF THE KREMLIN.

(By the Rev. J. Young.

"Yon, that are skill'd so well in the sad story
Of my unhappy parents, and with tears
Bewail their destiny, now have compassion
Upon the offspring of the friends you loved.
Oh, tell me who and where my father is."

HOMER.

THE deep, reverberating tones, which proceeded from one of the towers of the monastery of the Holy Trinity, and proclaimed the soft hour of eventide, had died away, when, after the labouring hours of a sultry day, the merry peasantry who peopled the province of Novgorod, assembled in their various districts, to enjoy what to them constituted the chief charm of life, their native rural sports. Among the number of these were the dwellers of Valdai, and its vicinity.

Nature, as if prodigal of her gifts in this part of the land of snows, and at this season of the year, had scattered, with unsparing hand, her abundance and embellishments around the base of the mountains of Valdai. Here, the rich natives of the shores of the Euxine, the red-barked Arbutus, is not unfrequently seen, cheering the vision with its foliage of perpetual green. At the foot, and on the sides of the mountains, thick waving woods, composed of pine, fir, alder, aspen, birch, and linden trees, gave a majestic appearance and solemn grandeur to the scene: while rivers, lakes, and groves, complete a *bona fide* picture of nature, such as the Arcadia of the poets never possessed.

Upon a level plot beside one of these lakes, a happy group, made up of either sex and of every age, had assembled; a dance had commenced, bearing a close resemblance to those of the Pyrrhic order, when the vesper hymn of the monks belonging to a noble monastery, which stood on an island in the lake, stole soothingly, and with something of an earthly-like melody, across the waters, and staid awhile the cheerful villagers in their sports. The responses were indistinctly heard, as of some soft music; borne by the evening breeze, from the waving forests which rose in the distance: the chorus was more distinctly audible, and swelled, in powerful harmony, above the dashing sound of an adjacent water-fall.

Semi Chorus.

Gently wanes the hours of day,
Another sun will leave us soon;
So fast fleeting hastes away
Life's gay dawn,—our being's noon.

Full Chorus.

Hours and years,—away, away,
Time, we do not with you stay;
Bear us speedily to the shore
Where time and death shall be no more.

The peasants stood uncovered, listening with deepest attention, until the voices of the choristers could no longer be heard: they then piously crossed themselves, and the dancers speedily resumed their diversion.

Apart from the cheerful company, stood a youthful individual of prepossessing appearance, over whose head it was evident not many more than twenty summer suns had passed. He was tall and graceful, while his contour proclaimed him of Slavonic extraction. His arms were folded, in moody bearing, upon his breast—for a few seconds he watched the mazy rounds of the native waltzes, and then turning suddenly from the scene, which appeared to impart to him any thing but pleasure, he sought concealment beneath the wide-spreading foliage of the trees of the forest.

His precipitate departure had not been unnoticed; there was one amidst the revelers, who was not so occupied, as that the uneasiness and flight of the manly Sobiesky escaped her vigilant eye, this was the lovely and affectionate Eudocia. She had recently observed an unusual cloud hanging on the brows of her beloved brother, without being able to account for the change. On all their hunting excursions, he was ever foremost in danger and success; and, in the gentler exercises at village fetes, Sobiesky had been the life: but in neither did he now appear to take delight—loneliness and seclusion had become more suited to his taste.

Anxious to divert his mind if possible from its gloomy state, Eudocia had pressed him to attend the evening dance, and at length succeeded; he did not, however, as was his former practice, lead it off, or even join in it afterwards, but, as we have said, looked on, an unamused spectator, until, as if annoyed by the pleasantry of others, he abruptly turned away, and sought a musing place in the thickest shade. Thither Eudocia followed, and, before she reached the spot where he stood, she heard him, in tones of sorrow and mystery, lamenting concerning his birth, his father, and his future destiny.

The thickness of the leafy covert he had chosen threw a gloom bordering on darkness over the place. The maiden beheld the object of her solicitude at a small distance from her, and stood for a moment gazing upon him with a mixture of sorrow and delight. The figure of Eudocia needed not the exaggerations of the poet to pass it off, while the fair complexion, so natural to her countrywomen, which she possessed, had not been injured by the application of the

juice of the *echium italicum* to her cheeks. The glowing tinge which health had supplied, infinitely surpassed all that the ruinous power of paint could have afforded, even for a short period. She was habited after the usual custom of the female peasants, and yet with a grace far above them, wearing the *seraphan*, much like the ancient *stola*, while her light chesnut tresses were bound up with the *lenta*, a ribbon like the *vitta* of Greece.

Sobiesky turned and saw her, and for a while appeared to forget the internal emotions with which he was struggling; he instantly ran towards, and, pressing her to his bosom, inquired, "What do you here, Eudocia?" "Nay, my dear brother," returned the maiden, as she looked most affectionately in his face, that inquiry had better been made to, than by you, for certainly, had you not left the lawn so abruptly, I should not have been absent from it. "But come now, my dear Sobiesky," she continued, placing her left hand fondly on his shoulder, as she took his in her right, "tell me, my brother, what has of late made you so evidently unhappy; is it any thing that may not be made known to your Eudocia?"

Sobiesky started; thought seemed suddenly to have been revived, throwing him back again to the misery of his own reflections. He attempted at some excuse, but prevarication formed no part of his character, and he found he could but awkwardly assume what to him was not natural: at length he mournfully replied, "I may no longer call you sister, I must no more hear from your lips the always delightful title of brother." Eudocia had nearly fallen with surprise; she feared that the mind of her dear Sobiesky was affected, but entreated him to be calm, and explain to her, if possible, what his words portended. He led her to a moss bank, and, seating himself beside her, said—

"Hear me then, Eudocia, and learn at least all that my present information has put me in possession of:" so saying, he drew from his bosom a letter,—"this," continued he, "informed me, about four weeks since, that I am not the son of Chowauskoi!" "Not Chowauski's son!" exclaimed the gentle Eudocia, "whose son are you then?" "Of that," replied Sobiesky, "I am equally ignorant with yourself, and thence arises my present misery:" but, continued he, "you recollect the departure of Chowauskoi, now two months since, for Moscow; at his departure we accompanied him to the other side of the *Vhisokaya Plotchade*; there, in the valley, as the sun broke forth above the dark woods of Valdai, he bade me farewell.

and, as I then thought, with more than usual solemnity. There was indeed, as I conceived, a degree of agitation in his manner, which I had never before observed. I had frequently pressed my wish to accompany him to the city, never having seen the imperial residence. I thought his eye looked angry, as I mentioned our beloved emperor, and he exclaimed, "Not now, Sobiesky, not now; when next I visit Moscow, you will, I hope, accompany me. Of that, however, and why I have not yielded to your desires, I will hereafter inform you:" thus we parted. This letter has partially given the information, only leaving so much unexplained as to throw mystery over the rest. One thing I may inform you of, Sobiesky: he says, "I am not your father, you are of noble birth." I am then requested to stand in readiness for whatever may demand my attention.

Instantly, on the receipt of this, I should have hastened to Chowauskoi, to learn from his own lips, what now above all things I feel desirous to know, who my parents are, if indeed I yet possess any, and what must be their circumstances; but Obisci, the bearer of it, assured me I should not discover Chowauski, if I undertook the journey, and that his return was certain at the time he had mentioned. That time draws nigh; two days more, and I then may hope to learn the secret of my birth."

"Then I am indeed not your sister!" said Eudocia mournfully, and a flood of tears prevented further utterance. Sobiesky pressed her most affectionately to his bosom, as he replied, "Yes, yes, you shall still be my Eudocia, my own dear Eudocia:" then taking her hand, he led her through the forest by a circuitous way, from the spot occupied by the dancers, to their quiet cottage.

The day came which Chowauski had named for his return, and Sobiesky arose with its dawning light. Full of restless anxiety, he left his chamber, and strolled into the garden by which the dwelling of Chowauskoi was surrounded. The quiet and composure of the florist's mind no longer possessed him. Other and wilder pursuits, better accorded with his strongly excited feelings. He seized his gun, threw over his shoulder the belt, to which was appended his powder and shot, and, like a proscribed one, left the habitations of man, and sought the lonely mountain's quiet.

The sun rose with its usual brilliancy. Its blazing disk appeared above the hills of Valdai, and Sobiesky pushed onwards. It reached its highest altitude, still Sobiesky halted not. He had been unsuccessful in

his sport during his ramble, although so excellent a shot, that it was no uncommon thing to hear the old sportsmen of the province say, when speaking of a good marksman, "He is as sure as young Sobiesky, of Valdai." Whatever the cause of his present failure might have been, is not necessary to inquire, so it was:—still he pushed on. The contents of his small wallet supplied his excited appetite, and the clear waters of the bubbling spring allayed his thirst.

The broad shadows of the evening, which here and there appeared, gave to loneliness a lonelier aspect. Sobiesky left the thicket in which he had been shooting, and a wide plain lay before him, across which he hastened in his return home. Now and then fitting across his path, the reflected forms of the tall dark pines looked like

"Giant spectres stalking into shade!"

and reminded him that he had wandered too far. With increased speed he moved onwards, and entered a deep valley. All here was silent. Even the feathered choristers had ceased to render it vocal, having retired to their mossy cells. The scene was such an one as has been described:—

"The sun that cheer'd, but now, with *horrow'd* light,
Like maiden modesty, has shrunk from sight;
Its rays still tremble on some leafy spire,
Like glimmering tapers ere the flame expire;
Or faintly gild the giant mountain's brow
Which frowns in grandeur o'er the vales below;
While lofty grove-tops, that in ether play,
Catch the last pallid smiles of dying day."

In such a place and in such an hour as this, imagination, founding her powerful empire on the site of ancient superstition, might have summoned from the regions of nonentity, beings and forms such as nature never knew. If the path of Sobiesky was in any degree beset by such, it must be imputed rather to the ignorance of the times, than to any thing like cowardice in the young Valdaian.

As he pushed forward, a distant footfall fell on his ear: at first he regarded it but as the echo of his own tread; but he stood, and became convinced that some other than himself travelled the valley. He listened,—the steps approached him. He challenged the person, but received no answer; again he called, when a ball whizzed past him, and the unknown being sought a precipitate retreat. Sobiesky raised his piece to his shoulder and fired; the stranger fell. With all possible speed he ran to his assistance, and instantly as he reached him, to his almost-sinking astonishment, discovered Chowauskoi! With feelings which almost produced madness, Sobiesky wept over him. It was soon discovered, however, that the fall of Chowauskoi had been occasioned by exhaustion, rather than by the wound which

he had received, which was of a trifling nature on his left arm. Papers which he had about his person induced him to travel by a circuitous road; the consequence was, he had reached that place some hours later than he had expected. Anxiety, and a desire to reach home according to his word, had led him to neglect such refreshment as his fatigue rendered necessary. He had heard the challenge of Sobiesky, but his papers rendered him suspicious of every voice, and produced the present unpleasant circumstance.

Chowauskoi leaned on the arm of Sobiesky, and was indeed half borne by him, and in that manner they reached the cottage of Valdai. The anxiety of Eudocia was relieved by the sight of Sobiesky, which his absence had occasioned her to feel; but the joy occasioned by his and her father's presence, was changed to agony, as she beheld the blood which had flowed from Chowauskoi's arm. Her fears were calmed by the explanation which was given her, and the whole family soon retired to rest, after a promise had been made, that the information which Sobiesky so earnestly desired should be furnished on the following morning.

The day dawned which was to put the wishful youth in possession of facts, that to him appeared of the last consequence, and which were to lead to results above what his imagination could have pictured. From whatever feeling it might have proceeded, there was evidently a degree of hesitance on the part of Chowauskoi, to commence the narrative for which the youth so eagerly panted. At length he drew him aside from the company of Eudocia, and retiring with him to a secluded part of the garden, they entered a rudely constructed building, unusually strong, but of true Spartan appearance. Sobiesky had frequently of late observed that Chowauskoi paid frequent visits to this place, into which, however, he had never before been admitted. Immediately upon entering the door, it was closed and locked by Chowauskoi. The internal appearance was in perfect uniformity with its external form. It was lofty, and composed of two apartments on the ground floor. The light which it received streamed through some small apertures, placed near the roof in a slanting position, which were defended by strong crossed bars.

The door of the inner room was opened, and as they entered Sobiesky started back involuntarily, as his eye encountered an object placed opposite the entrance. The sun glared powerfully in the heavens, and streaming through one of the windows of the apartment, fell full upon a garment which de-

pended from the wall, and which was stained with blood! Above it was a sword half unsheathed, while daggers, pistols, and various *et ceteras* of a destructive kind, were exhibited in crescental array. Chowauskoi observed the effect produced upon Sobiesky, and, grasping his arm with one hand, he pointed to the only decorations of the place with the other, and in a half-suppressed tone, yet fully expressive of how much he felt, exclaimed,—“Son of Count Soltikoff, these call for vengeance!” and then, letting go his hold, he threw himself on one knee before the astonished youth, and continued, “I am now, and will continue to be, your faithful servant; here I vow to serve you as I did my noble master.”

“Rise, rise, returned Sobiesky, and, I beseech you, by all the ties of friendship and of duty, explain the meaning of your mysterious declarations; tell me who is my father—does he yet live?—but, Oh! if I heard rightly, and may dare interpret your expressions,—I have no father!” Chowauskoi instantly rose, and leading Sobiesky to a rude seat immediately opposite the object which had first arrested his attention, replied, “Heir of the noble house of Tottelawitua, you have indeed no father! but you inherit all the virtues and spirit of him to whom you owe your being.” “Where did he fall?” asked Sobiesky, with mournful anxiety, “it must have been a bloody day when Soltikoff fell, for I have often heard and read of his valour.” “It was indeed a bloody day,” returned Chowauskoi, “but in a few words I will inform you of the whole.”

“Concerning those commotions which once so greatly agitated our country, while yet Iwan and Peter were mere children, and which reduced the Russian empire to the brink of destruction, you are not ignorant: of these circumstances I have frequently informed you; a brief reference to facts connected with them, only is required.

“Scarcely had death closed the eyes of Czar Theodore, Alixis' successor, when his two brothers, the princes John and Peter, were, by the authority of those brave Strelitzes, who had fought at the bidding of Sophia, proclaimed joint sovereigns, while the princess was appointed co-regent with them. Anxious to save her country, and persuaded of the incapacity of John ever to become such a ruler as Russia demanded, and, as Peter was the son of Alixis by a second marriage, it was never expected he would mount the throne, the heroic princess herself assumed the reins of government. Long had she struggled against insurrection, until John, who had retired from being only so far concerned

state, as to affix his name occasionally to instruments of peculiar import, died : at that eventful period, Peter seized the supreme power. To whatever extent ambition might have influenced Sophia, Peter himself was not less ambitious. By his command, the princess was secured and sent to the convent of the Holy Trinity, in Moscow. Thus freed from every check, at little more than seventeen years of age, he caused those changes and innovations in our national affairs, upon which, until the present period, he has continued to advance. The affairs of the revenue were altered, the sacred matters of the church were handled, the patriarchal dignity suppressed ; these and other matters followed close upon each other. Alarmed for the public good, the venerable ministers of the sanctuary left their cells, and came forth to rouse the people secretly in their own defence. Soon an army was raised for the suppression of innovations upon ancient customs, and to oppose the introduction of foreigners to instruct the nation.

"A considerable body of Strelitzes which had been scattered abroad on the frontiers of Lithuania, united their forces, and marched boldly towards the imperial city. On that memorable day, your father, the brave Count Soltikoff, held the command. The attack was made in wisdom and with vigour ; success appeared certain, until the capture of the noble count ; disorder and dismay instantly spread through the ranks ; flight became general ; numbers were slain, and many taken prisoners. Orders were soon issued from the cabinet of Péter, for the destruction of those brave chiefs who had sought the welfare of their country.

"The appointed day came ; the leaders were conducted to the place of execution ; and, after enduring the punishment of the *knout*, were beheaded on the public scaffold : among the number who thus perished, was your father. Eighteen years have elapsed since that day ; you were then young, not having attained your fourth year ; your mother had before that period been called away. I, who had long been favoured by your father, seemed your only friend,—your single protector. Your patrimonial estates and property were confiscated ; instant destruction seemed to threaten you. Having, therefore, secured all that remained of your noble sire's with the greatest despatch—and, among other things, that garment, which he wore on the day of his death, together with those his arms—I fled, bearing with me yourself and my infant child Eudocia.

"The valleys of Valdai were then less peopled than now they are ; hence, they afforded a place of shelter : my own industry reared

the cottage we inhabit,—this place became the depository of those relics of one dear to me. To excite myself to detestation of the deed and its author, by which I was deprived of an honoured master, these tokens of each have been contemplated by me. The hour of vengeance has at length arrived ; my recent journey to Moscow was to settle finally with those who burn to avenge the death of Count Soltikoff and their own wrongs, by punishing the Czar himself. You are invited to become chief of those who are ready to raise a host of daggers in your service."

Chowauski ceased, while a thrill of horror ran through the frame of Sobiesky, as he listened to the proposal of basely assassinating the emperor. He felt himself torn by conflicting emotions, and, without yielding any reply to what he had heard, gazed a moment upon the stained garment before him, then hid his face in his hands, and groaned out, "Oh ! my father." Chowauskoi roused him from the abstracted state into which he had settled, and, taking from his bosom a roll of papers, informed him of the convocations and plans of the conspirators. The noble Sobiesky shrunk from the mean and despicable design, but, as no opposition was made by him, Chowauskoi calculated most confidently upon his entire concurrence in the plan.

They now returned to their dwelling, preparations were instantly set about for their departure, which in a few days was to take place. The quick-sighted Eudocia saw the pain of mind under which Sobiesky laboured, and which he sought in vain to hide from her, but dared not again inquire its cause, as her father was scarcely ever absent. A thousand little arts were employed by her, which the fondness and ingenuity of a female heart only can conceive, to relieve and cheer him ; and if they did not accomplish *all* that was intended, they at least softened down the ruggedness of his sorrow.

(To be concluded in our next.)

MELANCHOLY FATE OF HENRY HUDSON.

AMONG the numerous adventurers who have distinguished themselves in the dangerous field of maritime enterprise, Henry Hudson will always hold an exalted rank. The straits and bay which he discovered on the northern coast of America, having received his name, cannot fail to transmit it to the latest posterity. But while we admire his intrepidity, and pay a tribute of respect to the memory of an able, a successful, but an unfortunate navigator, it must always be accompanied with indignant feelings at the baseness of his

crew, through whose inhumanity he was doomed to perish. Of this sorrowful narrative, we extract the following from the Edinburgh Cabinet Library.

"The expanse thus discovered by Hudson was the great inland sea, called from him Hudson's Bay; and it was a grand discovery, though not exactly what he imagined. The 3d of August was now arrived, a season at which the boldest of northern navigators had been accustomed to think of returning. Little inclined to such a course, he continued to sail along the coast on the left, which must have appeared to him the western boundary of America; hoping probably before the close of autumn to reach some cultivated and temperate shore, where he might take up his winter-quarters. The shores along this bay, however, though not in a very high latitude, are subject to a climate the most rigorous and inclement. Entangled in the gulfs and capes of an unknown coast, struggling with mist and storm, and ill seconded by a discontented crew, he spent three months without reaching any comfortable haven. It was now the 1st of November, the ice was closing in on all sides, and nothing remained but to meet the cheerless winter, which had actually begun. The sailors were too late of attempting to erect a wooden house; yet the cold, though severe, does not seem to have reached any perilous height. Their chief alarm respected provisions, of which they had brought only a six months' supply, and consequently had now only a small remnant left. Hudson took active measures to relieve this want. He carefully husbanded the original stock, and propounded a reward to whoever should kill beast, fish, or bird; and 'Providence dealt mercifully, in sending such a supply of white partridges, that in three months they killed a hundred dozen. In spring these birds disappeared, but were succeeded by flocks of geese, swans, ducks, and teal, not denizens of the spot, but on their flight from south to north. When these were passed, the air no longer yielded a supply, but the sea began to open, and having on the first day taken five hundred fishes of tolerable size, they conceived good hopes; but this success did not continue. Being reduced to great extremity, they searched the woods for moss, which they compare, however, to pounded timber: they ate even frogs. The commander undertook an excursion with a view to open an intercourse with the natives, but they fled, setting fire even to the woods behind them. Parley was obtained with one, who was loaded with gifts, yet he never returned. Discontents arose as to the distribution of the small remaining portion of

bread and cheese, to allay which the captain made a general and equal partition of the whole. This was a bad measure among such a crew, many of whom knew not how 'to govern their share,' but greedily devoured it as long as it lasted. One man even ate the whole in a day, and brought on a dangerous surfeit. Their distress, becoming thus greater than ever, soon brought on a most fatal crisis.

"Hudson, as may be observed, had from the first to struggle with an unprincipled, ill-tempered crew, void of any concern for the ultimate success of the voyage. He had probably hoped, as the season should advance, to push on southwards, and reach next summer the wealthy regions which he was commissioned to search. The sailors, on the contrary, had fixed their desires on 'the cape where fowls do breed,' the only place where they expected to obtain both present supply and the means of returning to England. Ringleaders were not wanting to head this growing party of malcontents. At the entrance of the bay the captain had displaced Ivet the mate, who had shown strong propensities towards returning, and appointed in his room Bylot, a man of merit, and who had always shown zeal in the general cause. He had also changed the boatswain. But the most deadly blow was struck by Green, a wretch whom, after he had been cast off by all his friends, Hudson, from humanity, had taken on board, and endeavoured to reclaim and restore to society. He was possessed of talents which had made him useful, and even a favourite with his superior; and among other discontents, it was reckoned one, that a veil was thrown over several flagrant disorders of which he had been guilty. Yet some hot expressions of Hudson, caused, it is said, by a misunderstanding about the purchase of a grey coat, so acted on the fierce spirit of this ruffian, that, renouncing every tie of gratitude, and all that is sacred among mankind, he became the chief in a conspiracy to seize the vessel and expose the commander to perish.

"After some days' consultation, the time was fixed for the perpetration of this horrible atrocity. On the 21st June, 1611, Green, and Wilson the boatswain, came into Pricket the narrator's cabin, and announced their fatal resolution; adding, that they bore him so much good-will as to wish that he should remain on board. Pricket avers most solemnly, that he exhausted every argument which might induce them to desist from their horrid purpose, beseeching them not to do so foul a thing in the sight of God and man, and which would for ever banish them from their native country, their wives &c."

children. Green wildly answered, that they had made up their minds to go through with it or die, and that they would rather be hanged at home than starve here. An attempt was then made to negotiate a delay of three, two, or even one day, but all without effect. Ivet came next, of whom, as being a person of mature age, there seemed more hope; but he was worse than Green, declaring that he would justify in England the deed on which they had resolved. John Thomas and Michael Perce now came in, proving themselves 'birds of a feather,' and Moter and Bennet having followed, an oath was administered to the following tenor:— 'You shall swear truth to God, your prince, and country; you shall do nothing but to the glory of God and the good of the action in hand, and harm to no man.' Pricket complains of the reproach thrown upon him for having taken this oath, the bare terms of which are certainly unexceptionable; but the dark context by which they were illustrated marks them as containing an implied obligation to remain at least passive on this dreadful occasion. All was now ready, but Pricket persuaded them to delay till daylight the accomplishment of their crime. They agreed, but kept strict watch through the night, and held themselves ready to act at the first appearance of dawn.

"Daybreak approaching, Hudson came out of his cabin, when he was instantly set upon by Thomas, Bennet, and Wilson, who seized him, and bound his hands behind his back; and on his eagerly asking what they meant, told him he should know when he was in the shallop. Ivet then attacked King the carpenter, known as the commander's most devoted adherent. That brave fellow, having a sword, made a formidable resistance, and would have killed his assailant, had not the latter been speedily reinforced. The mutineers then offered to him the choice of continuing in the ship; but he absolutely refused to be detained otherwise than by force, and immediately followed his master, whom the conspirators were already letting down the sides of the vessel into the shallop. Then, with a barbarity beyond all example, they called from their beds, and drove into it, not the firm adherents of Hudson, but the sick and infirm sailors who could afford no aid, and whose support would have been burdensome. They threw after them the carpenter's box, with some powder and shot. Scarcely was this transaction completed, when they cut off the boat from the stern, 'out with their topsail,' and set off, flying as from an enemy. Hudson, thus abandoned, was never heard of more; and this great navigator undoubtedly perished on those

remote and desolate shores, though the form or duration of the distress to which he fell a victim must be for ever unknown.

The sailors, as soon as the guilty deed was accomplished, fell upon the ship as on a captured vessel, breaking open every chest, and seizing on every remnant of food which could be discovered. Green, however, who now assumed the command, used some vigour in restoring order. He placed the cabin and provisions under the charge of Pricket, who was afterwards accused of a matter no less than treason,—that of secreting some cakes of bread. As soon as the mutineers had time to reflect, rueful musings began to arise. Even Green admitted that England at this time was no place for them, nor could he contrive any better scheme than to keep the high sea till, by some means or other, they might procure a pardon under his majesty's hand and seal. The vessel was now embayed, and detained for a fortnight amid fields of ice, which extended for miles around it; and, but for some cockle-grass found on an island, the crew must have perished by famine. Considerable disputes with respect to the steerage arose between Ivet and Bylot, who alone had any pretensions to skill; but the latter, being justly viewed with the greatest confidence, at length guided them to Cape Digges, the longed-for spot, the breeding-place of fowls, clouds of which accordingly continued still to darken the air. The party immediately landed, spread themselves among the rocks, and began to shoot. While the boat was on shore, they saw seven canoes rowing towards them, whereupon 'they prepared themselves for all assays.' However, the savages came forward, beating their breasts, dancing and leaping, with every familiar and friendly sign. The utmost intimacy commenced, the parties went back and forward, showed each other their mode of catching fowls, and made mutual presents and exchanges. In short, these appeared the most kind and simple people in the world, and 'God so blinded Henry Green,' that he viewed them with implicit confidence. One day, amid the height of this intimacy, Pricket, sitting in the boat, suddenly saw a man's leg close to him. Raising up his head, he perceived a savage with a knife uplifted and ready to strike. In attempting to arrest the blow, his hand was cut, and he could not escape three wounds, one in the breast, and one in the right thigh; by which time he got hold of the handle of the knife, and wrenched it from the assassin, whom he then pierced with his dagger in the left side. At the same time a general attack was made on the English crew, dispersed in different quar-

ters. Green and Perse came tumbling down wounded into the boat, which pushed off, while Moter, 'seeing this medley,' leaped into the sea, swam out, and, getting hold of the stern, was pulled in by Perse. Green now cried *coragio*, and he and Perse brandished their weapons with such vigour, that the savages ceased attempting to enter the boat; but they poured in clouds of arrows, one of which struck Green with such force, that he died on the spot, and his body was thrown into the sea. At length the party reached the vessel; but Moter and Wilson died that day, and Perse two days after. Thus perished the chief perpetrators of the late dreadful tragedy, visited by Providence with a fate not less terrible than that which they had inflicted on their illustrious and unfortunate victim.

"The crew, thus deprived of their best hands were in extreme perplexity, obliged to ply the ship to and fro across the straits, and unable, without the utmost fear and peril, to venture on shore; which yet was absolutely necessary for obtaining provisions to carry them to England. They contrived, during some anxious and unhappy excursions, to collect three hundred birds, which they salted and preserved as the only stock whereupon to attempt the voyage. They suffered, during the passage, the most dreadful extremities of famine, allowing only half a fowl a day to each man, and considering it a luxury to have them fried with candles, of which a weekly distribution was made for that purpose. Ivet, now the sole survivor of the ringleaders in the late dreadful transaction, sunk under these privations. The last fowl was in the steep-tub, and the men were become careless or desperate, when suddenly it pleased God to give them sight of land, which proved to be the north of Ireland. They complain that, on going ashore at Berehaven, they did not meet the sympathy and kindness which they so much needed; however, by mortgaging their vessel, they obtained the means of proceeding to Plymouth."

ON THE EARLY HISTORY OF EGYPT.

MR. EDITOR,

SIR,—You will herewith receive what I am persuaded must prove very agreeable to most of your readers. It is the outline, or analysis, of the history of Egypt, projected by the late learned Dr. White, professor of Arabic in the university of Oxford. The manuscript was found among the papers of the Rev. Samuel Badcock, who, as is well known, assisted the professor materially in the composition of his far-famed *Bampton* 2D. SERIES, NO. 3.—VOL. I.

Lectures. Mr. Badcock was also engaged to bear a principal part in the proposed Egyptian History, but death interposed, and the work never appeared. J. W.

THERE is no doubt of the great antiquity of Egypt, as a regular empire, and every thing conspires to shew that it was the first country of the world which was improved. It is to be considered, then, as the mother of civilization; as the scene in which the powers of the human mind first began to display themselves in the foundation of government, the acquisition of knowledge, and the investigation of truth. It is therefore a curious and important inquiry what are the causes which have conferred on Egypt this singular distinction, and given it the lead in the history of human improvements. These causes may perhaps be found in the nature of the country itself.

However doubtful it may be where the remnant of the human race settled after the deluge, it seems in general to be admitted that it was somewhere in Arabia.—Description of the soil and climate of Arabia: Particularly adapted to pasturage; not so to agriculture, from the want of water. The same want naturally rendered the inhabitants migratory, for the supply of their flocks, &c. In such a situation could not increase fast. Extensive territories were necessary for the subsistence of small hordes, and not communities of any extent. From these causes, their improvement must have been slow, and their progress short. The knowledge which their state demanded was soon acquired. Their cares were confined to the charge of their flocks; and as their soil and climate offered them no other manner of subsistence, their invention was naturally confined within that narrow sphere. No divisions of rank, or great inequalities of fortune, could take place. The science of government, therefore, must have remained unknown, and the form of it naturally continued in that patriarchal state in which it is at first found.—Illustration of this from the modern state of the Arabians: The description of their ancestors in the books of Moses, is still applicable to them, and, after the lapse of so many ages, they seem to have advanced little from that state of nature in which we first find them. While men, therefore, remained in this climate, and under these circumstances, it was impossible that they should make any material advances in civilization.

It is now, also, impossible to trace what were the causes which led them from Arabia into Egypt,—whether war, or conquest, or, what is most probable, their natural disposition to migration. What?

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147.

great difference appeared, in the nature of the country, from that which they had formerly inhabited. Description of the soil and climate, &c. of Egypt.—Of the Nile and its phenomena: This country ill suited to the pastoral state, from the overflowing of the river, but favourable peculiarly to agriculture. Impossible that they should not perceive the fruitfulness of the soil, and the supply it afforded for the wants of men. Agriculture rendered them stationary; introduced the idea of property in land; afforded the means of subsistence to a far greater number of men than the same portion of territory in pasture.

The increase of population led to the division of employments, and opened a wide field for invention in the arts. Hence, the foundation of cities, the division of ranks, (introduced by the inequalities of property), the beginning of commerce, and the great outlines of regular government. While the rest of the inhabitants of the globe, in this early period, were wandering in hordes through Arabia, the citizens of Egypt were led, by the nature of their soil and climate, to establish themselves in a fixed territory, to cultivate the ground, instead of living by their flocks; and in consequence of this difference of situation and employment, were gradually advancing in improvement, in population, in subordination, and in laying the foundations of future greatness. Egypt was, therefore, naturally the mother-country of improvement, because it was the country which first led men to settle; in which agriculture was first practised; in which the number and the diversities of property among men, first called for the establishment of regular government; and in which the extent of population first gave rise to the various arts which an extensive population requires. The nature of the climate and soil of Egypt may therefore be considered as the cause of its being the mother of civilization, and of its taking the lead in the history of human improvements.

Though we can thus perhaps, with some probability, assign the cause of the early civilization of Egypt, yet we are altogether at a loss when we inquire into the period when this improvement began. The first ages of the history of this country are covered with impenetrable darkness; and so far from being able to trace the progress of improvement in it, the first credible accounts which are come down to us, commence with the period of its greatest refinement. We say, the first credible accounts, because there are not wanting writers, who ascribe to Egypt an antiquity utterly incredible.—Account of the Egyptian claims to antiquity.

Insufficiency of these claims demonstrable. *First*,—from their total want of coincidence with the universal history of mankind; there being no appearance that the earth was inhabited previous to the time assigned by Moses. *Secondly*,—from their want of correspondence with our uniform experience of the manner in which population is extended; men being always found to increase in proportion to the means of subsistence, and to spread themselves, in a much shorter portion of time than the Egyptian chronology arrogates, round the common centre from which they sprang. If the Egyptian claims, therefore, were true, the whole earth ought to have been fully peopled many thousand years before the first æra of history commences. The real history of the population of the earth, on the contrary, accords perfectly well with the period of the deluge, and affords a strong proof that a more distant æra cannot be true. *Thirdly*,—from the history of arts, sciences, &c. which, upon the Egyptian supposition, ought to have made great progress, and to have been generally diffused among mankind, long before we know that they were. *Fourthly*,—from the progress of the Egyptians themselves in the sciences and arts, which, however great, is no more than might naturally have taken place in the long period that intervenes between the æra of the deluge, and the first certain accounts we have from other nations, of their policy and institutions. These arguments may be thought sufficiently conclusive against the Egyptian pretensions in particular.

It may still, however, be urged in their favour, that other nations have made the same pretensions; and that, therefore, there is a general concurrence of opinion, which, as it hath prevailed in different ages and in different countries, may be thought to militate against the Mosaic system. It is, therefore, necessary to subjoin a brief confutation of these opinions, which may, perhaps, be classed under these three heads. *First*,—the opinion of those who rest their arguments on ancient records, such as Sanconiathe, Berosus, the Chinese, and Indians. *Secondly*,—of those who argue from the advanced state of the arts in particular countries, as in Peru. And, *Thirdly*,—of those who argue from the appearances of nature, as Brydone.

The confutation of these pretensions, and particularly of the Egyptian, supplies a proper basis, in which we may establish the truth of the Mosaic history; and, in the prosecution of this inquiry, we shall find that, as the former betray evident marks of falsehood and imposture, whether we consider

their internal or external evidence, so the latter is recommended by every argument of which the subject is capable.—Summary view of the arguments in favour of the Mosaic æra of the creation and of the deluge.

CREATION.—NO. II.

IN essay No. 1, page 15, we left the atoms of this universe in a fluid state, one huge unformed mass in the centre of the system, and upon the face of this vast abyss was darkness; action was being induced therein by the tremulous brooding motion of the Holy Spirit upon its face, and these undulations pervaded all its parts; concocting the whole mass, and inducing therein the energies of activity. It was yet the first day, creation was not completed; the matter already called into existence was inert and opaque, its only motion arose out of the immediate action of the Holy Spirit upon and within it, and chaotic darkness pervaded the universe. An energetic agent was lacking; one which in the hands of the Creator would become the spirit of this inert matter, giving and continuing thereto consistence and action. Infinite wisdom beheld no such agent amidst the matter which omnipotent power had already created; or, doubtless, such is the economy of the Infinite in all His works, He would have called it forth—and therefore recourse is had to a new creation.

Elohim pronounced, "Let the light be, and the light was!" The word is spoken, and, like a flash of lightning, the light stands forth. How wonderful is this! how sublime! This first recorded speech bursts upon us from the great Master of the sentences, with a solemnity which has excited astonishment throughout the ages of time, and which will continue to excite astonishment until time is no more. Once begun, the omnific word ceases not, until creation in all its lovely forms is hailed in "beauty and perfection!" Thus rescued from the abyss of chaotic darkness, creation amidst its first day arises, robed in light, while beams of glory, shed from its present God, crown it with a radiance erewhile unknown.

Light, unlike the atoms of the universe, which in their primitive state were crude and chaotic, was created perfect; for, on an immediate survey, Elohim pronounced it to be "beautifully perfect." This inestimable substance is an independent essence, distributed throughout the universe in the richest plenitude; it is every thing which we call calorific—fire, in all its modes of light, of heat, of combustion, of disseveration, of association, of genial warmth, and of invigorating and renovating power.

Hydrogen gas, a substance included in the first creation, is the lightest of all ponderable matter; but here we have a substance separately and distinctly created, so exquisitely subtle, that of its specific gravity we are utterly incapable of taking the least cognizance: we cannot, therefore, compare it with hydrogen, nor indeed with any portion of ponderable matter, because we can neither analyze its substance, nor construct a test so to act upon it in mass, as to cause its real nature to stand confest before us; and the word by which it is expressed in the sacred volume, although it frequently occurs, is no where expressive of the essence, but always of the properties, of this universal substance, viz. light, heat, fire, &c. Light was the first distinct entity in the creation; and its entity at this moment is as distinct as it was on the first day.

The beauty of light transcends every other substance in creation; and the decomposition of its rays by liquids, or transparent solids, such as rain on forming the rainbow, a prism on separating the rays, &c. forms objects splendid in the extreme. Indeed, almost, if not all the objects in creation, animate and inanimate, are beautiful or not, in accordance with the action and decomposition of the rays of light upon their several surfaces. Light is therefore the crown of matter, the grandeur of visible creation, and, although faint, an emblem of that glory which surrounds the throne of Him who created all. The velocity of light is inconceivable; 200,000 miles in a second of time, is stated to be the rate of its flight from the sun to our sphere; and in electric experiments, no lapse of time can be observed between its entrance upon, and exit from, a wire of great length; the experiment has been made along a wire of even three miles in length, but no perceptible time elapsed during the passage of the flame from end to end.

It is to us, who are incarnated in, and surrounded by matter, while all our organs are material, and we can only receive and communicate through the medium of material agency, it is to us, I say, inconceivable how spirit, whose essence is spiritual, can act instantaneously and with such rapidity upon gross matter of immense bulk and correspondent density with such amazing effect as we know it really does. But, whoever has attended experiments in electricity upon a large scale, and beheld the instant rush of that powerful emblem of spirit, light; or whoever has coolly surveyed the progress of, and critically examined the devastations wrought by thunder-storms, will not easily divest himself of that awe which ever

panies an approach to the works of the Great Spirit, while the lesson will raise him one step at least, if not more, in the progression of evidence, that what is impossible with man is possible, yea, easy with God. With such a powerful agent as light, universally present and perfectly under the command of Jehovah, the visible creation, throughout all its parts, lies in jeopardy every hour; and were it not well known that the goodness of God is equal to His power, and that His eyes go to and fro throughout creation, beholding and watching over all His hands have made, terror, instead of security and peace, would pervade mankind.

Notwithstanding the astonishing velocity and terrific fury of light in action, this subtle substance is in general latent, and certain portions thereof have even continued latent from the æra of creation to the present moment. The phosphorescence of minerals, extracted from the greatest depths beneath the earth's surface ever explored by miners, from the bosom of regular and unbroken strata, which evidently retained the positions they occupied at the moment of creation, until the moment they were thus disturbed by the hand of man, and which instantly, on being thus released, displayed in contact with heat all the brilliant beauty, activity, and energy of pristine light, evinces this position beyond all contradiction. What a power is this, which, after a latent existence of nearly six thousand years, amidst the dark and dank dungeons of the earth's strata, hundreds of yards beneath the surface, springs up, and instantly shines forth with all the energy of youth!

Light is capable of an union with every substance in the visible creation, both in an active and in a latent state; and it does pervade the atmospheres and all the substances of the whole solar system, above, beneath, and around. No heights were ever attained by man, where light, latent and active, was not; no depths were ever explored, where latent it was not more or less, a component part of the earth, and where it was not capable of action the moment it was released therefrom; and no where has man yet voyaged or travelled upon the earth's surface, where light was a stranger to his path. Faithful to the stroke of flint on steel, even amidst the polar regions, where all around is ice and snow, and quicksilver itself, yielding to the stern decree of all-binding frost, becomes a solid metal; faithful, I repeat it, to the stroke, even there the spark springs forth, the tinder feels its genial glow, and the well-tipped match communicates the flame; and man, erst frozen man, invigorated, yet endures the absence of the sun; through the long night of

polar winter breathes, and lives, while all is death around. The summit of the highest mountain, the bottom of the lowest cavern, the floor of the deepest mine, all evince that light is there; resort on each to the accustomed means, and instantly an answer comes; Light rises up, and cries, "Behold my radiance!"

That powerful principle which is diffused in and acts upon every object, however minute or however vast, throughout the universe, called attraction, is in continual co-operation with light: perhaps light is the immediate agent in the hands of the Infinite, and attraction the sub-agent of light; for rarefaction and condensation, the effects which arise from the receiving in and giving out of light, are ever in abeyance upon attraction, and multitudes of its effects arise out of this cause. Many of the substances, which are solids in the ordinary temperature of the atmosphere, are fluids when treated with fire. Several simple bodies, on being brought into contact with other simple bodies and treated with heat, become fixed compound bodies, and cannot be restored to simple bodies except by a like treatment; and numerous compound bodies found in and upon the earth, can only be resolved into simple substances by the action of fire. Polarity, attraction, and repulsion in electricity, and affinity, cohesion, the polarity of particles in the act of crystallization, elective attraction, &c. in chemistry, bear such a genial subjection to light, that the relation is apparent on most occasions. The attraction of gravitation and of the magnetic needle to the north, seem however more remote in their subjection to the general agency of light, and more independent on second causes.

To vegetation, light is the balm of life,—the spirit-invigorating principle, which continues to each plant its entity, and crowns the whole with that peculiar grandeur which foliage, buds, blossoms, flowers, and fruits, display to the gazing millions of mankind. The verdure of the meads, the golden hues of harvests, the richness of the clusters of autumn, the luxuriant vegetation of spring, the full-grown leaves of summer, and the yellow hues of the declining season, alike owe their loveliness to the ever-streaming light, which beams from year to year to renew the earth.

Nor do the rarefying energies of this powerful agent less contribute to the verdant feast. Vapours exhaled from oceans, lakes, pools, and streams, arise in subtle forms, become mists and clouds, and descend in dews and rains; yet re-arise, and fall again and again, furnishing nutritive moisture to plants, to beasts, and men. Mountains re-

ceive these rains, and, through long, sinuous streams, water the ravines and vales as well as plains below.

To animation, light is the genial pabulum of existence, for while warmth is hailed as the sign of life, its opposite, cold, since sin introduced into the world death with all its horrors, is pronounced to be the sign of dissolution. Nor do the beauteous hues and loveliness of animals depend less upon light than those of vegetables. What produces these but the powers of certain portions of their exteriors to decompose the solar beams, and send back to that wonderful structure, the eye, light in various shades, associated into loveliness, and fraught with charms!

Light, I conceive, is a simple substance; because with whatever intensity heat is pushed, it never fails, never exhausts itself, or becomes decomposed or dissipated. Water is decomposed at a certain heat, being then resolved into its primitive gases, and ceases to be water; but light is always light, however intensely pressed, and it cannot be pushed by any extremity into either concretion or dissipation, or a change of nature. It remains amidst the rush of ages unaltered, and by human means light is unalterable. This imperishable substance is reserved to become the executioner of this sphere; for, "The earth, and the works that are therein, shall be burnt up."

Thus did the great Creator lay the foundations of this portion of creation, purify the matter created, and fill the space allotted to this universe in rich abundance with the loveliness of light. Not only do we behold in creation the substantial and the useful, but also, in equal proportions, the delicious and the beautiful. Glory is inseparable from the Self-existent, and its radiance sheds loveliness throughout His works. The beauty of holiness cannot be beheld by mortal eye, the excess of glory could not be seen but at the expense of life: but the lovely emblems of these, dispersed throughout creation, may be beheld with delight, for they are suited to the organs, and associated with the faculties of man. Who that beholds these can withhold praise! Who that contemplates them in their original uses and perpetuity, can withhold adoration to the benign Creator! Glorious art Thou, O Jehovah, and lovely are thy works! We also are the workmanship of Thine hands; O, touch our souls with a live coal from thine altar, and teach us adoration and praise. For Thine is the kingdom, Thine is the power, Thine is the glory, for ever and ever, Amen.

WM. COLDWELL.

King Square, January, 1831.

EXPERIMENTS ON MAGNETISM.

AN interesting and very important discovery in magnetic variation, has been lately made by Professor Barlow, at Woolwich. Of the several discoveries in this department of science, the last is of no less importance than the preceding. It was found that an iron wire, while conducting an electric fluid, was in a state of magnetic induction, or that it was then magnetic.

It occurred to Professor Barlow, to try the effect of various currents of electric fluid on a magnetic needle; and that his experiment might have some relation to the globe, he obtained a wooden globe of 10 inches diameter. On the surface of this he cut various grooves, in the direction of the meridians, and parallels of latitude, at every ten degrees: and each of these he filled with an iron wire. The poles of the meridians he placed in the position assigned to them by Captain Parry, in his northern voyages, and a belt round the equator in the line of no variation.

The geographic position of London he then placed in the zenith, and a magnetic needle, suspended immediately over it, was exposed to an electric current passing along the wires from pole to pole. The needle immediately assumed a position answering to the variation and dip, as it is now found at London, and on bringing the north and south poles of the globe to the zenith, the needle became vertical, with the same ends pointing downwards. Over the equator, when placed in the zenith also, it assumed a horizontal position, all of which coincides with the observations of terrestrial magnetism.

Mr. Barlow is of opinion, that a globe of different metals, under the same circumstances as his, would produce similar results. He also attributes the phenomenon of magnetism to the agency of caloric; having seen a metal globe, when in a heated state, become highly magnetic. He then arrives at the conclusion, that there is no such thing as magnetism as a single quality, without electricity; but that it depends on it, and that the heat of the sun produces the magnetism of the earth.

It would appear then, that there remains, now, but one particular to be explained in this extraordinary phenomenon; which will also involve the consideration of magnetic variation as it now is. This is, the constant change which is taking place in the variation of the compass, by the shifting of the magnetic poles; the reason for this, and what law it obeys in receding from its maximum quantity, is the desideratum; or, in other words, the law which assigns the range of the magnetic poles of the earth.

In the year 1580, at London, the magnetic variation was $11^{\circ} 15'$ easterly. It gradually decreased till 1657, when there was no variation at London. Since that period it has gone on increasing till 1819, when it arrived at its maximum, $24^{\circ} 37'$ of westerly variation at London. So that the northern magnetic pole has been constantly shifting its position to the west, since the year 1580, and consequently the southern one to the east. This at present remains a mystery; but the dip and variation were equally so, until Professor Barlow succeeded in explaining them; and he will, it is to be hoped, arrive at this, with that perseverance and deliberate investigation which he evinces in those his favourite pursuits.

Mr. Barlow is not the only labourer at work in this field of science. The celebrated traveller Humboldt has also been pursuing it with ardour during his last travels in the north of Asia; although not with that undivided attention which it has received from Mr. Barlow. The observations made by him, in different parts of America, have been successively confirmed by Professor Hanstein, to whom we are indebted for the discovery which led Mr. Barlow to make his experiments.

The daily variation, or the amount of the excess to which the needle oscillates on each side of the variation, is another among the inquiries of M. de Humboldt; and, since his return, he has established an observatory at Berlin, which is constructed without a particle of iron, and in which these observations are made. The amount of daily variation was very successfully observed by Captain Foster, at Port Bowen, during one of Captain Parry's northern expeditions, and found to amount to 7 and 8 degrees on each side of the true variation; so that an observation for the magnetic variation would be so much in error at different times of the day. But M. de Humboldt still following up this subject, has established simultaneous observations in many parts of the globe. The Russian missionaries at Pekin are making these observations, as well as others in the Cordilleras of the Andes, at his suggestion. And with a view of discovering the effect of heat in producing the daily variation, M de Humboldt has instituted these observations also at the bottom of wells, in consequence of their being out of the influence of the solar rays. This will in a great measure show the effect of the sun's heat in producing the daily variation, and no doubt, with observations made outside the well at the same time, some curious results will be obtained, from which science may ultimately reap great advantages.

A DESCRIPTION OF THE AURORA BOREALIS,
SEEN AT CHATTERIS, IN THE ISLE OF
ELY, ON THE EVENING OF THE 7TH OF
JANUARY, 1831. BY W. R. BIRT.

THE inhabitants of the Isle of Ely were, on the above evening, entertained with a view of that splendid meteor, the Aurora Borealis: and, as it may be interesting to the general reader to peruse an account of the principal features of this surprising phenomenon; as, also, the observations here, compared with observations in other places, and with those of an earlier date, may elucidate the natural history of the Aurora, the observer will faithfully relate the appearances he saw, endeavour to classify them, and offer a few remarks thereon.

The writer laments that he did not observe the commencement of this Aurora; but from the accounts he could gather, he believes it was seen soon after sun-set. The first intimation he received of it was about half-past five, when he immediately went to his door, which nearly faces the south. The atmosphere was free from clouds, and the first thing that struck his attention was, a bright streak, or body of luminous matter, stretching across the constellation Orion, rather above his belt, and parallel to the horizon; its length being about the same as that of the constellation across which it was thrown. Its form was similar to two cones united at the base, the extremities ending in a point. There was a similar appearance to the west of south, but the form was rather different. The light of these meteors was perfectly white, and possessed not the slightest approximation to a coloured hue; the lustre of them was equal to the appearance of the moon, when emerging from behind a cloud.

These appearances were not associated with that quick, shooting motion, observed in some of the perpendicular coruscations of this meteor, but were accompanied with an horizontal motion of a moderate rapidity, in the direction of west by south to east.

The contemplation of these laminæ, which the observer would propose to call them, occupied but an instant or two; for he hastened to a church-yard adjoining his house, which commanded a view of the northern horizon, that he might notice the appearance in that quarter of the heavens; and here a most splendid scene awaited him.

One half of the horizon, from a point a little to the south of west, to a little to the north of east, appeared of a very bright crepusculum, which formed an arch of considerable elevation, and which was interspersed with numerous coruscations. These

coruscations were paler than the laminæ observed in the southern parts of the heavens: they were, when first seen, about a degree in breadth, and they increased in height very rapidly. While these appearances were taking place in the north, several laminæ were succeeding each other in the south. The zenith as yet was clear; but the coruscations in the north, though decreasing in breadth, were rapidly ascending to it, accompanied with others from those parts that were to the south of it, but from a region more elevated than that in which the laminæ moved. Such was the rapidity with which they were formed, and the laminæ themselves quickly vanishing, that the writer could not ascertain whether those coruscations to the south of the zenith were given out by the laminæ: but he would suggest that should laminæ again be observed of the description here given, the observers would do well to pay particular attention to them, and especially to notice if any coruscations proceed from them.

It was about six o'clock, when the scene, that the observer had been contemplating, arrived at its greatest splendour. The extremities of the arch above mentioned assumed a red appearance; the coruscations were exceedingly numerous both above and below it, their breadth being very small; and there was not a spot from the east to the western point of the northern hemisphere that was not covered with them. The appearance they presented was similar to the representation of falling rain; or they might fully be compared to a numerous army with their weapons gleaming in the solar beams.

They had now extended to the zenith, and met there, forming a most splendid coloured corona. The colour of this part of the phenomenon was a lively crimson, or blood colour. The laminæ had now vanished, but a considerable quantity of luminous matter was seen extending to the south from the west; the south-eastern being the only portion of the heavens, that did not at this time display some of the varied forms of this meteor: this part, however, had not been exempt, as several laminæ had previously traversed it, which occasioned the observer to think, that the luminous matter, which was seen near the south, would quickly pass the planet Mars, then near the meridian, and thus succeed them. But this was not the case, for the phenomenon having arrived at a degree of splendour, an adequate idea of which it is impossible for language to convey, began now to decline, as if it had spent all its strength in producing the splendid spectacle that the writer witnessed. The coloured corona in the zenith

first faded; the coruscations diminished both in extent and number; the luminous matter, that before extended over a considerable portion of the heavens, now settled down in the northern horizon; and about a quarter before seven nothing was left of this beautiful phenomenon but a luminous appearance in the northern part of the heavens, that formed an arch, the highest part of which was in the direction of the magnetic pole.

About this time a lamina appeared a little to the east of north, similar in appearance to that observed across the constellation Orion, with the exception of the extremities not being so well defined: this moved with a moderate rapidity across the northern meridian, and about the same distance to the west disappeared. Nothing new in the appearance took place until half-past seven, with the exception of the arch of luminous matter gradually increasing in altitude, and occasionally sending forth a coruscation or two. At the time above-mentioned it had arrived at the zenith; and the whole of the northern hemisphere, bounded by a line drawn from a little to the north of east, and terminating a little to the south of west, had the appearance of an attenuated film or sheet of light, which was brightest in the east and western extremities, and also in the north near the horizon.

Hitherto the meteor had been unattended with that shooting, or tremulous motion, which has frequently been observed in other phenomena of the same nature; and which was very conspicuous in an Aurora observed by the writer on the 12th of December last. But an appearance now took place similar to that observed in the Aurora of March 6th, 1716, by Dr. Halley, and which he termed *nubeculæ*.

A thin luminous substance arose from the east and western extremities of the arch, perpendicular to the horizon; and passed along the heavens towards the zenith with great rapidity. Its duration was momentary; for it was no sooner formed, than it vanished. This appearance was repeated incessantly for the space of nearly half an hour; during which time the luminous matter of the northern hemisphere had extended beyond the zenith towards the south; and several lucid portions which were constantly formed, as rapidly disappeared in the southern portion of the heavens.

A most interesting part of the phenomenon now began to present itself. The meteor nearly occupied every portion of the heavens, and the brilliant extremities of the arch above-mentioned, especially the eastern, began to throw out, or rather separate, :-

long and thin coruscations, similar to those observed previous to the formation of the corona before alluded to. These were soon attended with a separation of the luminous matter in the northern hemisphere into coruscations of the same nature. This appearance was noticed a little after eight, when those portions of the heavens, which before were the most luminous, presented a coloured appearance.

The writer noticed three distinct portions of coloured coruscations: one in the direction of the magnetic meridian, and one on each side, at the east and western extremities of the arch, which, at this time, was lost in the multitude of coruscations that now presented themselves to the sight of the admiring spectator. The coloured portions were not contiguous throughout the whole length of the coruscations, but arose only to a determinate height above the horizon; their breadth being nearly equal to their length. The summits of the coruscations were white, and they now met at some distance to the south of the zenith, where they formed a second corona. This magnificent appearance continued about a quarter of an hour, when the corona and coruscations, with their superb colours, gradually became fainter, and, at last, were lost to view.

About a quarter before nine, a new phenomenon presented itself. The luminous matter had again settled down towards the northern horizon; but instead of forming an arch, as on the former occasion, it assumed the appearance of a bright streak, or lamina, which had a serpentine form; the eastern part being more elevated than the western: it was also remarked, that the eastern extremity was curved towards the horizon. This appearance gradually assumed the arched form, which was again complete at half-past nine, when it had a considerable elevation. The luminous matter had also arrived at the zenith; but the appearance now was different to that noticed, as the luminous arch approached the zenith between the formation of the two coronæ. The whole of the northern portion of the heavens was then overspread with nearly an uniform sheet of luminous matter; a line drawn from the zenith to the east and west points of the horizon (nearly) forming the southern boundary thereof.

At the present time, the luminous substance appeared to be divided into two portions: one bounded by the arch, which was considerably the brightest; and the other extending to the zenith, which appeared rather faint and diluted, compared with the former observation. It was about ten o'clock when nubeculæ were again seen

darting from the east and western points of the horizon towards the zenith, but not to the extent and variety they were before observed. At a little past ten, the eastern extremity of the arch began to show signs of again separating into coruscations; but the substance shortly united, and thus continued until half-past ten, when some clouds arose from the north-west point of the horizon. At eleven the eastern extremity of the arch assumed a copper-coloured hue, which gradually became a pink, and extended to the zenith. A few coruscations now shot from the horizon near the east; but the meteor was evidently decreasing; and the clouds at this time overspreading it, put an end to further observations.

Having endeavoured as accurately as possible to describe the various appearances he saw, the observer will proceed to classify them, in order to facilitate the comparison of them with others of the same nature. The Aurora above described may naturally be resolved into three distinct parts: the first, comprising the appearances previous to the formation of the coloured corona: the second, the space of time occupied between the two coronæ: and, the third, the phenomena presented after the disappearance of the second corona.

In considering the first portion, there are four objects that present themselves to our notice. The luminous arch, and the coruscations observed in the north; the laminæ in the south, and the coloured corona in the zenith. Of these the arch claims considerable attention; as it shows the manner in which the luminous matter has a tendency to arrange itself.

As all fluids, when isolated, form a sphere or globe, so the luminous matter of the Aurora appears to have arranged itself in a form something allied to this, although there are circumstances that prevent its taking a globular shape. It is also probable, that the luminous matter observed in the Aurora, to be contiguous to the northern horizon, was vertical to some portion of the earth's surface. If so, we may inquire, what would be the appearance at that spot? It is evident, the luminous matter would be seen in the zenith, spreading therefrom in every direction towards the horizon. Therefore, if the luminous matter takes a circular form (which is very probable) at those portions of the earth's surface considerably removed from the central part thereof, it would assume the form of an arch; the heights of which, above the horizon, would depend partly on the extent of the luminous matter, and partly on the distance from the central point. This hypothesis may, probably, be

confirmed; if, on future occasions, observers are diligent to notice the appearances presented to them, and, as Dr. Halley directs, in his account of the Aurora of 1716, set their clocks to apparent time, and note especially the altitudes and azimuths of every remarkable portion of the phenomenon.

The coruscations are the next objects that demand our attention: these may in the present example be divided into two kinds, viz. those that were observed to shoot from the horizon, and those that resulted from a separation of the luminous matter. The coruscations that shot from the horizon appeared to the writer to consist of the same luminous matter as the arch, but under a different form, and those that resulted from a separation of the luminous matter, were evidently composed thereof. The laminæ in the south appeared to consist of detached portions of the same luminous matter, that was generated in the regions in which they were observed. Their situation, with respect to the earth's surface, may easily be ascertained, if their altitudes have been observed at various places, especially to the south of this.

Their motion from west to east is an interesting feature, and demands the attention of every philosophic observer, especially as it is the direction in which the heavenly bodies perform their revolutions. The coloured corona appeared to be formed from an union of the coruscations in the zenith; and when the meteor had arrived at this stage, the coloured appearances were produced.

The writer having briefly considered the first part of the phenomenon, will proceed to enumerate the objects presented in the second. These are, a similar luminous arch; the nubeculæ that darted from the east and western portions of the horizon towards the zenith; the separation of the luminous matter into coruscations; and the formation of a second corona, attended with the colouring of the coruscations. It was this portion of the Aurora that particularly interested the observer; for here he had an opportunity of tracing the formation of this brilliant spectacle, and observing the growth thereof immediately under his eye.

After the superb corona, and brilliant coruscations of the former part, had vanished, nothing was presented to the view, but a small portion of luminous matter, which had again arranged itself in the form of an arch. This apparent focus of the phenomenon, in consequence of receiving fresh supplies of luminous matter, was continually increased in size; and thus was occasioned the ap-

pearance of the arch, extending gradually to the zenith. The luminous matter at this time was evidently extended over a very considerable portion of the earth's surface; and the boundary now passing over the place of observation, gave an opportunity of noticing the manner in which the additions to the arch were performed, viz. by the action of the nubeculæ; for as these phenomena were darting across the heavens, the luminous matter was increasing in size; and as it approached the south, the nubeculæ were noticed still more southerly. From this it appears, that the luminous matter, when first generated, assumed the form of nubeculæ, which darted with considerable velocity around the circumference of condensed luminous matter that formed the arch.

The substance that gave birth to these nubeculæ, although seen under that form but for an instant, was, probably, attracted by the matter composing the arch, with which it united; and upon its becoming more condensed, appeared to increase that portion of the meteor. The lucid portions in the southern parts of the heavens appeared to be of the same nature as the nubeculæ; but in consequence of their distance from the central mass, they continued to be separated therefrom. When the operation of the nubeculæ ceased, the separation of the luminous matter into coruscations began to take place: there was, therefore, at this period of the phenomenon, an evident change. A very considerably quantity of luminous matter had collected together, which, in three distinct parts, was considerably condensed. There appeared now no more luminous matter to augment the arch; and, when it attained a certain extent and intensity, an internal motion appeared to take place in the meteor, by which the luminous matter was separated into filaments, of which the coruscations were formed.

It was remarked, that these coruscations, as well as those observed in the former part of the phenomenon, were not contiguous throughout their length, but appeared broken in several places. It was the union of their extremities in a point, situated on the boundary of the luminous matter, that occasioned the appearance of the corona: and it must be remarked, that both the coronæ were seen in the direction of the meridian. Their formation will illustrate the manner in which the separation of the luminous matter into coruscations was effected. This appeared to be twofold; one in a direction diverging from the centre; and one, by which the filaments were arranged in concentric lines. By the separation first taking place in the extremities of the arch, it appears

portions which were the most luminous, and, consequently, the most condensed, were first resolved into filaments; the direction being concentric of those near the circumference, and divergent of those near the centre of the luminous matter. Those that were differently situated appeared to follow a direction between the two just mentioned.

Now, the union of these differently directed coruscations would occasion the appearance of the coronæ. These would appear in or near the zenith, according as the boundary of the luminous matter passed over or near thereto, and would also be noticed in the direction of the meridian, if the centre of the luminous matter coincided therewith. It was at this stage of the phenomenon that the coruscations became coloured; from which it appears, that the colours really belonged to the luminous matter, and were not dependent on that atmospherical medium through which it was seen: for it may be remarked in the present Aurora, that no portion of it assumed a coloured appearance until the luminous matter was resolved into coruscations; and shortly after this display of colour took place, in both instances, the substance of which the Aurora was composed subsided.

In the third part of the phenomenon, there is only one particular different from what has been before noticed, viz. the curved lamina observed in the north, after the disappearance of the corona and coruscations. This, most probably, arose from those portions of the luminous matter that, previous to the formation of the corona, were more condensed than others. Upon the subsiding of the luminous matter, these condensed portions would prevent its taking that regular form which it otherwise would have done, and which it ultimately did, in the formation of another arch. The circumstance of there being a distinction between the arch and the luminous matter showed, that the phenomenon, in the third stage, was not near so active as in the two former.

In closing these remarks, the writer will refer the reader to several accounts of this interesting meteor, that have been published, which will materially assist him in his researches into the natural history thereof.

In the Philosophical Transactions, No. 347, page 406, he will find an account of the brilliant Aurora of March 6th, 1716, observed and described by Dr. Halley, who has suggested some ideas as to the cause thereof. Nos. 351 and 352, of the same Transactions, contain accounts of Auroræ observed by Mr. Barrel and Mr. Foulkes. Forster, in the account of his voyage round

the world with Captain Cook, describes a similar phenomenon observed towards the South Pole. The London Encyclopedia contains an interesting article on this meteor, in which M. Libes' theory of its production merits attention. And the Quarterly Journal of Science, part 2, 1827, page 385, contains a most interesting paper on the Aurora of the 25th of September, 1827, by E. A. Kendall, Esq. F.S.A.

The writer will only add, that the present is the fifth Aurora that he has observed since the beginning of September last; and he has also been informed, that there have been four besides, which he did not see. One, that he observed on the 12th of December, was very considerable; but having had his attention directed to it only for a short time, he is unable to give that accurate description of it which he could wish. It was, however, attended with a very distinct arch, of considerable elevation. The coruscations were powerful, and had an altitude of about 70° . The observer noticed on this occasion a quick, tremulous, or flashing motion in the luminous matter composing the arch; first on one side, and then on the other. These appearances arose from the lower parts of the arch, and ascended to its boundary. The extremities of the arch became tinged with a copper colour, during the time the writer was observing it: and after this took place, he noticed that the phenomenon decreased. It may be remarked, that the breadth of the coruscations in the Aurora just mentioned was much greater than of those in the phenomenon above described; and that the latter was unattended with the tremulous motion of the former.

VIGIAS, OR ROCKS, IN THE ATLANTIC.

ANOTHER of these thorns in the sides of navigators is said to have sprung up in the Atlantic, but fortunately, on authority which, although founded on *ocular demonstration*, is not sufficient to overcome our scepticism as to its reality.

The master of a ship and his mate, on their way to the island of Ascension, from England, say they saw a rock in lat. 6° O' S. and lon. $12^{\circ} 57'$ W. Now, we are not for adding another to the long list of these "*said to be*" rocks, to create uneasiness to our seamen, nor are we for altogether adopting so bold a course as to pay no attention to them, but we decide according to circumstances. The position, however, assigned to this has been so often traversed by ships of all nations, that, had such a rock existed, it must have been known long ago; nay, almost from the time of the Portuguese

voyages along the coast of Africa, in search of Cabo Tormentoso. There are few well-authenticated vigias, of the many said to exist; and if all were marked on the charts, the commander of a ship would scarcely venture to sea.

The reality of Aitkin's rock on the north coast of Ireland, had never been doubted until its existence was proved to be impossible by the vessels sent to look for it last summer; and when the authority on which it is laid down in the charts is investigated by a seaman, it turns out to be vague and indeterminate.

The Devil's rock in the middle of the entrance to the bay of Biscay is not yet found, although a ship has been sent to look for it. The sand-bank between Bermuda and Halifax has been stated to exist, but on very doubtful authority: yet there is no doubt that a very dangerous rock, about a hundred miles to the westward of Bermuda, does exist.

A PERUVIAN DINNER PARTY.

(From Temple's Travels in Peru.)

I AVAILED myself this day of a general invitation to dinner, given with unfeigned cordiality by Donna Juliana Indalecias, the rich widow of a man who, before the revolution, was one of the first among the many wealthy merchants then residing in Potosi. Donna Juliana never omits daily attendance at mass, nor absents herself from any procession or particular ceremony of her church, and would consider it a crime to conceal her veneration for the images and paintings of saints which hallow and adorn her apartments. She also highly respects, and distinguishes from all her other friends, those whose peculiar calling it is to instruct mankind in the sacred doctrines of religion, seldom sitting down to dinner unaccompanied by a priest or friar, who have free admission to her plentiful table. That, however, which may excite surprise, because so seldom in accordance with ostentatious acts of devotion, is the fact, that she possesses the kindest heart in the world, and dispenses charity with true benevolence. She is known by the appellation of "*La buena Cristiana*," and never was distinction more deservedly bestowed.

Donna Juliana, Cura Costas, (the respectable head of the church at Potosi,) Padre Francisco, (a Dominican friar, whose portly corporation excited in my mind a malicious suspicion of his being more accustomed to feasting than fasting,) were the party with whom, at two o'clock, I sat down to dinner. Three Indian girls, the

children of old domestics, clean and tidy; an Indian boy, as may be sometimes seen in another "land of potatoes," shirtless, shoeless, and stockingless; a very fine negress slave, and an elderly woman, evidently the confidential servant, were the attendants. For nearly an hour, immense silver dishes were carried in and carried out, with the various compositions of our repast. The first course consisted, as is usual in the country, of cheese and fruit, such as melons, apples, figs, chyrimoyas, tunas, membrillos, &c. Then came two or three kinds of soup or porridge, with rice prepared in different ways. After these were removed, there was no regularity observed in the courses; for, whilst some of the attendants carried off the dishes that had been helped from, or, if not yet touched by us, that had remained long enough upon the table to gratify our view, others were at hand instantly to replace them: there was no opportunity given to remark, that

"There was the place where the pasty was not."

Each dish contained sufficient for a party of twice our number; and from every one I observed Donna Juliana take a large plateful, sometimes two platefuls, and, saying something in Quichua, hand them to one of her Indians, who placed them in a distant corner of the room. When the more substantial subjects of the feast were discussed, then followed custards, and compotes, and sweetmeats, from which small portions were also taken, to be husbanded, as I imagined, for to-morrow's fare. A dish of very good potatoes, accompanied with very bad butter, concluded the dinner. When the cloth was removed, all the attendants, without any word of command, ranged themselves in a rank in the middle of the room, and, suddenly dropping on their knees, sung, or said aloud, a grace that lasted full four minutes, in which the deep-toned voices of Padre Costas and Friar Francisco, nothing mellowed by their hearty meal, and ample goblet of Cinty wine from the estate of our hostess, chimed in like bass-viol, whilst Donna Juliana, pressing her cross and beads to her bosom, her eyes devoutly fixed upon a beautiful painting upon the Virgin and Child, which hung opposite to her, in a large massive silver frame, accompanied the others in all the fervency of thanksgiving. A deep "Amen!" with the sign of the cross, as a benediction upon the company, by Padre Costas, ended this appropriate ceremony, in the solemnity of which the most obdurate heretic could not have refrained from joining.

The servants now took away the plates which had been placed upon the sideboard, whilst Donna Juliana, in Quinchua, seemed to give particular directions about each of them. I was curious to learn their destination, and, being on a footing of the most friendly intimacy with Donna Juliana and her father-confessor, my inquiry was answered, "to be given to the poor." Every day in the year, at two o'clock, several poor persons attended at the house of *La Buena Cristiana*, and took their seats upon the staircase; some of them, aware, no doubt, of the lenient disposition of their benefactress, encroached even to the door of the dining-room, where a scene rather unusual to a European, certainly to an Englishman, and one of interesting curiosity too, was daily to be seen,—that of a tribe of beggars assembled *en société*, in a respectable mansion, eating with silver spoons, out of silver plates and dishes, without any watch over the property, or even a suspicion of its likely to be missing. In mentioning this daily charitable distribution—happy contrast to "the crumbs from the rich man's table!" I must not forget to remark, that the reserved portions of sweetmeats were for the children who accompanied their parents; a trifling observation, perhaps, but it has its weight in describing the character of the venerable Lady Bountiful, of Potosi.

CHRISTMAS-DAY IN POTOSI.

For several weeks past, every artist and mechanic of tolerable ingenuity has been employed in making and repairing dolls, images, and figures of sundry kinds; also in setting up and painting altars in every respectable house; whilst all the females have been equally busy in preparing dresses for those dolls, making artificial flowers and embroideries, and embellishing the best apartment in their respective houses, for the display of what is here termed *el Nicimientito*, (the birth of Christ,) for which every family of respectability makes preparation with diligence, anxiety, interest, and fuss, scarcely to be exceeded by that which precedes a fancy-ball among our fashionables in England. The fanciful display of taste, the splendour of the dresses, and the variety of costume, are as conspicuous in the one case as the other. If we have all the metamorphoses of fairy tales and tales of genii, all the heroes and heroines of history and romance, personified in the enchanting precepts of a fancy-ball, for the purpose of mirth and pleasure, we have in the *Nicimientos* of Potosi, under the grave and solemn character of religion, and with the most decorous observances, a *fantoccina* dis-

play of the most distinguished events in sacred writ. We have the adoration of the shepherds, strictly represented with all their rustic attributes; we have the Magi and the kings in gorgeous apparel, accompanied by their respective trains, mounted upon elephants, camels, horses, and asses, bearing baskets of fruit, and other presents, all journeying to Bethlehem, to pay their homage to the infant Saviour of the world, whose sacred image is not here to be seen in a lowly manger, but in a cradle of pure silver, sometimes of pure gold, and the drapery covered with the most costly jewels. On either side of the cradle, are images of the Virgin Mother and her husband Joseph, with crowns of gold upon their heads, and their robes profusely covered with diamonds and pearls, and precious stones. Over the cradle may be seen, engraved on a plate of gold, "Glory to God on high!" and all round, suspended by means of delicate wires from the ceiling, are angels, cherubim and seraphim, floating in the air, supposed to be rejoicing "with song and choral symphony" at the tidings of peace and good-will to men. The apartment in which this highly-venerated exhibition takes place, is strewn with artificial flowers, and arranged for the accommodation of visitors, who go in parties, full dressed, from house to house, to view them, with every feeling of devotional obligation.—*Ibid.*

POETRY.

THE SLAVE.

THE burning day was past. The drooping slaves,
With aching stiffness, homeward dragg'd their feet.
I saw the steam arising from their breasts,—
Sad furnaces! all hot with panting life,
Whose wretchedness was wrung from every pore.
Onward they moved, in stumbling weakness faint,
Their food to seek, and then their bedless sleep.
From spicy groves and forests of the cane,
Along the vales, and o'er the mountain rocks,
The evening fann'd its coolness fresh and free.
To breathe such luxury, and soothe my soul,
Which felt the heavy roughness of the chain
That rusted in the bondman's purchased flesh,—
I ventured forth, in lonely upward way.
Before me rose no velvet terrace green,
But hills on hills, in grim tremendous pile;
An awful monument where tempests write,
In channels deep, and fasting as the globe,
The protests stern of faithful Providence,
'Gainst licensed cruelty and charter'd crime;
So plain their import, that the world must know;
For thickest darkness blazon'd with it rolls,
While thunders speak it, and the bolts of God
Plough it in circles round *Jamaica's* brow.
Ascending slow, with feet of climbing care,
Where chasms open'd like the mouths of hell,
And rugged columns seem'd the props of heaven,
I gain'd, at length, wild nature's path—rude steps
By storms and whirlwinds fashion'd into stairs,
Irregularly winding out of sight.
It was a region high, where solitude
Did reign enthroned, in solemn grandeur robed;

Her canopy, the sky ; her crown, the stars ;
Her veil, the clouds ; her footstool, vales and seas ;
And the soft light nocturnal, but the shade
Of her bright sacred majesty unseen.

O here, methought, might persecuted worth,
In sanctuary safe, seclude itself.
And true it was, an aged *African*
Had hither fled for refuge. Injured man !
His rev'rend face was woeful register
Of pains and wrongs—remember'd in the skies.
He gazed upon the utmost main, to find,
Beside the rising moon, dear lands and forms,
Still brightly pictured by his early love.
Ah, how he felt the distance which he saw !
As if the wide deep sea were in his breast,
And every surge swept back his home-bound thoughts
To shores of bondage and a servile doom.
He turn'd with flashing fierceness to the cliffs.
I saw his spirit's flame blaze out in looks
That would have scorched the tyrant to his core.
He gave a groan so mournful and so deep,
It thrill'd the rocks, vibrating through their caves.
And loud and louder murmurs murmur'd there
Responsively, whilst thus his feelings pour'd :—

“ Who cares for negro? None. He sighs oppress'd ;
The white man's pity is both blind and deaf.
When sickness comes, whose love-drops fall for him?
Perchance he weeps the smarting tears within ;
Who tries to tempt them laughing thro' his eyes?
Ah none ! His *friends* beyond the water sleep.
The mountains, woods, the mead and rivers there,
Are fragrant with the flowers which o'er them smile.
O yes, 'tis so. And some perhaps have *died*
To live with me again ; but 'tis too dark
Between us. How can they see me, know me ?
Is not a change upon my very name ?
My strength is gone : the tall, the green young tree
Is leafless, aged,—shaking o'er the pit.
A few more moons, and then this breaking cloud
Of flesh shall pass away and I shall rise
A shining figure, o'er a better land.
But will you find me, as the dove finds home ?
And will you know me then, my chosen ones ?
You must, you must ; for absent long, and far
Removed, I find you, know you—in my dreams !
Delightful so to know !—you knew me when
The lightning of my spears blasted the boars,
All foaming on the ground. Alas for me !
Transform'd to men are they ; and I am now,
Their hunted lion chain'd, and wounded sore.
This skin, so polish'd once, had not a scar :
The hungry tiger, in his dying rage,
Could never spoil the lustre of its jet.
Behold ! the scourge was more than tiger here.*
You knew me when my morning voice awoke
The roving tribe that hail'd me as its chief,
And bade the cowards in the battle fly.
How changed to nothing ! now thy voice must creep,
And (like these eyes which follow'd conquering
In other days,) presume not from the earth ! [shafts
You saw me free ;—a bounding zebra proud
Which strove to leap the wilderness ; but now
My limbs are branded as another's right !
The gripe of *thieves* has squeez'd my boiling blood ;
Their bonds of steel have grated on my bones.
You know my language ;—slav'ry speaks in groans
That kind of speech must rise up to the stars.
Do you not hear it ? hearing, don't you come,
With plaintive winds, to sigh around my hut,
And soothe me, 'till my eyes close in, to look
Upon the thoughts which seem another world ?
O then, I hear you talking brave, and great,
And joyful words ! and I am young again !
And then, I shout with you a happy shout !
I wake—'tis morn ;—and I am yet a *slave* !”
He ended ; dew-drops fell on his hoary locks,
As if the list'ning skies wept sympathy.
The breeze had fled ; and all the atmosphere
Was still and silent as a sepulchre.
The night came on with frowns and bodings red,
And the Eternal seem'd in thickest clouds,
His gleaming sword to brandish fearfully,

Maidstone, Jan. 1st, 1831.

J. S.

* Pointing to his back.

TO T. S. C * * * L, ESQ. CLAPHAM.

THE grateful heart thanks Heav'n, and heav'n's
high King,

For all the blessings that this world bestows,—
Health, raiment, food—spring's glorious buds,
Summer and autumn's fruits or winter's snows ;—
And then it thanks those who, in life's rough path,
Shall help to cause the thorns to disappear,
And scatter, or bring near, its smiling flowers :—
And thus I thank thee,—I can offer else
Nought, save a prayer to him who giveth all,—
A prayer, in which I know that others join,
That he may o'er thee all his blessings shed :
May health, and wealth, and peace, be ever thine !
And may thy children be all heart could wish
When old age shall come on thee,—and eternal bliss
Thy highest, best reward.

L.

A FATHER'S LOVE.

ON, who can tell a father's love, when he thinks on
the years
His child may number on this earth—this “ sorrow-
ing vale of tears.”
When he thinks on “ the ills of life,” which he has
passed through,
And that perhaps more than all these his child may
suffer too.

The ills of life, like wintry clouds, may in succe-
sion rise,
And damp his spirit, blast his hopes, and dim his
bright blue eyes ;
That pale disease, “ chill penury,” or even crime,
may be
Companions of his riper years, though not of
infancy.

A father's love,—Oh ! then it leads his thoughts
above yon sky,
And to the God of heaven he prays, that, when he's
call'd to die,
His children, that around him now so joyously ap-
pear,
May ever find a heavenly Friend,—a heavenly
Father near.

L.

REVIEW.—*An Only Son, a Narrative,*
by the Author of “ *My Early Days*,”
12mo. pp. 340. Westley and Davis.
London. 1831.

THIS narrative, which appears to bear every
mark of authenticity, delineates the life and
adventures of a wayward young man,
brought upon himself the miseries which a
more prudent conduct would have taught
him to avoid.

His father, engaged in trade, having ac-
quired a decent competence, spared no
expense to give this proud, profligate, and
unruly son, a liberal education. To accom-
plish this, every thing that moderation and
prudence could suggest was provided, but
the luckless wight wanted profusion and
extravagance. His father, a rigid presby-
terian, sternly set his face against the follies
of the world ; but the son, unwilling to bear
any restraint, was always longing to whirl
in its vortex of dissipation. To all the
punctilios of his creed, and the ceremonies
of his church, the father rigorously adhered,
and used every exertion to induce his son

to walk in the same path; but the latter, deeming the yoke heavy, the confinement irksome, and the duties enjoined oppressive, used every effort to escape the drudgery, and not unfrequently resorted to dishonourable expedients to accomplish his purposes.

Advancing to years of maturity, the prodigal was sent to college, where he spent his money in profligacy, and contracted debts which his father was bound to discharge. Returning home, his reception was less cordial than he had expected, but after some time domestic affairs assumed a more favourable aspect, and he received from his parent another sum to pursue his studies and complete his education. But, unfortunately, having become intimate with a dissolute young gentleman in the neighbourhood, who had obtained a commission in the army, instead of going to college, he set out on adventure, under the patronage of his wealthy and wild companion, enlisted for a soldier, embarked for the continent, became an officer, and entered on those scenes which form the subsequent part of this volume.

From these numerous and varied incidents which are rendered interesting by the horror of their details, we select the following paragraphs, exhibiting in frightful colours the severity of military discipline and the brutality of war.

"The only person I had seen after our arrival in Portugal, whom I could distinguish as having met before, was a private soldier named Edward Lawrence, the son of a small farmer residing a mile or two from Thorncroft. Lawrence was a fine-looking young man, wild and thoughtless it is true, but free from any marked irregularities of conduct. He served in our light company, and I was indebted to him for various little attentions which, in the chances of campaigning, even an individual of his humble grade will occasionally have it in his power to bestow. Coming from my own county, it was natural that I should take an interest in him, as he did in me.

"Lawrence had sustained, as he conceived, unmerited provocation from a corporal named Stephens, who, being of an overbearing disposition, by his subsequent behaviour rather aggravated than allayed his resentment. It chanced that Lawrence, making merry with some of his associates, neglected the regular call of duty. Stephens, unfortunately the instrument of his arrest, chose in the discharge of his functions to indulge in an offensive remark. To this the reply was a blow. The unhappy offender was doomed to endure the punishment of contempt of discipline, inebriety, and insubordination. It is needless to enumerate the circumstances connected with his trial. The infliction of three hundred lashes was the mitigated sentence of the court-martial.

"On a bleak morning of December, the whole of the division was under arms at the village of Barcas. A hollow square was formed, in the centre of which three halberts were planted triangularly in the ground, having their steel tops locked together. Beside them stood my ill-fated acquaintance, attended by the agents of military justice. He was muffled in his great coat; and while the adjutant read aloud the award of the court-martial, he neither declined his head, nor looked to the right or left, but apparently fortified his powers of endurance for that which was to

follow. The troops, as is usual on such occasions stood at "attention."

"When the adjutant had completed his task, the surgeon, with his watch in his hand, advanced to the triangle. The prisoner was stripped to his shirt, which, being slipped upward, assisted in making fast his arms to the halberts. His lower limbs were likewise confined, and folds of cotton cloth were inserted at the waistband of his trousers, that the blood might stream outwardly.

"One of the drummers, a man of spare but sinewy proportions, bared his hairy right arm, passed the instrument of flagellation through his fingers, and, retreating some steps to collect his force by a rapid advance, awaited the word. I caught the dread command, and involuntarily closed my eyes. The first sharp stroke of the lash resounded simultaneously with the motion. A sympathetic shivering pervaded the ranks like a gust of wind agitating the forest foliage.

"Attention, soldiers!" cried the adjutant, at the highest pitch of his boatwain-like voice.

"Startled, I cast a glance in the direction of the sufferer. Stroke after stroke descended on his muscular frame with frightful precision and rapidity. Each left a track as if cut by a surgeon's knife; yet not a moan betrayed the agonies of nature—not a breath, even when the thongs, soaked with the crimson stream, seemed to pass reluctantly from the raw and gory surface.

"I could sustain the sight of the barbarous spectacle no longer; my heart grew sick, my brain began to swim,—I reeled, and fell forward on the sword.

"Attention!" vociferated the adjutant. Such a trifling incident was not allowed to interfere with the routine of discipline; I was suffered to remain unassisted until the rigour of martial law had been fully satisfied.

"Lawrence was borne to the hospital, never having flinched throughout the course of his excruciating ordeal. On his recovery, he rejoined the corps. Both in body and mind he had undergone a revolution. He, whose capacious chest, erect neck, and well-set shoulders, gave him a manliness of deportment unimprovable by drill, was bent and gathered up as if he had grown old before his time. Unlike the majority of those who have endured corporal punishment, the sense of degradation urged him into no course of self-abandonment. He declined the customary allowance of wine; was silent, reserved, solitary; scrupulous in the performance of his duty, shunning familiarity with former intimates, and avoiding the formation of new friendships.

"About six months afterwards, on the eve of the battle of Albuera, Lawrence and his enemy Stephens were sent on a recruiting party among the hills. In a heavy fog they were separated from their companions. The next morning, when every one was expected to be at his post, they were still missing. The obstinate field was dearly won: in bearing off the wounded, the body of the corporal was discovered lying in a grassy hollow. His left arm had been shattered by a musket-ball, and he was disfigured by repeated stabs of a bayonet, the least of which was sufficient to have ensured the mortality of a giant. It was supposed he had fallen a victim to the vengeance of the fugitive soldier.

"For above a year conjecture busied itself in vain concerning the fate of the presumed assassin. It was the current belief he had deserted to the foe. At the battle of Salamanca, there appeared among our skirmishers, a man whose desperate bravery was productive of astonishment even in the hurry and confusion of an engagement. Apparently bullet-proof, he approached close to the French columns, and, taking deliberate aim at the officers, shot several in succession, as an expert marksman would bring down the *branchers* in a rookery. He was crushed at last beneath a charge of cavalry, from which he made no effort to escape. Some of the spectators of his daring, had him conveyed to the rear. He was dead; and it was known from papers on his person, as well as by living testimony, that the mangled corpse was the sad remains of Edward Lawrence."—p. 197.

From the preceding scene, at which the heart sickens and humanity revolts, we now turn to another view of human depravity, as consummated by the demon of war in the storming of Ciudad Rodrigo. Having entered the breach and become masters of the place, the author thus proceeds:—

"Setting restraint at defiance, the soldiers, impelled by the brutish frenzy created in minds destitute of moral courage, when recently escaped from the perils of strife, gave a loose to the direct passions which crime and ignorance have pampered, to emulate the fiends. Dispersed in parties of from four to thirty, they butchered the distracted stragglers of the flying garrison! plundered the houses of the unhappy citizens, ransacked their cellars, and, effacing by intoxication the last vestiges of humanity, sallied forth yelling and ravening like wild beasts, holding an infernal carnival of riot, burning, violation, and massacre.

"Passing through a narrow street with two Scottish serjeants, I heard the shriek of a female. Looking up, we saw at an open lattice, by the light of a lamp she bore, a girl about sixteen, her hair and dress disordered, the expression of her olive countenance marked by anguish and extreme terror. A savage in scarlet uniform dragged her backward, accompanying the act with the vilest execrations in English. We entered the courtyard, where the hand of rapine had spared us the necessity of forcing a passage. My companions were humane, conscientious men, with the reasonableness that in military life almost invariably accompanies these qualities. Armed for whatever might ensue, they kept steadily by me, until we arrived at a sort of corridor, from the extremity of which issued the tones of the same feminine voice, imploring mercy, in the Spanish tongue. Springing forward, my foot slipped in a pool of blood. Before I could recover, the door of the apartment whither we were hurrying, opened, and two soldiers of my own company discharged their muskets at us, slightly wounding one of the gallant Scots. Intemperance had blinded the ruffians, and frustrated their murderous intentions.—We felled them to the ground, and penetrated into the chamber. There I had a hair-breadth escape from falling, by the fury of another of the desperadoes. Parrying his bayonet, which he aimed at my breast, I could not prevent it taking a less dangerous course, and lacerating my left cheek, nearly from the lip to the eye. The gash, though frightful, threatened no consequences more serious than an ugly scar. Surgical knowledge enabled me to perceive this, as well as to apply the remedies within reach. It was a light matter, compared to the accumulated wretchedness visible around me.

"The room wherein we stood had been devoted to the festivities of a retired family of moderate fortune. It contained the remnants of those decent elegancies that properly appertain to the 'strangers' apartment' in a dwelling of the middle class. Mutilated pictures, and fragments of expensive mirrors, strewed the floor, which was uncarpeted, and formed of different kinds of wood, curiously tessellated. An ebony cabinet, doubtless a venerable heir-loom, had suffered as if from the stroke of a sledge. Its contents, consisting of household documents and touching domestic memorials, were scattered about at random. An antique sideboard lay overturned; a torn *mantilla* drooped on a sofa, ripped, and stained with wine. The white drapery, on which fingers steeped in gore had left their traces, hung raggedly from the walls. Pinioning our prisoners, we barricaded the doors against intrusion, and proceeded to offer all the assistance and consolation in our power to the inmates of the desecrated mansion.

"On investigation, the serjeants found the dead body of a domestic, whose fusil and dagger showed that he had fought for the roof that covered him. His beard had been burnt in derision with gun-

powder. One of his ears was cut off, and thrust into his mouth. In a garret recess for the storage of fruit, two female servants were hidden, who could scarcely be persuaded they had nothing to fear. Having flown thither at the approach of the ferocious intruders, they had suffered neither injury nor insult. They came to the room, where I lingered over an object, unconscious, alas! of my commiseration, and, in accents half choked by sobs, called upon Donna Clara! I pointed to the alcove where the heart-broken lady had flung herself on the bleeding corpse of her grey-haired father. She, too, might have had a sheltering place, could her filial piety have permitted her to remain there when her high-spirited sire feebly strove to repel the violators of his hearth.

"Master of a few Spanish phrases, I used them in addressing some words of comfort to the ill-starred girl. They were to her as the songs of the summer bird, caroled in despair. Her sole return was a faintly recurring plaint, that seemed to say, 'Let my soul depart in peace!'

"I motioned to her attendants to separate her from the beloved source of her unutterable sorrow. They could not comply without the application of force, bordering upon violence. Bidding them desist, I signified a desire that they should procure some animating restorative. A flask of wine was brought. The serjeants withdrew. One of the women held the lamp; the other gently elevated her mistress's head. Kneeling by the couch in the alcove, I poured a little of the liquor into a glass, applied it to her lips, then took it away, until I had concealed my uniform beneath the torma mantilla.

"Affliction, thou hast long been my yoke-fellow! Thou hast smitten to the core of my being with a frequent and a heavy hand; but I bless an all-wise, an all-merciful God, who tries that he may temper us, that I have not a second time been doomed to witness aught so crushing to the soul, so overwhelming in woe, as the situation of the young creature over whom I watched on the baleful midnight of our victory!

"She had battled with a might exceeding her sex's strength, against nameless indignities, and she bore the marks of the conflict. Her maiden attire was rent into shapelessness; her brow was bruised and swollen; her abundant hair, almost preternaturally black, streamed wildly over her bosom, revealing in its interstices fresh waving streaks of crimson, which confirmed the tale of ultra-barbarian outrage; her cheek had borrowed the same fatal hue from the neck of her slaughtered parent, to whom, in her insensibility, she clung, with 'love strong as death.' Daughter of Spain, well was it for thy sire that he was gone from a polluted world; well was it for him to whom thou wouldst have flown in thy desolateness, that his place was filled by a stranger to his wounded dove; one who, though devoted as a brother, could better bear up under the bitter ministrations of that hour!

"Through the means adopted, she gave token of revival. Her hand had retained a small gold cross, and she raised it to her lips. The clouded lids were slowly expanded from her large dark eyes. A low agonizing moan followed, I hastened to present the wine. In the act, the mantilla fell from the arm that conveyed the glass.—Appallingly she shrieked,—became convulsed,—passed from fit to fit,—expired.—I called the serjeants. 'We are here!' they answered. 'Spurn these monsters, bound as they are, into the court-yard; remain in the house until morning—I must hence.'—'It will be dangerous, sir, to venture into the streets to night—consider your wound.'—'It may be so—I wish it may; help me to clear the passage—I do not feel a wound'—I plunged into the darkness. The black ensigns of the Almighty's wrath were unfurled over the earth, of which all lovely and holy things had taken an eternal farewell, and resigned it to the dominion of demons. There was to be no future resurrection of the morning. Thus spoke my tempestuous emotions. But morning came at last; and its grey eye saw me, like a shipwrecked mariner, pacing mournfully near the gate of St. Jago."—p. 223.

Escaping with life, but with an enfeebled frame, and emaciated constitution, this graceless prodigal, having killed his friend in a duel, at last finds his way to England, where he learns that his father, having grown despondent at his misconduct, neglected his business, and sunk into poverty, had become a bankrupt, and died almost of a broken heart. Struck with these disasters, and smarting under his own calamities, he retired into Wales, to spend the remnant of his days in penitence, and to publish to the world, this well-written, but painful narrative of *An Only Son*.

REVIEW.—*Bertha's Visit to her Uncle in England, in three Vols.* 12mo. pp. 303, 306, 303. Murray, London. 1831.

To the inquiries of the reader, Of what do these volumes treat? the reply would be thought vague, equivocal, and indefinite, were we to answer, Of almost every thing. Such, however, is their diversified character, that we are scarcely indebted to hyperbole for the appellation thus universally applied. From this declaration few perhaps will withhold their assent, when they are informed, that every page in the three volumes merits a distinct title, by exhibiting a succession of variety, drawn either from the empire of nature or the productions of art.

The plan of this amusing and very useful work, may be stated in a few words. Bertha, having spent her years of childhood at Rio Janeiro, is sent to pay a visit to her uncle in England. Of her voyage, observations, interviews, conversations, and inquiries, she keeps a regular journal, from which the contents of these volumes are presumed to be extracted, and transmitted to her friends in South America.

Very different from those trifling publications which employ fiction to please the imagination of folly, and to rock ignorance in its cradle to repose, Bertha's visit to her uncle seems to have been paid for some valuable purpose; and the information which she has procured, being of a sterling character, is deserving of general attention on each side of the Atlantic.

On the vegetable and animal tribes of creation, as they appear in various parts of the earth, either in a wild, a cultivated, or a domesticated state, many judicious observations are made. The outlines of science, natural and experimental philosophy, machinery, the arts in their various branches, including agriculture, architecture, and domestic economy, occupy prominent features in these volumes; nor will it be easy to mention a single topic in either these, or

their kindred departments, which Bertha has suffered to pass over in silence. On poetry, morals, and religion, the uncle of this young lady is always both able and ready to furnish much useful information.

It cannot, however, be supposed that these volumes enter very deeply into the subjects of which they treat. For this, they are far too numerous and too brief. They embody the results of investigations pursued by others, and teach the reader to take advantage of tasks which the laborious and scientific among mankind have already performed.

Of the manners and customs which prevail among the various tribes of mankind, from the savage state, to that of civilization and refinement, we find some pleasing and interesting accounts. The productions of various climates, which administer to the wants of man and of the inferior animals, are so disposed as to arrest the attention, and furnish topics for the most beneficial reflections. In all the apparatus of nature, the operations of a superintending Providence are distinctly seen; and he that can pass them by unheeded, must possess either a dull understanding, or an unfeeling heart.

To enter deeply into any of these researches would be inconsistent with the nature and character of this work. It is designed for the amusement and instruction of the young; and in few books, now in circulation, have these points been so happily blended; and fewer still have been enlivened with so much interesting variety. It has no stories, but many historical extracts, full of life and vigour; no artificial anecdotes, but multitudes of facts that are equally entertaining; no tinsel ornaments, which dazzle with a meretricious glare, but phenomena drawn from nature and art, at the sight of which, fiction is compelled to hide her diminished head.

We have been so much delighted with these volumes, that we regret others of a similar character and tendency are not more numerous. They contain novelty supplied by nature, without the inventions of prostituted ingenuity. The field into which Bertha has entered is too ample to be speedily exhausted, and too rich in genuine materials to send her a begging to romance. Intellectual health and vigour run through all her pages. She breathes an uncontaminated atmosphere, and the simple fragrance of nature accompanies all her steps. The Hygeia of morals imparts an Orient colouring to the simplicity of truth, which will retain its freshness until art and wickedness can muster power sufficient to render utility and nature contemptible.

Review.—The Siege of Constantinople, in three Cantos, with other Poems. By Nicholas Michell. 8vo. pp. 80. Smith, Elder, & Co. London. 1831.

THIS is a poem of more merit than extent. The subject is one of deep and thrilling interest, though now covered over with the hoar of antiquity. A more momentous event has scarcely occurred in the history of the Christian world; and until the records of its progress shall cease to excite attention, the prominent events which the siege of this devoted city supplies, will never lose their powerful attraction.

Without entering into any minute details, or rendering facts indistinct by the fascinations of invention, Mr. Michell has caught some of their masculine features, and embodied them in heroic verse. Following these outlines, he proceeds onward to the final catastrophe, in strains that are highly creditable to his muse. His lines are vigorous and grave; a dignified march is preserved in all his stanzas, which neither caricatures his subject by inflation, deserts it by unnatural wanderings, nor degrades it by unmeaning puerilities.

The appearance of the Turkish warriors, on the night preceding the fatal onset, the author thus describes.

"The prophet's standard proudly waves on high,
The crescent gleams, a star through evening's sky;
And there they pause, that dark unnumbered horde,
Not trembling Christians merely to accord,
But worn with slaughter, couched along the sand,
While Christian gore still crimson every brand;
They woo repose, like tigers in their den,
When gorged with prey, more fresh to smite again.
There floats no sound upon the twilight air,
As if some spirit softly hovered there,
Save when the breeze the camp's wild murmur bore,
Like ocean's roll on some far cavered shore,
Or when to Marmora's sullen-plashing wave,
Their frequent course the fated Christians gave,
Or rose the chime of holy vesper-bell,
The last that e'er through Thracia's skies shall swell."
p. 10.

In the third canto, the unsuccessful attempt first made by the Mahometans to storm the walls of Constantinople, is thus vigorously depicted.

"Devoted band! deem they to crush the towers,
That stoed the Caliph's, mocked the Persian's powers,
Here shower the darts from mail-clothed Christian brave,
There yawns the moat! can sought the victims save?
They climb, they fall, fresh numbers pour along,
That now would flee, but may not through that throng;
Fear shrieks, pain groans, earth-biting wretches lie
Trampled by crowds, who wildly following die.
What fills the trench? not water! human gore,
Reeking from thousands weltering on the shore,
Who dyas, dash into the moat's red wave,
Still besaped by thousands rushing blindly brave.
He who escapes the Christian's force-hur'd spear,
And turns to flee, must sink and perish here!
Revenge exults, tires slaughter, and o'er all
Distraction smiles, and death extends her pall."
p. 45.

In the stanzas which follow, the bodies of the slain, having filled the moat, form a bridge—

2D. SERIES, NO. 3.—VOL. I.

"Of skulls and limbs, a mangled weltering mass,
O'er which, though slippery, bravery's sons may pass."

This is boldly conceived, and forcibly expressed.

The story of Ulric, his daughter Irene, and Hassan her secret lover, is full of pathetic interest; but it is too long to be transcribed, and an extract would only mutilate the narrative.

From several of the notes which are appended, this poem cannot derive much advantage; and some of them had much better been omitted. That marked No. 7. in page 68, is a piece of fulsome adulation; No. 8. is a mere truckle; and No. 9. is more than questionable, on the ground of ethics and Christian morals.

What destiny may await this little poem, we presume not to predict. That it has intrinsic merit, no one who reads it can for a moment doubt; we shall, therefore, be sorry to learn that it has not obtained a circulation proportionable to its deserts.

Review.—Dr. Lardner's Cabinet Library. Military Memoirs of Field Marshal the Duke of Wellington. By Captain Moyle Sherer. Vol. I. 12mo. pp. 296. Longman. London. 1831.

THE name, the exploits, the fame of his Grace the Duke of Wellington, have been so long before the eyes of Great Britain, of Europe, and the world, that the leading features of his public character have become familiar to every attentive observer. Yet, in the memoirs of this modern Marlborough, this "Eugene living," every incident still continues to excite a great intensity of interest; and even facts and occurrences which have long been made public, reacquire an aspect of originality, by the new associations with which they appear combined.

In this volume, which commences a series, under the sanction of Dr. Lardner's name, the military memoirs of his Grace appear in an advantageous light from the pen of Captain Moyle Sherer. The following extracts cannot fail to establish this fact, even while they awaken some powerful and painful emotions in the reader's mind. The descriptions are too vivid not to make a deep impression, and the incidents too numerous and varied, not to excite an interest highly favourable to the work.

Let those who descant on the glories of war, and delight in shedding human blood, peruse the following specimens of

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147.—vC

"*Assault on Oporto.*—The mob considered their intrenchments impregnable; their lines were armed with 300 pieces of cannon, and they manned the works with all the alacrity of a vain and secure confidence. The French stormed these formidable lines, and carried the intrenchments, all the redoubts and guns, at the point of the bayonet. Two battalions broke through the barriers of the city, poured into the streets, and penetrated to the bridge, driving before them a terrified and helpless crowd of men, women, and children. These unhappy fugitives rushed wildly on the bridge. The nearest boats gave way to the pressure, and sunk with their wretched burden. The cries of these wretched creatures were stifled by the waters; and the spectacle was so fearful, that the Frenchmen in pursuit paused in the work of death, and exerted themselves to save as many as they could. In other parts of the city the carnage was terrible. Two hundred Portuguese took post in the palace of the bishop, and made an effort to defend it. They were all put to the sword. Long after resistance ceased, the shrieks of women, and the cries with which the murdered die, might be heard in every street. It is computed, that in the battle, and in the city, not fewer than 10,000 of the Portuguese were slain."—p. 172.

"*Siege of Zaragoza.*—The streets were barricaded and retrenched; every strong building was fortified; the doors and windows of private houses were built up, and the whole front of them pierced with loopholes. The people gave themselves and all they possessed to the war. The peninsula was now a garrison, and the 'city was all fortress.' Even the women were regularly enrolled in companies, to serve the sick, and to aid the combatants. The countess Burita, a lady most feminine in person, and most heroic in heart, commanded these devoted females."

"The inhabitants themselves, all combatants, were supported by a garrison of 30,000 troops. With only 35,000 men the French advanced to the siege of Zaragoza, while certainly not fewer than 50,000 lay within its walls; but it must be remembered, that these 35,000 were the conquerors of all the warlike troops in Germany, and the north of Europe, of whose discipline and prowess the page of modern history is full."

"Long after the walls of Zaragoza fell, the city itself resisted. The stern contest was continued from street to street, and from house to house. In vault and cellar, on balcony and in chamber, the deadly warfare was waged without any intermission.—By the slow and sure process of the mine the assailants worked their terrific path, and daily explosions told loudly of their onward way. Meantime the bombardment was fierce and constant, and the fighting incessant. Every house was a post; the crash of falling buildings was continual. Three thousand pounds of powder were placed beneath the University, and with a dire explosion the once peaceful building fell. While the struggle was yet fierce and alive, came pestilence into those vaults and cellars where the aged, and the women and the children, lay sheltered from the storm of shells. They sickened in vast numbers, and died there where they lay. The survivors left them in their tomb; or, if charitable hands carried the corpses out to the door of some ruined church, there they lay unburied, in large and fearful companies of shapes, that rotted and dissolved. The bones of more than 40,000 persons, of every age and sex, lay all about, above and below the earth, horrible to the hasty tread. Some 12,000 sickly and feeble men survived, to lay down those arms which they could scarce support."—p. 180.

trifling incidents the most momentous issues occasionally depend.

The early part of this volume refers almost exclusively to the national, cabinet, and domestic events which relate to the reign of George III., soon after his accession to the throne, and to the period in which George IV. was born. In glancing over these, American taxation, war, Wilkes, ferment, and commotion, rise and flit along before us like the shadows of departed days; but these occurrences, though partially irrelevant, were too interesting to be passed over in total silence. But unfortunately these details are so mixed up with petty incidents, intrigues, and trifles, that the dignity of their character sustains an eclipse by the unnecessary association.

Entering on the period of George IV., the same diligent attention to affairs of little moment is equally conspicuous. The station which they occupy is too prominent for the biography of a British monarch, and the record of them can confer no lasting honour on his character. It is therefore to be regretted that so many pages are occupied with idle and domestic gossip, with anecdotes of gallantry, amours, intrigue, and with allusions to transactions in which licentiousness assumes a pernicious, because a delusive name.

We must not, however, forget, that this volume has many redeeming qualities. It lays bare the springs of political movement, and sometimes develops motives which lie concealed in their own operations. Of numerous events and occurrences the accounts given are both important and interesting; and the pleasure which they afford is heightened by their application to the period in which we live.

We learn from the title-page, that this history of the life and reign of George IV. will extend to three volumes. This will in a great degree restore that preponderation in favour of utility, in which the first volume appears to be deficient. The events also, which the two future volumes may be expected to detail, will increase in interest as they approach our days, to which they will be continually advancing.

From the acuteness and spirit frequently displayed in this volume, we have firm ground for cherishing high expectations of those that are to follow. The life and reign of our late sovereign contain many remarkable events, occurrences, and transactions, which, in the hands of a skilful biographer, cannot fail to become particularly interesting. This skill the compiler has already so fully evinced, that we feel convinced he will do ample justice to his subject.

REVIEW.—*Dr. Lardner's Cabinet Library, vol. II. Memoir of the Life and Reign of George IV. vol. I. 12mo. pp. 307. Longman. London. 1831.*

THE title of this volume furnishes decisive evidence that its subject is deeply interesting to every Englishman. A considerable portion of the events recorded, having originated during the present generation, and given an impulse to measures which are still in operation, it is of importance to have an opportunity of tracing effects to their causes, and of observing upon what

REVIEW.—*Select Sermons, from Jean Baptiste Massillon, Bishop of Clermont. Translated from the French, by Rutton Morris. 8vo. pp. 405. Westley and Davis. London. 1830.*

THE fame of Massillon is well known throughout the christian world. This celebrated divine was born in 1663, and, coming to maturity, was distinguished by all ranks for his powerful eloquence. His style and language are said to have been simple, elegant, and perspicuous; his imagination lively, his images striking and natural, his thoughts just and delicate, his representations animated and forcible. He died in 1742, and in 1745 his works were collected and published by his nephew, in fourteen volumes.

It is from these works of this celebrated man, that the sermons in this volume have been selected; and every reader of them must be convinced, that their author justly merits the character above given. They contain most of the essential doctrines of gospel truth, accompanied with the dignity and simplicity of its precepts and promises. Making due allowance for human infirmity, the age in which the author lived, and the influence of an imperative creed, the purity of christian principles loses little of its native loveliness by passing through his hands. Amidst diminutive shadows the system appears unmutilated, and harmonious symmetry pervades all its parts.

In making his selections, Mr. Morris has displayed a sound and discriminating judgment. The discourses in this volume are excellent; and the truths they inculcate are of constant and universal application; but in what relation they stand to others from which they have been separated, our indistinct acquaintance with all the works of Massillon prevents us from knowing. If equal to those before us, we should rejoice to see them translated by the same competent hand.

Some few years since, we reviewed a small work by Mr. Morris, translated from the same celebrated author, entitled "Massillon's thoughts on different moral and religious subjects." In those detached extracts, the splendid talents of the author, and the ability of his translator, were sufficiently apparent to justify an exalted expectation, when the present volume was announced. Nor have we been disappointed. The beauty of his original he has carefully preserved, and even the spirit has suffered less than might have been expected while undergoing a transition. The diction of the translation is bold and energetic, plain and

perspicuous. Its ornaments are derived from its inherent vigour. It is a faithful mirror, which represents the features of the original, without faintness or distortion.

REVIEW.—*The Pilgrim's Friend, or Meditations for every Day in the Year. 32mo. pp. 503. Oliphant, Edinburgh. 1831.*

THIS volume consists of extracts from the writings of celebrated ministers of the gospel, both alive and dead. To these may be added some few others who never officiated at the altar of divine truth.

The extracts in general are of an experimental and practical character. They contain much intrinsic excellence, and are adapted to guide and cheer the Christian pilgrim in his journey from this world to the next. The style, as may naturally be expected, is much varied, but, so far as these selections relate to their primary object, uniformity of purpose invariably prevails.

In many of these extracts, an extensive range of thought, and great strength of language, is perceptible, but the inculcation of piety is always the predominant feature. In a subordinate sense each selection may be considered in the light of a practical sermon, comprised in few words, and therefore the substance may be the more easily remembered. Utility is its object, and this the compiler has secured.

REVIEW.—*The Olive Branch. 32mo. pp. 320. Baynes. Edinburgh. 1831.*

THIS annual visitant, though not deficient in common respectability, makes no pretensions to external decorations, and asks no tributes of admiration for its graphic embellishments. It has, however, a very neat vignette, and is also ornamented with the portrait of Robert Pollock, A. M. author of "The Course of Time, a Poem." The name and countenance of this deservedly celebrated young man, would be an ornament to any book; and to all who have seen the production of his muse, it will be deemed a valuable acquisition.

The articles which "The Olive Branch" contains, are chiefly of a religious character. Many subjects are selected from the sacred writings; but some apply to individuals and events, that merely owe their celebrity to the truths and doctrines of revelation. Others are founded on historical facts, or passing occurrences; but all have a strong bearing on the last and most momentous interests of the human race.

It is somewhat remarkable, that when articles, which appear in any annual, are said to have a close connexion with the principles of revelation, vast numbers immediately entertain an idea, that they must be gloomy, monotonous, and uninviting. This, however, is by no means an invariable case, and to the charge, which an attachment to truth directs us to obviate; we adduce "The Olive Branch," as a decisive witness.

This book contains variety without losing sight of the family likeness, and presents compositions to the reader, that are cheerful without levity, and serious without being dull. Many of its incidents, anecdotes, and narratives, are so full of interest, that the reader forgets the diction in his ardour to follow the tale, and having traced it to a crisis, the moral leaves him scarcely any inclination to examine the vehicle which brought it to his mind. The style, however, is not deficient in energy and sprightliness; but if this had been the case, when the sentiment eclipses the language in which it is communicated, the reader might congratulate himself on the loss he has sustained.

REVIEW.—*The Moral Muse: a Present for Young Ladies.* By Emma Price. 8vo. pp. 224. Holdsworth. London. 1830.

IN looking at the exterior of this book, we cannot avoid observing the vast improvements, that, within the last two or three years, have been made in the appearance of works just issuing from the press. They have at present an elegance in their aspects which render them ornamental to any library in which they may find a place. For this newly-acquired neatness, we are, perhaps, indebted to the annuals; and we are bound to congratulate the compiler of this volume for having successfully followed the stimulating example.

But external appearance is of trifling consideration, when compared with what is enclosed within a splendid cover. In this also the fair selector has displayed much taste and feeling. We have perused with pleasure the greater portion of her extracts, but have not found one that we could wish she had omitted. In their general appearance they are too short; but this will not diminish their merit, and perhaps it may induce many a young lady to peruse them, while, if a little longer, she would have turned away from the frightful task. Yet we cannot but regret that a great waste of paper has been the price of this unmerited accommodation.

When the reader is informed that these selections have been made from works of our most celebrated poets, whose names are familiar to every lover of the muse, no other recommendation can be deemed necessary. In general the extracts are such as have but rarely appeared in works of this description, though every one must allow that they are in no respect unworthy of the transplantation they have here received.

BRIEF SURVEY OF BOOKS.

1. *The History of Mary Pringle, a West Indian Slave, related by Herself, &c.* (Westley and Davis, London,) is full of heart-thrilling interest, exhibiting the curse of slavery in more vivid colours by its simplicity, than all the sorceries of eloquence can command. It is an artless detail of vicissitudes, drawn from actual life, but a detail in which brutality and horror are always predominant. The Englishman or woman who can read this narrative without a tear or a sigh, is unworthy of the blessings which in this country we enjoy.

2. *The Great Wheel, or the Fair Field of Fortune: a Dream*, (Houlston, London, 1831,) is a pleasing little allegorical tale, adapted for the young, and conveying, under varied similitudes, some important lessons, which every reader would do well to follow. Pride, pleasure, vanity, appear with their allurements; but the sequel shews, that "the end of these things is death."

3. *Scraps and Sketches*, by George Cruikshank, part III. (Robins, London,) exhibit in various groups some of the most ludicrous figures that can be well imagined. Human beings, or, what at least should be so, appear in strange attitudes of distortion, and oddities of combination. In these varieties of droll representation, the author has displayed his inventive ingenuity to great advantage, and the humour with which they are characterized and described, is scarcely less fanciful than the sketches are grotesque.

4. *Specimens of Penmanship*, by J. P. Hemms, (Harding, London,) are exquisitely beautiful. Some months since, specimens somewhat similar, by the same artist, were noticed in the Imperial Magazine. Both the former and the present display a command of hand, which, for expansion, variety, boldness, and delicacy of touch are almost inimitable. We have seen many specimens of penmanship which have commanded our admiration, but to those of Mr. Hemms the enviable epithet of *superlative* may be justly awarded.

5. *A Portrait of His late Royal Highness the Duke of York, and one of his present Gracious Majesty, King William, by J. P. Hemms*, (Harding, London,) appear also before us, struck out in their countenances and attire, with the author's magic pen. Of these beautiful displays of art, no description can convey an adequate idea, to a person who has not seen them, and he who has will not want any. Both the portraits, and the preceding specimens of penmanship, having been engraved with care, confer a due degree of honour on the skill of Alexander, Palethorpe, Goodwill, and Whiteman, whose names they respectively bear.

6. *A Portrait of our Lord and Saviour Jesus Christ*, (Bagster, London,) exhibits the countenance in profile. In this representation he appears to be "A man of sorrows, and acquainted with grief." The engraving is most beautifully executed, and, if properly mounted, would be an ornament to the most elegant apartment. But the principal circumstance that recommends this engraving to public attention, may be found in the following historical notice, inscribed on the plate.

"A true likeness of our Saviour, copied from the portrait carved on an emerald, by order of Tiberius Cæsar; which emerald, the emperor of the Turks afterwards gave out of the treasury of Constantinople, to Pope Innocent the Eighth, for the redemption of his brother, taken captive by the Christians."

"Drawn by N. Whittock, from an ancient tapestry, in the possession of the publisher, Mr. Samuel Bagster, Paternoster Row; and engraved on steel by J. Rogers."

7. *Brotherly Love, a Sermon by Thomas Hill, Falmouth*, (Mason, London,) is an unpretending discourse, which seems to have been published in vindication of the public character of the author. If this be a fair sample of his preaching, he has nothing to fear from calumny; for it is full of scriptural and benevolent sentiments. It is doubly orthodox, exhibiting both sound doctrine and right feeling.

8. *Fables of the Day, written and arranged for the articles of all ages, by Francis Fitz-Aesop*, (Maunder, London, 1831,) direct their point in decent satire against some public occurrences, and some prominent persons of our day. The crimes and trial of Doctor Quack require no annotation. *Cock Red* and *Cock Grey*, will easily be understood. Other articles are of a similar character. Humour rather than severity is the predominant feature. In his

lines, the author manifests no malignant feelings, so that on the whole they are better calculated to excite pity and risibility, than to provoke irritation.

9. *The Reading and Spelling Expositor, &c. by the Rev. Percy Baldwin, M.A.* (Sberwood, London,) is of course intended for children. The arrangement is good, the lessons are simple, and the book promises to be useful.

10. *Anti-slavery Reporter, Nos. 75, 76.* is a periodical which we can scarcely ever read with patience. We wish the occasion of it were discontinued. It is provoking to perceive interest and power contending against the claims of justice and humanity. It has been justly observed that slavery has a natural tendency to blunt the amiable feelings of our nature. The truth of this position is daily exemplified, not only in all the slave-cultured colonies, but among those who, in this country, defend that inhuman system.

11. *The Voice of Humanity, or the Conduct of Man towards the Brute Creation. No. III.* (Nisbet, London,) exposes the inhumanity of a degraded portion of our race towards the animals, just as the Anti-Slavery Reporter does the conduct of man towards his own species, because they are defenceless, and have black skins. The instances of wanton barbarity recorded in this number are almost too shocking to be transcribed.

12. *Speeches of Mr. William Collins of Glasgow, delivered at Manchester and Liverpool, in favour of Temperance Societies*, (Whittaker, London,) enter with much animation into the merits of this important subject. The author, however, does not appear to be actuated by a zeal untempered with prudence. His reasonings are cogent as well as spirited, and his calculations and conclusions are both striking and legitimate.

13. *Historical Sketch of the Bank of England, &c.* (Longman, London, 1831,) will furnish much amusing information to many readers; but it will be found chiefly interesting to political financiers, to capitalists, large fundholders, and commercial men.

14. *Thoughts on Usury and the Bill System*, (Holdsworth and Ball, London, 1831,) is rather a religious than a commercial pamphlet. The author seems to argue, that all interest received for money lent is usurious. This he endeavours to prove from scripture; but we cannot congratulate him on his success. He has started objections which he has not answered.

15. *The Sabbath Question, one of Civil and Religious Liberty*, (Holdsworth, London,) is discussed with reason, temperance, and propriety. The author admits, that, as the laws now stand, they are insufficient for the security of the conscientious against the unprincipled; but he thinks that a law might be framed which would secure this palladium of civil and religious liberty. We fear that in the present state of society many formidable obstacles will arise, against which no legislative enactments can guard.

17. *Strictures on Predestination Vindicated, &c. in a Letter to a Friend*, (Croft, March, Cambridgeshire,) conduct us without ceremony into the region of religious controversy, in which the old *pros* and *cons* of departed years reappear, with scarcely any change of raiment. It would seem from the title-page, that a Mr. Jarrom published some discourses on the 9th chapter of the Romans, which induced a Mr. Felton to come forth as the champion of predestination. The strictures before us vindicate Mr. Jarrom, and controvert Mr. Felton's reply; and, so far as we can judge from the quotations given, and the animadversions on them, Messrs. Felton, Antinomianism, and Co. are hardly beset. The name of the author lies concealed, but he had no need to allow either pride or humility to withhold it. He knows how to wield the polemic sword; and Mr. Felton, we presume, knows how to feel from its strokes. The subject, however, in its present state, will not excite much interest beyond the parties concerned, and their respective friends and acquaintance.

18. *Twenty-nine Original Psalm Tunes, &c. by J. I. Cobbin*, (Westley and Davies, London,) lend their aid to assist congregational singing, by banishing the accommodating catches of late so prevalent in our churches and chapels. To accomplish this desirable end, they are well adapted to do their part. Mr. Cobbin's tunes are devotionally harmonious, and admirably suited for all places of worship in which the congregations sing.

19. *An Inquiry into the present Circumstances and Character of England*, (Seeley, London,) furnishes a frightful picture of iniquity and distress. The former the author considers the cause of the latter, and thinks we in vain hope for an exemption from calamity, until we abandon our sins. His reasonings are vigorous, and supported by an appeal to the fate of ancient nations; and from the whole he infers the necessity of national and individual reformation, as that which can alone avert a similar fate.

MISSIONARY COMMUNICATIONS.—JEWS.

DURING the progression of revolutionary principles upon the Continent of Europe, it does not appear that any marked persecution has been inflicted upon the Hebrews, save at Hambro', where some time ago they were assailed and maltreated by the populace without a cause. But this persecution, although severe for the moment, was of short continuance, and tranquillity is again restored. We hope the christian name will never more be thus prostituted to the vile purposes of vindictive superstition, in that or in any other city; but that every man will be safe from coercion, much less punishment, in the exercise of his own free judgment as to the worship of God. If mild exhortations, accompanied with sound reasonings and plain gospel truths, fail to become instruments in the hands of God of conversion to true Christianity, will satanic acts of violence effect this? Satan never did, nor ever will, cast out Satan, much less can he bring into any soul the saving faith of Jesus Christ; such acts are not in the nature of things. The language of the true missionary is, "We pray you, in Christ's stead, be ye reconciled to God;" and exhortation and prayer are the only weapons of the missionary's warfare.

It is with pleasure that we observe in France a disposition to encourage teaching amongst the Hebrews. From late accounts, it appears, that Hebrew teachers are each to receive a stipend, somewhat similar to those of christian teachers in that nation, out of the sums set apart for the support of christian ministers by the state.

Amidst a community where teaching is not resorted to by their priests or rabbins, and where the bulk of the people are grossly ignorant of every divine institution, even those revealed to and formed by those eminent servants of God, Moses and the prophets, of the stock of Abraham, their own fathers and brethren—teaching is an acquisition of the last importance. Awed into silence and submission by the lofty pretensions to wisdom and sanctity of rabbins, whose mysteries are concealed, rather than taught, in huge folios, and which, when explained, set aside the word of God, and set up a system of folly and impiety detestable to every intelligent mind, whoever will cast in his mite, in the good work of imparting wisdom to captive Israel, will deserve well of the country to which he belongs. Teach but a Hebrew the Old Testament thoroughly, and he will, by the grace of God, become prepared cordially to accept the New Testament, and embrace Jesus of Nazareth, as the true Messiah, the only Saviour of men.

In Poland, we observe with pleasure, some of the afflictive restrictions and imposts formerly imposed upon the Hebrews removed, and trust no hostility exists in that newly formed state to the brethren of our Lord, the ancient people of God.

Into Great Britain, from various nations, the emigrants of Hebrews have been of late greater than usual. Many of these are in distress, in fact in want of all things; and not a few are under divine impressions, that Jesus is the Christ. These, however, for the most part, struggle on, and rather bear with or wear down their convictions, than dare the awful consequences of apostasy, viz. rabbinical vengeance. O that this awful persecution were no more! Alas, for Israel! She groans under deeper bondage beneath her own elders, than beneath her captivity amidst the Gentiles. Yet there are, even of Israel, who put on the Lord Jesus Christ by a living faith, and meekly endure all things for His sake who died for them. May their numbers increase daily!

W. COLDWELL.

King's Square, Feb. 19th, 1831.

GLEANINGS.

Service-berry Spirit.—The highly ornamented tree the *pyrus escuparia*, or mountain ash, affords clusters of scarlet-red berries, which have a remarkable acerb and bitterish taste. Yet they resemble the grape in containing sugar and natural yeast, in the due proportions to produce a perfect and spontaneous fermentation. Having expressed a quantity of their juice, I left it to ferment; and when the wine was perfect it was distilled, and an excellent brandy was obtained. The quantity of brandy afforded by the berries cannot now be certainly ascertained; but I am almost sure, that one gallon of the juice produced half a pint of spirit, which was moderately strong. It is very probable that the service-tree might become a very valuable one, if all its properties were known. It is a beautiful tree; its timber is valuable; and its berries, besides being beautiful, are capable of affording an excellent brandy.—*Dr. Lardner's Cabinet Cyclopædia*, vol. iii.

The Capture of Inca Atahualpa.—As soon as the sun rose, the Peruvian camp was all in motion. Atahualpa wished to dazzle the strangers by an imposing display of pomp and magnificence. Pizarro, on the other hand, keeping in his eye the success of Cortes and the fate of Montezuma, resolved to decide at once the destiny of Peru, by seizing the person of its monarch. A great part of the day was consumed by Atahualpa in preparations to lighten the splendour of his appearance. At length the procession was seen approaching by the Spaniards, when their patience was nearly exhausted by delay. Four harbingers, clothed in uniform, marched in front, to clear the way before the Inca. Next came the prince himself, borne on a throne, and covered with plumes of feathers and ornaments of gold and silver. Some of his chief courtiers followed in similar state. Bands of singers and dancers hovered round the royal train; while troops, amounting, it is said, to thirty thousand men, accompanied the pageant. The Spaniards, drawn up in order of battle, awaited in silence the approach of the Peruvian monarch. When the Inca was near enough to be addressed, father Valverde, the chaplain to the expedition, stepped forward, and delivered a speech, in which the most mysterious doctrines of religion were mixed with the most unwarrantable assumptions of political powers, and in which he exhorted the Peruvian monarch to embrace the Christian faith, and to acknowledge himself the vassal of the king of Spain. This harangue, of which all that was not unintelligible, was highly offensive, drew from the Inca, who appears not to have apprehended any danger from the handful of Spaniards whom he saw before him, a firm and contemptuous reply. The signal of attack was immediately given. Pizarro, with a chosen band,

rushed forward to seize the Inca; and, notwithstanding the zeal with which the Peruvians sought to defend the person of their monarch, the unfortunate Atahualpa was carried off a prisoner. An immense booty was found on the field; and this single stroke of fortune seemed at once to justify the hopes of the most ardent imaginations.—*Dr. Lardner's Cabinet Cyclopædia*, vol. xi.

Russian Diamonds.—There are few who have not heard of the discovery of diamonds made by two of Baron Von Humboldt's companions, when exploring the western declivity of the Ural mountains in Russian-Asia, in June, 1829. They were found on the estates of Count Forlier, which are 160 miles to the west of the town of Perm, are of the finest water, and of a quality approaching more to the Indian than the Brazilian diamond. During the present summer (1830) the search was renewed with increased activity, and Professor Engelhart of Dorpat, who is employed on a second visit in those regions, writes to a German friend, that seven more diamonds have been discovered among the gold dust, on the same property, and on the same spot where the same number were found last year. They weigh from 3.8 and 2.3 of a karat to one karat each.

A Probe.—The man who is reader with a sermon than a siren to the mendicant at his gate who is so pious himself that he is afraid of encouraging profligacy by giving alms to beggars of suspicious morality—who stints his table, lest excess of creature comforts should beget pride and lasciviousness in his household, and is austere and harsh to his dependants, lest by mildness he might make them forget they are servants—may be a very respectable person, and of good repute with the world; yet he is but an indifferent Christian, let his attendance at church or at meeting-house be as punctual as it may.—*Family Lib. British Sculptors: Bacon.*

American Etiquette.—In New York, a lady never takes the arm of a gentleman, unless he is a relative, or one to whom she is about to be married. To be seen arm in arm, is to say, "We are engaged;" at least such is the construction adopted by this fastidious people. The ladies, therefore, in general, are forced to shun the ordinary familiarities of polite behaviour, to avoid the imputation of their being engaged to every man in whose company they may happen to be, and to prevent the disagreeable report of a match having "fallen through," in which they might be supposed interested, from the bare fact of their having tolerated civility. A slight touch of the elbow of a lady, intended as an auxiliary when crossing a gutter, treading a broken pavement, or stepping over a thimbleful of water, constitutes the prescribed homage of a New York beau. This prudish custom of affected reciprocal reserve must be prejudicial to the *politesse* of the place. It repudiates the characteristic ease and elegance of good breeding, and maintains an awkward distinction in mixed society; gentlemen are compelled to "keep at their distance," and ladies are rendered foolishly suspicious to escape the *en dix* of officious observers. The exhibition of one fact will shew the excessive absurdity of this rule of society, which is too frequently adopted even in cities more southern than New York. A young lady, while walking with a gentleman, stumbled, and when her companion, to prevent her fall, grasped her hand somewhat tightly. "Oh, Sir!" she simpered, "if it comes to *that*, you must ask my pa!"—*American paper.*

Somnambulism.—A most extraordinary case of sleep-walking occurred in the Castle Hill, Edinburgh, only a few weeks since. A tenant in the attic of one of the old houses there, which is five stories high, was alarmed by a moving on the roof, and on the arrival of the watch, a man was discovered lying fast asleep on the house-top, within a few feet of the edge of the slates. The question was, how to get him relieved from his dangerous situation. McDonald, the captain of the red engine, was had recourse to, who immediately brought from the head-quarters the proper tackle for lowering persons from such situations in cases of fire, as practised in the late exercises of the fire establishment. The belt was put round the waist of the sleeper, and he was lowered in the most approved manner, and in the greatest safety, to the street. On his being awakened, he proved to be a smith, named Joseph Brooks, who resided in the tenement adjoining, and who could only account for the situation in which he was found, by a habit of sleep-walking, to which he is addicted. He had been drinking the night before, and supposes that, on his way home, he had mistaken the house-top for his own bed. He states that on one occasion, about four years ago, he arose from his bed in Stirling, walked to the Forth, and swam across, and only awoke on reaching the opposite bank. On another occasion, also, he arose in his sleep, kindled his mother's fire, and after making porridge for the whole family, lay down again in bed, quite unconscious of the transaction.—*Caledonian Mercury.*

Gibbon, the Historian.—The learned Gibbon was a curious counterbalance to the learned (may I not say less learned?) Johnson. Their manners and taste, both in writing and conversation, were as different as their habitations. On the day I first sat down with Johnson, in his rusty brown, and black wadded, Gibbon was placed opposite to me in a suit of flowered velvet, with a bag and sword. Each had his measured phraseology; and Johnson's famous parallel between Dryden and Pope might be loosely parodied in reference to himself and Gibbon. Johnson's style was grand, and Gibbon's elegant; the stateliness of the former was times pedantic, and the polish of the latter was occasionally fiscal. Johnson marched to kettle-drums and trumpets; Gibbon moved to flutes and hautboys. Johnson hewed passages through the Alps, while Gibbon levelled walks through parks and gardens. Mauled as I had been by Johnson, Gibbon poured balm upon my bruises, by condescending, once or twice in the course of the evening, to talk with me: the great historian was light and playful, sitting his matter to the capacity of the boy—but it was done *more sua*—still his mannerism prevailed: still he tapped his snuff-box; still he smirked, and smiled, and rounded his periods with the same air of good breeding as if he were conversing with men. His mouth mellifluous as Plato's, was a round hole, nearly in the centre of his visage.—*Colman's Random Records.*

Coffee.—This article, as the West India merchants observe in a petition, is now taxed at the rate of 130 per cent. The present price in bond is 4s. and the duty is 50s. If it were untaxed, families could now supply themselves with coffee at 5d. per pound.—*Sootman.*

The Great Bell at Moscow.—At the foot of the Tower we found a most interesting relic, "The Great Bell." On a level with the ground was a platform of boards; and a boy on the watch, on seeing us look at it, and wonder what it could cover, immediately ran and brought his father, who, opening a trap-door in the platform, disclosed a ladder, which he requested us to descend: we did so, and found ourselves in a dim light, and alongside of the mighty mass of metal. The cavity in which it stood was circular, and the bottom covered with eighteen inches of water, which did not, however, conceal a large fracture on one side. The Czar Kolokol, or king of bells, is twenty-one feet in height, sixty-seven feet in circumference, and four hundred and forty thousand pounds in weight.—*Alexander's Travels in the East.*

Kamschatka Hospitality.—When the Kamschatdale is in a peculiarly hospitable humour, or is anxious to conciliate a fellow-countryman, whose hostility he dreads, he heats his subterranean dwelling until the temperature becomes almost past endurance; then undressing his guest and himself, he sets a profuse supply of food before him, and, during the regale, takes special care that the heat be in nowise slackened. Succumbing under the double assault of roasting and gormandizing, the visitor at length avows that nature can no longer withstand either the one assailant or the other; "mine host" is admitted to have done all the most punctilious civility can exact; and he then proceeds to levy a contribution on his honourable guest, in retaliation for the hospitable greeting which he has enjoyed.—*Kotschub's Last Voyage.*

Anecdote.—Rubens, when painting a lion from the only living specimen he ever had in his power to study, expressed a desire to see him in the act of roaring. Anxious to please him, the keeper plucked a whicker of the royal beast, and with such success, that he daily repeated the experiment. Rubens, however, perceived such deadly wrath in the countenance of the animal, that he begged the man to desist: the hint was at first regarded, but too soon neglected. The consequence was dreadful; the enraged lion struck down the keeper, and lay upon him the whole day; in the evening he was shot by a body of guards, but in the agonies of death the keeper was torn to pieces.

Artificial Eyes.—A Dr. Scudder, of Courtland-street, New York, has announced to the one-eyed public of America, that he has invented artificial eyes, which will "roll, wink, and turn, at the pleasure of the wearer, quite as well as the natural ones."

Attorneys.—In the reign of Queen Elizabeth it was the custom for persons of landed property to *bride attorneys not to be mischievous*. A lord's steward's account, which is deposited in the British Museum, has the following item:—"Gave an annuity of £10 per annum to an attorney to stop him, as he was a title-bringer, and solicitor to encourage a claimant."

Sympathy.—It is from having suffered ourselves, that we learn to appreciate the misfortunes and wants of others, and become doubly interested in preventing or relieving them. "The human heart," as an elegant French author observes, "resembles certain medical trees, which yield not their healing balm until they have themselves been wounded."

Widow's Friend Antidivertary.—The annual Sermon for the relief of the necessitous Widows and Children of Protestant Dissenting Ministers will be preached on Wednesday, the 13th of April next, at the Rev. John Clayton's chapel, in the Poultry, by the Rev. John Burnett, of Camberwell: service to commence at twelve o'clock at noon precisely.

Literary Notices.

Just Published.

Part I. of Baines's History of the County Palatine of Lancaster, embellished with Views, Portraits, Maps, Armorial Bearings, &c. demy and royal quarto.

Vol. I. of the Select Library—forming the first volume of Polynesian Researches, during a residence of nearly eight years in the Society and Sandwich Islands, by W. Ellis: with Frontispiece, Vignette Title, and Map; small 8vo.

No. XXIII. of the Portrait Gallery.—Baron Tenterden; Dr. Marsh, Bishop of Peterborough; and Lieut. General Sir George Murray.

Part VII. of Views in the East—Beejapore; Akbar's Tomb; and Jahara Bang.

Part V. of Illustrations of Devon and Cornwall: Commencement of Cornwall.

A Memoir of a beloved and long-afflicted Sister. By William Larus Wilson, M.A. small 8vo.

A new edition of Psalms and Hymns, dedicated, by permission, to the Lord Bishop of Chester.

A Mother's Sermons on the Fasts and Festivals.

A third series of Scripture Questioning Cards.

Friendly Visitor, 13 vols. collected in four.

Village Libraries.

Pleading with God.

Grace and Love beyond Gifts: a Sermon preached before the Lord Mayor. By the Rev. W. Bridge.

A Father's Tribute to the Memory of Miss Turner, with Extracts from her Diary.

Letters to a Mother on the Care of her Infant, in a small volume.

Thoughts in Retirement: in a small volume: By three Clergymen.

A Test of Truth.

The Christian's Privilege; or a Help to his Communion with God in the Path of Obedience: a Pastoral Address. By Edward Mannering.

The History of Tithes, Patriarchal, Levitical, Catholic, and Protestant: with Reflections on the Evils of the English Tithe System, and Suggestions how to support the Clergy without them.

Siege of Constantinople. By N. Michell, 8vo.

A Course of Lessons in French Literature. By J. Rowbotham, F.R.S.

Sketches of Genius, &c. By D. Corkindale.

A Treatise on the Nature and Causes of Doubt in Religious Questions.

A short Treatise on Ancient Geography. By Joseph Guy, Jun.

Four Lectures on the Scripture Law of the Sabbath. By Henry Forster Burder, D.D.

The History of Redemption, &c. By President Edwards.

Introduction to Botany. By T. Castle, F.L.S.

Sacred Love Pledge. By Mrs. Lachlan.

Fables of the Day, &c. By Francis Fitz-Boob.

The Great Wheel, or the Fair Field of Fortune: a Dream.

The Sabbath Question, a Question of Civil and Religious Liberty.

The Reading and Spelling Expositor. By the Rev. Percy Baldwin, M.A.

A Sermon. By T. Hill, of Falmouth.

Historical Sketch of the Bank of England.

The Voice of Humanity. No. 3.

History of Mary Prince, a West Indian slave.

A Good Refuge in Bad Times.

A Sermon, preached at Boston (England.) By J. Jarrom.

Thoughts on Usury and the Bill System.

Report of the Committee for Ameliorating the Condition of the Poor at Saffron Walden.

The Harmonicon: a Monthly Journal of Music.

Anti-Slavery Reporter. Nos. 76, 76.

In the Press.

Illustrations of the Charters of the Borough of Great Grimsby. By the Rev. G. Oliver and J. P. Sarel, Esq. Barrister-at-Law.



J. Hovers.

Cochran.

The Rev. Robert Hall, D.D.
you. Apr. 7. R. Hall

THE IMPERIAL MAGAZINE.

APRIL, 1831.

MEMOIR OF THE LATE REVEREND ROBERT HALL, D.D.

(With a Portrait.)

THE name of ROBERT HALL is so well known to the Christian public, that, even by persons who differ from him in religious sentiment, it is rarely mentioned without the respect and veneration which unaffected piety and superior talents never fail to command. While living, he was followed by the plaudits of fame, which he disdained to court; but it was reserved for death to teach his friends how sincerely and extensively he was beloved, and how deeply and universally his loss has been deplored.

The father of Mr. Hall, whose name also was Robert, was an excellent and highly esteemed minister of the Particular Baptist persuasion. During many years he was the pastor of a congregation at Arnsby, in the county of Leicester; and was also a leading man in the Northamptonshire association, being venerated, by all who knew him, for his piety, wisdom, and amiable spirit. He was the author of a popular little work, entitled "A Help to Zion's Travellers," which has passed through many editions, and is still in circulation. Of the late Mr. Andrew Fuller he was one of the earliest friends, and travelled seventy miles to assist at his ordination.

His son, the late Rev. Robert Hall, the subject of this memoir, was born at Arnsby, the residence of his father, in May, 1764, and from his infancy was trained up under a sense of his duty, both to God and man. Nor were the advice and example of his pious parent bestowed upon him in vain. In early life his love of useful knowledge, and his facility in acquiring it, gave strong indications of a powerful intellect, which, ripening into maturity, fully gratified the most sanguine expectations of his friends. As a proof of his precocious powers, it has been said, that, at the age of nine years, he was able to comprehend the acute metaphysical reasonings of the celebrated Jonathan Edwards, in his profound argumentative treatises on the "Freedom of the Human Will, and on the Affections."

On leaving the paternal abode, he was placed in the academy of the late ingenious Mr. John Ryland, of Northampton, from which place he afterwards removed to the institution established at Bristol for the education of young men intended for the ministry, among the Particular Baptists. At this time, the management of this seminary was under the care of Dr. Caleb Evans, who also officiated as pastor of a respectable congregation adjoining, in Broadmead. Mr. Evans was a man of extensive learning, of fervent piety, of captivating eloquence, and of liberal sentiments on disputable points in theology. To this gentleman, it is more than probable, the pupil was indebted for a considerable portion of that catholic spirit, and utter freedom from bigotry, which distinguished him in after life.

Between the tutor and the pupil a mental congeniality was soon perceptible; this speedily grew to mutual attachment, which every circumstance so conspired to augment, that, in the estimation of many, the latter was already marked as the intended successor of the principal, both in the church and the academy.

The mind of Mr. Hall being deeply impressed with the importance of eternal things, at the early age of seventeen he went forth to call sinners to repentance. His preaching, however, was chiefly confined to villages in the vicinity of his abode; but in all places he was most cordially received, as a young man of more than common promise.

Shortly after this he was removed to King's College, Aberdeen, where he formed an intimacy with his fellow-student, Mr. (now Sir James) Mackintosh; who, though somewhat younger than himself, took great delight in classical literature. During his residence at Aberdeen, which was nearly four years, Mr. Hall regularly attended the lectures of the learned Dr. George Campbell, professor of theology and ecclesiastical history, at Marischal College. At intervals, however, and especially in the vacations, he exercised his preaching talents, as we learn from the diary of his friend Mr. Fuller, who, under the date of May, 1784, has made the following entry: "Heard Mr. Robert Hall, jun. from 'He that increaseth knowledge, increaseth sorrow.' Felt very solemn on hearing some parts. O that I could keep more near to God. How good it is to draw near to him."

On leaving the college, Mr. Hall took his degree as Master of Arts, and soon after repaired to Bristol, where he became an assistant to Dr. Evans in the academy, and his coadjutor in the ministry. In this city he was exceedingly followed and admired, by a multitude of highly respectable hearers. "I well remember," says an eye-witness, "to have seen, oftener than once, the meeting crowded to excess; and, among the hearers, many learned divines, and even dignitaries, of the established church."

But in the midst of this popularity, a dark cloud arose, which spread a gloom over the congregation, and threatened to deprive the Christian world of one of its brightest ornaments. Some alarming symptoms of an intellectual nature appeared, in consequence of which he was removed to his friends, in Leicestershire, where, by judicious treatment, the malady was subdued, and his great and noble mind regained its perfect liberty and former power.

About the time that Mr. Hall laboured under this severe affliction, Dr. Evans died; but his assistant and friend, unable to become his successor, the trustees and congregation elected the younger Mr. Ryland, who, accepting the pastoral charge, continued with them until his death, when, in 1826, he was succeeded by Mr. Hall.

On recovering from his affliction, and finding that his prospects in Bristol had been defeated, Mr. Hall visited Cambridge in the autumn of 1790, and preached as a candidate for the pastoral office of the Baptist church in that city; and gaining the approbation of his hearers, he was chosen pastor early in the ensuing year. The letter of invitation from the church to Mr. Hall was published in a pamphlet, written by Mr. Nash, of Royston, entitled "Animadversions on Mr. Burke's Reflections on the French Revolution."

It is well known that, prior to this time, the Baptist church in Cambridge had been under the pastoral superintendence of the celebrated Robert Robinson, who has been generally thought to have degenerated into Socinianism. Many in the congregation, therefore, were not prepared to hear the doctrine advanced by Mr. Hall, nor disposed to receive it. This circumstance will readily account for the following incidental occurrence.

The first sermon Mr. Hall preached at Cambridge, after he became a settled pastor, was in confirmation of the doctrine of the atonement. Immediately after the service, one of the congregation, who had followed poor

Mr. Robinson through all his changes of sentiment, until he was hovering over the very undefinable barrier which separates the colder Socinianism from infidelity, went into the vestry, and said, "Mr. Hall, this preaching won't do for us: it will only suit a congregation of old women!" "Do you mean my sermon, sir, or the doctrine?" "Your *doctrine*." "Why is it that the *doctrine* will only do for old women?" "Because it may suit the musings of people tottering upon the brink of the grave." "Thank you, sir, for your concessions. The doctrine will not *suit* people of *any* age, if it is not true; and if it *be* true, it is equally important at every age. So that you will hear it again, if you hear me."

But, whatever might have been the opinion of the individual noticed in the preceding paragraph, by persons of more discernment Mr. Hall's doctrines were most cordially received. In a general view, indeed, he found the church in a torpid state. Many had left their first love, and, although they had a name to live, it was too evident that the form of godliness was not accompanied with its power.

The important truths of the gospel, however, which they had not been accustomed to hear, were now again brought before them, so that many who had hitherto considered morality as the all in all of Christianity, soon began to see that divine revelation is something more than a system of ethics. Through the luminous appeals made by Mr. Hall to the volume of inspiration, they were induced to believe that the doctrine of the atonement is not a figurative expression, but a vital principle, without which an outward conformity of morals to any given rules, can be of no account in the sight of God. The change which followed this mode of preaching, and these doctrines, was soon apparent; and the young pastor was not ungrateful that his labours had been thus owned and blessed by the great Head of the church.

Mr. Hall continued in Cambridge from 1791, until the year 1806, when a severe personal malady compelled him for a season to relinquish the pastoral office. This was attended with circumstances of peculiar sorrow. During the years of his ministry in Cambridge, he had seen the church committed to his care, raised from a state of comparative death, to health and vigour, and manifesting all the indications of renovated life. The members had increased both in numbers and in piety, and the congregation had assumed an aspect of respectability and seriousness, which furnished decisive evidence that the word had not been preached to them in vain. But in the midst of this usefulness, he had been torn from an affectionate people, under circumstances which rendered it somewhat doubtful if he would ever be able to resume his pastoral labours. Under this conviction, another minister was chosen; so that Mr. Hall, on his recovery, found his pulpit already occupied.

He was not, however, left long without employment. The Baptist church in Leicester being in want of a minister, Mr. Hall was requested to fill the office; and, after due deliberation, he accepted the invitation. Here also, on his arrival, he found the church in a languid condition. The chapel would not contain more than about three hundred persons, but even this number did not attend; the members were poor, and the congregations scanty. His preaching, however, soon created a considerable stir. Many, attracted by his doctrines, and others allured by his eloquence, were induced to attend his ministry; so that very shortly the building was found to be too contracted to accommodate the crowds that attended. An enlargement of its dimensions speedily took place, but this was soon found insufficient, and another addition was made; but even this was so inadequate, that a third

became necessary, and it was again enlarged, so as to seat about eleven hundred persons, and the members increased in due proportion.

Mr. Hall had not been long settled in Leicester, before he became acquainted with the Rev. Mr. T. Robinson, well known as the author of a celebrated work, entitled, "Scripture Characters," and then vicar of St. Mary's. Between these individuals the acquaintance soon ripened into a genuine and permanent friendship, which death alone was able to dissolve. On the great and leading truths of Christianity, their views were similar; in sentiment, both were liberal; and possessing talents of a superior order, no difference of opinion on minor points was ever suffered to disturb their subsisting harmony. The eulogium which Mr. Hall passed on the character of his deceased friend at the Auxiliary Bible Society, in Leicester, shortly after his death, is at once a master-piece of eloquence in itself, and a faithful portrait of departed worth.

Mr. Hall, having remained in Leicester about twenty years, received, on the death of Dr. Ryland, in Bristol, in 1825, an invitation to succeed him in his pastoral charge, and in the presidency of the academy. This occasioned a severe struggle in his own mind, and was a subject of much emotion among the members of his church, who had enjoyed his ministry for so long a period. A sense, however, of public duty, at length prevailed over all private considerations, and in the month of March, 1826, he took his departure from Leicester, and fixed his abode in Bristol. Here he continued to discharge the duties of his official situation, until death terminated his career of usefulness, and snatched him from a multitude of friends, by whom he was sincerely beloved, leaving them to lament a loss which cannot easily be repaired.

Of Mr. Hall's illness, death, funeral, and general character, the following extracts will furnish a faithful delineation. In the Bristol papers the solemn event is thus announced:—

"It is our melancholy duty to announce the decease of the above able, pious, and distinguished minister of the Baptist congregation in this city. Mr. H. had been long a sufferer from illness, but continued his pastoral duties until a fortnight since. On the 10th of February, he experienced an attack of the disorder to which he had been long subject, just before the commencement of a service at Broadmead, in which he was that evening to have engaged. His disorder continued to increase; and after great suffering, borne with exemplary patience, and in full confidence in the atoning merits of our Saviour, he expired on Monday, the 21st of February, at four *p. m.* in the 67th year of his age, at his residence in Ashley Place.

"His name stood prominent as one of the first pulpit orators of the day; his oratory was not loud, forcible, and overpowering, like some distinguished individuals, whose powers have been compared to the thunder of cataracts; but it was soft, mellifluous, rich, deep, and fluent, as the flowing of a mighty river;—to this he added an earnestness and fervency which impressed his audience with the sincerity of his belief. We do not understand that he ever published any series of sermons; but those detached ones that he did, only added to the regret that he had not more fully committed to the press his valuable discourses.

"While residing at Cambridge he became known to, and admired by, some of the most distinguished scholars of the age.* From this celebrated seat of

* It may not, perhaps, be generally known, that Dr. Barrington, Bishop of Durham, offered Mr. H. high preferment in the church, if he would be ordained in it; but this flattering offer he, from conscientious motives, declined. To the preceding act of rigorous adherence to purity of principle, may be added the following instance of his genuine modesty. In September, 1817, the honorary degree of D.D. was conferred on him unsolicited, by Marischal College, Aberdeen. But such was his humility, that the few friends who were aware of the circumstance, could never persuade him to assume the title.

learning he went to Leicester, and from Leicester he was called, by the congregation of Baptists in Bristol, to succeed the late Dr. Ryland, at Broadmead, in 1826. How well he fulfilled his arduous duties, the affection and sympathy of his flock are the best evidence. Mr. H. has left a widow, one son, and three daughters. His death, to them, and to his numerous admirers and friends, is a great and irreparable loss, but to himself gain unspeakable; by it he, no doubt, exchanges a state of pain and suffering for one of unbounded bliss."—*Bristol Gazette*, Feb. 24th, 1831.

"Death is an event of such ordinary occurrence, that it produces a deep impression on the public mind, only in those rare instances in which the departed individual was rendered a conspicuous or important portion of human society—as the possessor of uncommon qualities, or the instrument of extensive effects. That such an individual existed in the late Robert Hall, none who were acquainted with his character, his ministry, or his writings, will for a moment question. To consign in silence to the weekly record of death, the sudden removal from our world of a man so prominent in whatever has the strongest claim on intellectual, moral, or religious admiration, would leave a degree of reproach on that city which has been blessed and honoured by his presence during the last five years of his valuable life. By this melancholy event, a star of the first magnitude and splendour has been eclipsed; and death has seldom claimed a richer spoil.

"To speak of this incomparable man in language proportioned to his merit, is far beyond the pretension of this hasty memorial: his just eulogy would require an eloquence like that which his generous spirit has so often displayed at the grave of departed excellence; like that with which he has represented the feelings of the nation on the death of the Princess Charlotte—the feelings of Leicester on the death of Mr. Robinson—or those of Bristol on that of Dr. Ryland; an eloquence like that which has so long charmed into admiring attention the thousands who hung upon his lips. The tones of that hallowed oratory haunt us at this moment with a mental echo that will not soon die away: but, alas! the living voice, or another like it, will be heard no more!

"In the sublime and boundless themes of religious contemplation, this sacred orator, this Christian Demosthenes, triumphed, as in an element congenial with the amplitude and grandeur of his mind. His preaching was as far superior, in magnificence of thought and expression, to ordinary preaching, as the *Paradise Lost* is superior to other poetry. It was, if such an image may be allowed, like harmony poured forth by a harp of a thousand strings. But he has himself unconsciously portrayed it, in his exquisite remarks on the preaching of Mr. Robinson.

"‘You have most of you witnessed his pulpit exertions, on that spot where he was accustomed to retain a listening throng, awed, penetrated, delighted, and instructed, by his manly unaffected eloquence. Who ever heard him, without feeling a persuasion that it was the man of God who addressed him; or without being struck by the perspicuity of his statements, the solidity of his thoughts, or the rich unction of his spirit? It was the harp of David, which, touched by his powerful hand, sent forth more than mortal sounds, and produced an impression far more deep and permanent than the thunder of Demosthenes, or the splendid conflagrations of Cicero!’

"The energies of this great spirit were concentrated in devotion, consecrated, through a long course of years, to the religious benefit of man, and the glory of a redeeming God. The intellectual sublimity and beauty of his mind were in perfect harmony with the moral elevation and spiritual grace of his character. The singular humility of his heart, the remarkable

and affability of his deportment, presented an affecting contrast to the splendour of his genius: his conscientious and unearthly indifference to fame or emolument, was rendered the more striking by his ability to command them, had he wished, with his tongue and with his pen.

"Combining the intellect of a Paschal with the oratory of a Massillon, he retained through life a transparent simplicity and sincerity, as great as the wonders of his reason and eloquence; while his endowments were embalmed and crowned by a seraphic piety. But praise is useless here—'his praise is in all the churches:' so long as genius, hallowed and sublimed by devotion, shall command veneration, the name of Robert Hall will be remembered among the brightest examples of sainted talent—and, above all, 'his record is on high;' he has passed from a state of protracted suffering into that glory to which he had long and fervently aspired, and which he had often portrayed with the vividness of one who had caught an anticipating glimpse of the beatific vision."—*Farley's Bristol Journal*.

Among the many sketches of this extraordinary man, that have been already given by different persons, the following brief, but characteristic touches, ought not to be omitted. They were taken down as delivered by the Rev. H. Melville, of Camden Chapel, Camberwell, on February 27th last:—"I cannot refer you to a better antidote against infidelity, than a sermon on modern infidelity, by the Rev. Robert Hall. If majesty of composition—closeness of argument—flow of eloquence—but, above all, fervour of piety, can delight you, you will find them all united in that great composition. Perhaps this is the greatest work which has been left us by this gifted man, who has, within the past week, entered into that rest for which he had so long sighed.

"Though the living voice be for ever hushed in the silence of the tomb, yet shall this sermon remain, to after ages, an impregnable barrier against all the assaults of infidelity. Though a minister of a sect, from which we, as members of an apostolic church, widely differ, he was a prime master of divinity. His oratory was the oratory of thought. He carried his auditory with resistless energy before him, one idea not departing till a greater and loftier filled its room."

The funeral of the Rev. R. Hall took place on Wednesday, the 3d of March. About half-past eleven o'clock, the procession left Ashley Place; and, on its arrival at the Baptist Seminary, it was joined by the students, the Dissenting and Wesleyan Ministers of Bristol and its neighbourhood, and the congregation and friends of the deceased. The procession, which now amounted to several hundreds, proceeded to Broadmead. On arriving at the chapel, the body was placed at the upper end of the centre aisle, immediately under the pulpit. As soon as the persons composing the congregation had seated themselves, the funeral service was commenced by singing the 90th Psalm—"O God, our help in ages past." The Rev. Mr. Anderson then ascended the pulpit, and, having read a part of the 15th chapter of St. Paul's 1st Epistle to the Corinthians, he offered up a most solemn and impressive prayer. The 17th Hymn of the 1st Book of Dr. Watt's Collection having been sung, the Rev. Mr. Crisp delivered an affecting funeral oration; at the conclusion of which, the body was removed from the chapel, and deposited in a vault behind the pulpit with that of the late Dr. Ryland. The Rev. W. Thorpe concluded the service by prayer. Notwithstanding the unfavourable state of the weather, the chapel was in some places crowded to excess, the galleries filled with ladies attired in deep mourning. The chapel was rendered peculiarly mournful on this solemn occasion, by the frontage of the galleries and the pulpit being hung with black cloth. The respect and

esteem in which the worthy pastor was held by his congregation, were fully apparent in every countenance; and his memory will, no doubt, be long and affectionately cherished by his beloved flock.

The funeral sermon was preached at Broadmead by the Rev. J. Hughes, of Battersea, from Job xiv. 14. on Sunday morning, March 6th, to a crowded congregation. It is unnecessary to add, that it was a very suitable, chaste, and descriptive discourse. As an evidence of the high esteem in which Mr. Hall was held, and that his removal is considered a public loss, we understand that the pulpits of other chapels were covered with black cloth, and know that discourses suitable to the occasion were delivered, to commemorate his worth. The immediate cause of Mr. Hall's death was a disease of the heart. The *post mortem* examination, it is said, did not disclose the cause of the excruciating pain that he was accustomed to endure in his back, when in an erect position. A calculus was found in the kidney.

That Mr. Hall's death was in perfect unison with his life, the following brief memorial of his last moments will fully attest. "He lingered until four o'clock on Monday afternoon, when he uttered these words, 'I have a desire to depart, and to be with Christ. Come, Lord Jesus; come quickly.' In a few minutes his prayer was answered, and he was admitted into the immediate presence of that adorable Saviour, whom, having loved and faithfully served, he longed to behold face to face."

For many valuable and interesting observations, incorporated in this narrative, we have to acknowledge our obligations to Dr. Gregory, of Woolwich, who, for many years, was an intimate friend of the deceased. A memoir, published in the Imperial Magazine for December, 1827, has also furnished in outline of Mr. Hall's early life. For a still more considerable portion, however, of the information embodied in this biographical sketch, respecting Mr. Hall's residence in Bristol, his death, funeral solemnities, the attachment of his numerous friends, and the delineation of his character—together with several valuable extracts from his writings, which the want of room compels us at present, with much regret, to omit—we are indebted to the author of the following letter, in which the writer's own views and feelings are more particularly portrayed.

"Mr. Hall was truly a liberal man, and he rejoiced greatly at the diffusion of truth and of knowledge. But his liberality was not of that false kind, friend as he was to the liberty of the press, that could lead him to look on its abuse with unconcern, or to regard the efforts that were lately so daringly made, to diffuse blasphemy, with any other feelings than those of indignation. In his opinion, men being, as they naturally are, fallen and depraved, and loving "darkness rather than light," these attempts were as much an abuse of Christian liberty, as they were dangerous to the people, and offensive unto God—"a crime which no state should tolerate." But tyranny and intolerance, the twin-sisters of misrule, had never a more determined opponent; nor liberty, Christian, well-defined liberty, a more ardent friend. Of Christianity, Mr. H. confidently believed, that—

"Where she came,
There freedom came; where she dwelt, there freedom dwelt;
Ruled where she ruled, expired where she expired!"

"That he regarded the scriptures as the common property of mankind, and had learned from them to blend decision of character with that charity which seeks to throw oil on the troubled waters of strife, and to bring good men nearer together, his own recorded opinion will prove; this, and much more, your readers will infer for themselves.

"To the Christian kindness, the condescension, and the affability of Mr. Hall, I am witness. When a stranger in Bristol, and comparatively unknown, he was pleased, after a missionary prayer-meeting in his own chapel, most courteously to notice me, and invite me to his abode, where I have had the pleasure of spending many hours in his company; and also with my brethren, and Mr. H., at the house of our mutual friend, Thomas Wright, esq., of this city. More of these favoured opportunities might have been enjoyed, had it not been thought, that his kindness would be but ill requited by any thing like obtrusion on his goodness and his time. I remember well the substance of many conversations with him, on religion generally—on the Catholic question—the government of Methodism—prophecy—many great and good men and their writings—the pleasure with which he spoke of them—especially of Mr. Bunting, and his high opinion of his sermon on Justification—many of his observations are deeply impressed on my memory.

"The writer has had the pleasure of knowing some few great men, and has been in company with many who seemed to be great; but such kindness and humility as the late Rev. Robert Hall manifested, he has not often witnessed. No display of superiority was made; nothing that sought, or took pleasure in attempts, to cower into abject submission the persons that were favoured with his company: it would rather seem that he was the person favoured, and as if he sought to raise himself up to those that listened to him with delightful attention. And who, that was worthy of his presence, could in any way abuse it; or but feel how amiable, as well as 'awful, goodness is?' But I have neither time nor room to enlarge.

"As to my name, I have no objection whatever to have it used in connexion with the Imperial Magazine: but on this occasion, that it may not be thought I seem to affect peculiar intimacy with the great and good man departed, for the mere purpose of adding my name, I subscribe myself,

A WESLEYAN MINISTER."

Through nearly the whole course of Mr. Hall's life, and in the sketches of his talents and character which have appeared since his death, regrets have been expressed, that his publications were not more numerous; especially as those which appear are of the most exquisite order, equally worthy of the most extensive circulation, and of being transmitted to posterity. To diminish these regrets, we are enabled to state on the most unquestionable authority, that a committee of Mr. Hall's most valued friends, among whom, we understand, are Dr. GREGORY of Woolwich, and the Rev. JOHN FOSTER of Bristol, author of the celebrated *Essays on "Decision of Character,"* &c., have undertaken to arrange and republish Mr. Hall's works. It is also their intention to collect letters, (many of which are exquisite,) fugitive pieces, and sermons, which have been taken down with so much fidelity, as to convey a tolerable idea of their real value and intrinsic excellence.

These works, when collected and arranged, it is presumed, will stand as follows:

Republished Works of the late Rev. Robert Hall, 4 volumes, octavo. Letters and fugitive pieces, 1 volume at least. A very distinguished individual, will, it is also expected, portray the character of this richly endowed and excellent man. The whole will therefore, it is highly probable, amount to about *seven octavo volumes*. The profits arising from the sale will be devoted to the benefit of Mr. Hall's surviving family, consisting of his widow, one son, and three daughters; and since, from the number of his friends, an extensive circulation may be reasonably anticipated, it is to be hoped they will derive from the publication some considerable advantage.

ON BLOODY SACRIFICES.

MR. EDITOR,

SIR,—It has frequently occurred to me as a remarkable instance of the Divine economy, that every nation of the world, however the people might wander in darkness respecting the being and attributes of God, was prepared for the expiatory offering of the Messiah, by an universal belief in the efficacy of bloody sacrifices. Savage tribes, involved in ignorance and superstition, as well as those enlightened by the refined philosophy of Greece and Rome, were equally imbued with this overwhelming tenet.

It will be readily admitted, that the simple act of shedding blood, unaccompanied by any typical reference, can have no efficacy to procure the favour or acceptance of the Divinity. But bloody sacrifices were offered in obedience to the command of God, for the purpose of preserving in the minds of men the important fact, that salvation was to accrue from the blood of the Messiah, which, at the appointed time, should be shed for the remission of sin; after which period the necessity of such offerings should cease altogether, as there would be no further occasion for the type, when the reality had appeared.

I stay not to describe the bloody sacrifices of the Jewish nation, which were expressly typical of the Messiah, as your readers are, undoubtedly, well acquainted with them; but shall in this paper confine my investigations solely to the several systems of idolatry, which were practised by the various nations of the earth; and this will shew that every people under heaven, even though insulated and cut off from any possible commerce with their species, tacitly acknowledged the doctrine that "the wages of sin is death," and that "without shedding of blood there is no remission." Hence, it will appear, that they equally practised the same system of bloody sacrifices for averting calamities, or expiating sin.

The primitive command of God, on this essential part of religious worship, was perpetuated throughout the heathen world by immemorial custom. It was practised by Ham, the first postdiluvian idolater; and every colony of his posterity, which migrated into distant parts, persevered in this rite, until its omission was esteemed worse than sacrilege. The same may be said of the descendants of Shem and Japheth, who subsequently contracted the defilements of idolatry. However men's opinions on the name of the Deity, and the nature of divine worship, might vary, still sacrifice by blood

2D. SERIES, NO. 4.—VOL. I.

was universally considered the most acceptable, and was ever used on high occasions of peculiar solemnity. Thus, in Greece, Minerva is said to be propitiated by a sacrifice consisting of bulls and lambs.

Ἐνθαδὲ μιν ταυροῖσι καὶ αρνίοις ἴλασθαι.

ILIAD. v. 550.

And a hecatomb was recommended by Chalcas, to be sacrificed for the purpose of averting the wrath of Apollo.

*ἀγείν θ' ἱερὴν ἑκατομβὴν
ἔς χρυσὴν· τότε κεν μιν ἴλασσομενοι
πεπύθοιμεν.*

ILIAD. i. 99.

These sacrifices were conducted with great pomp and solemnity; and their performance is thus described by Shuckford from the *Odyssey*. "When Nestor made a sacrifice to Minerva, Stratus and the noble Echephron led the bull to the altar; Aretus brought the vessel to receive the blood; but Nestor himself made the libations, and began the ceremony with prayers; the magnanimous Thrasymedes, son of Nestor, knocked down the ox; then the wife of Nestor, his daughters, and his son's wives, offered their prayers; then Pisistratus, *δρχαμὸς ἀνδρῶν*, perhaps the captain of his host, an officer in such a post as Phichol under Abimelech, stabbed the beast. Then they all joined in cutting it in pieces, and disposing it upon the altar; and after all was ready—

*Καὶ δ' ἐπὶ οὐχίης ο γίρων ἐπὶ δ' αἰθοπα
οἶνον*

Διέβη.

Nestor himself was the priest, and offered the sacrifice."

A beast, however, though it might answer the purpose of ordinary occasions, was thought too insignificant for the acceptance of the vengeful gods, in times of great and urgent calamity; and therefore the propitiation was attempted by the sacrifice of human beings. This custom is said to have originated with Ham. Sanchoniatho informs us, that when there was a great plague and mortality, Cronus made his son Isoud, whose mother's name was Anobret, a whole burnt-offering to his father Uranus or Noah. "Such sacrifices," says Bishop Cumberland, "were offered to appease avenging demons, and to bring off general destruction."

Heathen nations had an undefinable notion, arising doubtless from some vague tradition of the Messiah, that the sacrifice of one would save the rest; and were in possession of a belief, that the perfection of human nature would be restored at some future period by the appearance of a mighty conqueror, who should destroy the evil power, whether designated by the name of

X

148.—VOL. XIII.

Pluto, Typhon, Ahriman, Mahadeva, Loke, Tescalipuca, or any other appellation, by which it was distinguished in the various systems of heathen mythology; restore the golden age, and introduce upon earth an universal reign of peace and concord, by some great human sacrifice.

Hence arose the Roman practice, in extreme cases, of a general voluntarily devoting himself for the salvation of his army; and on the same principle it was, that Midas, king of Phrygia, offered many valuable things to appease the angry deities; and concluded the sacrifice by immolating his son. The Egyptians, Greeks, and other nations, as well as the Jews, had a custom of laying all their sins and misfortunes periodically on the head of an expiating victim, which suffered a death that the people thus tacitly acknowledged was merited by themselves.

The methods of slaying the human victim were numerous. Some were sacrificed by having their brains dashed out by a violent stroke of the priest's mallet; others were strangled; many perished by the blow of a scimeter; and in some nations the victims were buried alive. In the Peloponnesus, boys were annually scourged at the tomb of Pelops, until blood was drawn; and in Arcadia, virgins were beaten to death with rods, on an altar sacred to Bacchus. All these cruelties were performed under an impression that such sacrifices were better calculated to ensure the favour and avert the indignation of the gods, than those which were offered without blood.

Many other curious particulars of the same nature, which point out the horrible and revolting tendency of idolatry, may be adduced from ancient authors, in illustration of this subject. Eusebius, in his oration to Constantine, says, that the Phenicians sacrificed every year their most beloved children to Saturn; and in the island of Rhodes, they sacrificed men to the same god, on the sixth day of the month Matageitneon. At Salamis, in a temple of Minerva Agrautis, it was customary for the victim to run three times round the altar, pursued by a party of men; after which the priest stabbed him with a lance, and threw him on a blazing pile of wood, which wholly consumed him. At Heliopolis three men were every day sacrificed to Juno; at Chios and Tenedos, human sacrifices were offered to Bacchus Ormadius; in Lacedemon, to Mars; and in Crete, to Saturn. At Laodicea a virgin was annually sacrificed to Minerva; and the Libyans and Carthaginians appeased their gods with similar offerings. The Dumateni of Arabia offered a boy yearly, who was buried

under the altar. The Greeks, before they marched to meet an enemy, performed human sacrifices of propitiation, as did also the Thracians, and inhabitants of Scythia. The Athenians mention the virgin daughters of Leus, and the daughter of Erectheus, as having been immolated amongst them; and even in the city of Rome, a man was always offered up at the feast of Jupiter Latiaris. Diodorus says, that the Africans offered, as a public sacrifice, two hundred of their noblest boys to Saturn; and that three hundred other persons voluntarily presented their own sons for the same purpose. And Dionysius relates, that the original inhabitants of Italy offered only fruits and flowers to Jupiter and Apollo; and because they did not sacrifice men also, the gods inflicted all sorts of calamities on them, from which they were not released until they had sacrificed every tenth man in the land to the offended deities.

The ancient inhabitants of the vast continent of India were addicted to the same practices, and the idolaters of that country still expect a triumphant avator, or manifestation of their god Vishnu, with the same impatience that the Jews manifest for their Messiah. Sir William Jones informs us, that this avator is expected to appear mounted, like the crowned conqueror of the Apocalypse, on a white horse, with a scimeter blazing like a comet, to mow down all incorrigible and impenitent offenders, who shall then be found upon the earth. A whole chapter is contained in the Ayeen Akberry, on the five kinds of meritorious suicide, which paved the way to the dreadful custom of immolating unhappy women on the funeral piles of their dead husbands. The Narmedha, or human sacrifices, of India, was offered to appease the anger of a sanguinary female deity, called Calce, who is represented as delighting in blood. Mr. Maurice has displayed this fiend at full length, in all her horror and disgusting ugliness, on a copper-plate, at page 182 of the second volume of his *Indian Antiquities*. She is there represented as a black mass of deformity, bearing a resemblance to the human figure, with four arms, goggled eyes, swollen tongue, and covered with decorations, the most horrible and imposing of which is a necklace, reaching almost to her knees, composed of human skulls!

The northern nations of Europe performed human sacrifices; and, at their public festivals, the victims were offered by threes. On some occasions, particularly in times of pressing famine, or other great national calamity, the Scandinavians would proceed to the extremity of offering up

their king as an expiatory sacrifice for the general redemption of the people. In this manner, says M. Mallet, the first king of Vermland, in Sweden, was burnt in honour of Odin, to put an end to a great dearth. The kings, in their turn, did not spare the blood of their subjects; and many of them even shed that of their children. Hacon, king of Norway, offered his own son in sacrifice, to obtain of Odin the victory over his enemy, Harold. Aune, king of Sweden, devoted to Odin the blood of his nine sons, to prevail on that god to prolong his life. The ancient history of the north abounds in similar examples.

The Druids of our own country immolated human victims at their public festivals. The wretched beings were enclosed in a huge machine, composed of wicker work, and perished by fire. But the most extensive instance of man offering up his fellow-man as an expiatory sacrifice, to appease a vindictive being arrayed in imaginary terrors, is found amongst the savage wilds of America, in which the Mexicans, on one occasion, immolated five thousand prisoners of war to Tescalipuca. Marmontel has drawn a sublime description of this insatiate monster, with which I shall conclude my paper.

Montezuma, the Mexican king, applied to the chief priest of his religion for advice, and was thus addressed. "Sir," said the pontiff, "I would not have you to be surprised at the weakness of our gods, or at the ruin which seems to await your empire. We have called up the mighty god of evil, the fearful Tescalipuca. He appeared to us over the pinnacle of the temple, amidst the darkness of the night. Clouds, rent by lightning, were his seat. His head reached up to heaven; his arms, which stretched from north to south, seemed to encircle the whole earth; from his mouth the poison of pestilence seemed ready to burst forth; in his hollow eyes sparkled the devouring fire of madness and of famine; he held in one hand the three darts of war, and in his other rattled the fetters of captivity. His voice, like the sound of storms and tempests, smote our ears. 'Ye mock me; my altars thirst in vain; my victims are not fattened; a few half-starved wretches are all the offerings ye bestow on me. Where is now the time when twenty thousand captives in one day lay slaughtered in my temple? Its rock returned no other sound but groans and bitter wailings, which rejoiced my heart; altars swam in blood; rich offerings lay scattered on my floor. Hath Montezuma forgotten, that I am Tescalipuca, and that all heaven's plagues

are the ministers of my wrath? As for the other gods, let him send them away empty, if he will; their indulgence exposes them to contempt; by suffering it, they encourage and deserve it; but let him know that it is folly in the extreme to neglect a jealous god, the god of evil.'"

Terrified at this portentous intelligence, Montezuma gave instant orders that the captives should be surveyed, and a thousand of them picked out to immolate, to their incensed god; they should be fattened up with all possible expedition; and that as soon as every thing was ready, they should be offered up in solemn sacrifice.

GEO. OLIVER.

Great Grimsby, Feb. 14, 1831.

CREATION.—NO. III.

IN Essay No. 2, the creation and properties of light were dwelt upon, and the survey thereof by the Creator, when he pronounced it to be "beautifully perfect." The sacred volume then adds, "God divided the light from the darkness;" or distinguished the light from the darkness, perhaps by the immediate action of the Spirit of God thereon, in common with the atoms of the universe; which action would cause it to shine forth as conspicuously as the agency of the sun afterwards did, on its appointment to that office by the Creator. Light being called into existence by Elohim, occupied the whole space allotted for the reception of this universe, but it was latent, and therefore needed the impulse of the Creator, in order to call it into action. By these impulses it was incorporated with the abyss of atoms, also with the space allotted to the universe; and, dispelling chaotic darkness, it shone forth, and possessed the whole. Then Elohim beheld the light, and he called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Elohim was the sun of this universe during the first day which shone thereon: he dispelled original night, and produced the primitive day. From this moment the last remnant of chaos ceases, and light and perfection mark every stage of creation. As Elohim was the first sun to this universe, so when gross darkness had again enveloped the earth, on the fall of man, "he was the Sun of righteousness which arose with healing in his wings," and he will ultimately be the Sun of the celestial throng, who, out of every nation, shall enter into the New Jerusalem: "for that city hath no need of the sun, neither of the moon,

to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

We have here the first note of time on record; and the period is a day. The evening and the morning were the first day. Our ideas of a day are twofold. First, the period of the continuance of light; and, secondly, a complete revolution of the earth round its own axis, including night as well as day. The last is the period here alluded to. Day is a fugitive upon the face of a rotary sphere—every moment it is commencing, it is meridian, and it is terminating, on certain points upon the earth, and never is, during a single second, in precisely the same state. A day, therefore, upon the face of a rotary sphere, is that period wherein every portion of its circumference has equally enjoyed the light. But that period necessarily includes the night as well as the day; because both are always in existence upon the face of a rotary sphere, and the whole sphere can only enjoy its day by the successive passing of night and day around it.

Predicating rotary spheres and a central sun, the language of the Creator is similar, as to the first day, which was produced by an immediate act of Divine power, to the language used when the celestial spheres were called into action. But it may be fairly presumed, that a rotary motion was induced, by the tremulous brooding of the Spirit of God upon the great abyss of atoms, and that one of its revolutions was the first day. Darkness was upon the face of this abyss in the first instance, and light came in the order of succession; darkness was therefore first in order, and it is accordingly, here and elsewhere, first noted, throughout the whole of the inspired history of creation. In conformity with these records, the descendants of Abraham, even to this hour, commence their day so soon as light departs from the place they sojourn at in the evening, and terminate it in a similar manner on the following evening: while we, regardless of the first institution, commence our day immediately after midnight, and terminate it on the succeeding midnight.

A day is a short period, and therefore diurnal notes ought, in accordance with the time, to be brief; but who can be brief when his theme is creation, taking into the account, that only six days were occupied in the creation and formation of the universe, and all things therein? The subject is big with matter, and the only struggle is to epitomise effectually—to be brief, yet clear—to leave no important subject un-

touched, and yet to touch, rather than dilate upon any one of these.

This is called the first day, and in this day was the beginning of time. Time, compared with eternity, is like the segment of a circle; it has two points, the beginning and the end; while eternity is like the whole circumference, without points, having no beginning and no termination—time is thus a segment of eternity. No sooner does time begin, than the very days, those fragments of its duration, are noted, and the beginning and termination of its six first days form so many eras, which, to the intelligent mind, convey a record of the birth of things—things whose seeming, big with importance, promise to the philosophers of future days, materials for endless discussion.

If from the beginning of this universe we turn to the past, how vast is the scope! too vast for human comprehension. To contemplate duration which knew no beginning—years, yea ages, would lose themselves in endless multiplications; and when the intellect had wearied itself to satiety with computations, it would have made no sensible approach to the mighty sum of eternity; it defies all numeration, and sets at nought the calculations of the most consummate arithmeticians.

There was a period when angels were created by Elohim, there was a period when the first star was called into existence by the Omnipotent, a time when the second star arose, and so on of all the rest. These periods, in all probability, were so remote from the first day of the universe, that all the notes of time men could accumulate, would barely, if at all, suffice to convey an idea of the distance between each. But when we enter upon eternity, the habitation of God, (for the high and lofty One, whose name is Holy, inhabits eternity,) all period vanishes. He never began to be; before angels were, I AM was characteristic of Jehovah Elohim; it has equally been so ever since that period; and will for ever continue the same.

How many systems have been called into existence since the first day of the solar system, who among us can determine? Not one. Stars have appeared, in various ages, in situations where no star had been previously observed. What, if these are suns, created since our sun! There may be also suns created since our sun, in so remote a portion of space, that the light emitted by them has not yet voyaged down to us. What a field is space! What a duration is eternity! What a Being is the Eternal! Far too wonderful

for us to become familiar with; yea, too vast for our utmost comprehension.

If we are privileged with a retrospect, why not, from this first day, adventure a prospect? Nearly six thousand years of the then prospect have passed away, and the present generation looks back thereon, as upon a dream; like a drop of the bucket, it has descended, and is lost amidst the ocean of eternity; the ceaseless roll of which, swallows up time like an atom. What is before us? A short time of woe, and a lengthened time of great felicity. Then will the Ancient of days, enthroned in light, sit in judgment, and all these systems, yea, and time itself, will pass away, and be no more. But his days fail not. He was—He is—He will be for ever. He who called angelic intelligences into being; He who created all the systems throughout space in succession, and called forth their suns; He who commanded, "Let there be light, and there was light," on the first day of this universe; the Elohim, he ways his exalted sceptre over the day in which we live. Nor does he less take charge of this day than he did of the first; for all his creatures are under the government of his providence, which slumbereth not; and omnipotence is equally in exercise on this day, as on the first day of his creations.

The plurality of the name by which the Creator reveals himself in the first sentences of the sacred volume, as it is calculated to make a first impression, which is always the strongest in man, ought not to pass unnoticed. Elohim is certainly plural. Plural, however, does not fix the number of persons in Deity to three; for two would be plural, or four, equally with three; but it does indicate a plurality, viz. more than one. Yet while the noun in the first sentence is plural, the verb is singular; this would render the sentence ungrammatical upon any other ground than that of unity in the Being of whom it is spoken. We behold, therefore, in the very first sentence of revelation, the Creator of heaven and earth unfolding himself to man as a plurality in unity. In this same chapter, verse 26, we read, "And God said, Let us make man in our image, after our likeness."

Us and *our* are certainly plural; and we might cite many other passages of the sacred volume to the same effect. God, who is infinite in wisdom, has language at command, and cannot, therefore, be under any necessity to employ ambiguous or erroneous words; and the high and lofty One, whose name is Holy, is too exalted and too pure to descend to duplicity.

God is truth, and he hath declared it; therefore there must be a plurality in the one Deity.

When the second person of the Holy Trinity became incarnate for the redemption of fallen man, the number of persons in the unity of Deity is clearly revealed. See Matthew iii. 16, 17. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Here we behold Jesus, the incarnated Son, who was baptized; the Spirit of God, which descended like a dove; and the Father, who cried from heaven, "This is my beloved Son." There are, therefore, three persons in the one God.

We behold the order, as well as entity, of these persons, Matthew xxviii. 18, 19, and 20. "And Jesus came, and spake unto them, (his disciples,) saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." I conceive, therefore, a trinity in unity is the Creator—the God revealed to us in the Bible; and this God I adore and serve. Quotations might be multiplied, if more were needful, but I conceive those already adduced prove the case in hand.

We cannot omit to notice the remarkable operation of the Holy Spirit. "The Spirit of God moved upon the face of the fluids"—the face of the abyss of atoms, which, on the first day were fluid, like water. Whoever has, with the eye of science, surveyed the surface and crust of this sphere, above, beneath, around, upon an extended scale, must have perceived energies and aptitudes in great abundance, in the substances around him, which cannot be properties of dead matter. In crystallization, attraction, repulsion, composition, decomposition, &c. &c. such properties abound. Whence are the sources of these energies? We may trace a certain portion of them to the action of light; but to many important energies, not referable to light, we must impute the impregnating powers of this genial brooding of the Spirit of God, over and within the original matter of the universe; and these energies, in the aggregate, are so important, that the universe

could not subsist if they were withdrawn from it.

The last subject we shall notice in the history of the first day is, that expression, "The heaven and the earth." By the heaven we understand the celestial portion of this universe, viz. the sun and all the planets thereof, except the earth, which is the terrestrial portion; for a person standing upon the earth considers that to be his home, and every orb which he beholds, above and around, he deems celestial. But similar ideas would possess the mind of a person who stood upon any other orb in the system—that orb would be his terrestrial, and all the others, our earth amongst the rest, would to him be celestial. If he stood in a primary planet, to which no moon was attached, that statement, "God made two great lights," excepted, (for in such a planet he would behold only one great light, the sun,) this whole chapter probably would apply to his orb as faithfully as it does to ours, and so on of all the rest. For this chapter has the appearance of a history of the creation of the universe, of this heaven and earth throughout, rather than the history of the creation of a single sphere.

WM. COLDWELL.

King-Square, February, 1831.

PROVIDENTIAL ESCAPE OF SOME MORAVIAN MISSIONARIES ON THE COAST OF LABRADOR.

BUSINESS of importance to the Moravian Missions having compelled brothers Samuel Liebisck and William Turner, to pay a visit to Okkak, the most northern of the Moravian settlements on the coast of Labrador, and which is situated about one hundred and fifty miles from Nain, the place of their usual residence, they set off early in the morning of March the 11th, 1782, with very clear weather, and the stars shining with great lustre. The usual mode of travelling in this country is in sledges, drawn by a species of dogs not unlike a wolf in shape, and, like that animal, they never bark, but howl disagreeably. These dogs are kept by the Esquimaux, as the inhabitants of this part of North America are called, in greater or smaller packs, in proportion to the affluence of the owner. They quietly submit to be harnessed for their work, but are treated with little mercy by their masters, who make them do hard duty for the small quantity of food they allow them. This consists chiefly of offal, old skins, entrails, such parts of whale

flesh as are unfit for other use, rotten whale fins, &c., and if they are not provided with this kind of dog's meat, they leave them to go and seek dead fish or muscles, upon the beach.

These dogs, when pinched with hunger, will swallow almost any thing; and on a journey it is necessary to secure the harness within the snow-house overnight, lest, by devouring it, they should render it impossible to proceed in the morning. When the travellers arrive at their night-quarters, and the animals are unharnessed, they are left to burrow in the snow where they please, and in the morning are sure to come at their driver's call, when they receive some food. Their strength and speed, even with a hungry stomach, are astonishing. In fastening them to the sledge, care is taken not to let them go abreast. They are tied by separate thongs of seal skin, of unequal lengths, to a horizontal bar on the forepart of the sledge. An old knowing dog leads the way, running ten or twenty paces ahead, directed by the driver's whip, which is of great length, and can be well managed only by an Esquimaux. The other dogs follow like a flock of sheep; if one of them receive a lash, he generally bites his neighbour, and the bite goes round.

The sledge in which the Missionaries travelled was driven by a baptized Esquimaux called Mark, and at their departure another sledge, containing an Esquimaux named Joel, his wife and child, and an Esquimaux sorcerer, called Kassigiak, joined company, so that the party consisted of seven persons in two sledges. All were in good spirits, and appearances being much in their favour, they hoped to reach Okkak in safety in two or three days. The track over the frozen sea was in the best possible order, and they went with ease at the rate of six or seven miles an hour. After they had passed the islands in the bay of Nain, they kept at a considerable distance from the coast, both to gain the smoothest part of the ice, and to weather the high rocky promontory of Kiglapeit. About eight o'clock they met a sledge with Esquimaux, turning in from the sea. After the usual salutation, the Esquimaux, alighting, held some conversation, as is their general practice; the result of which was, that some hints were thrown out by the strange Esquimaux, that it might be better to return. However, as the Missionaries saw no reason whatever for it, and only suspected that the Esquimaux wished to enjoy the company of their friends a little longer, they proceeded. After some time.

their own Esquimaux hinted that there was a ground-swell under the ice. It was then hardly perceptible, except on lying down, and applying the ear close to the ice, when a hollow disagreeable grating and roaring noise was heard, as if ascending from the abyss. The weather remained clear, except towards the east, where a bank of light clouds appeared, interspersed with some dark streaks; but the wind being strong from the N.W., nothing less than a sudden change of weather was expected. The sun had now reached its height, and there was yet little or no alteration in the appearance of the sky; but the motion of the sea under the ice had grown more perceptible, so as rather to alarm the travellers, and they began to think it prudent to keep closer to the shore. The ice was traversed in many places, with large cracks and fissures, some of which formed chasms of one or two feet wide, but as these are not uncommon even in its best state, and the dogs easily leap over them, the sledge following without danger, they are only terrible to newcomers.

As the sun declined towards the west, the wind increased and rose to a storm, the bank of clouds in the east began to ascend, and the dark streaks to put themselves in motion against the wind. The snow was violently driven about by partial whirlwinds, both on the ice, and from off the peaks of the high mountains, and filled the air. At the same time the ground-swell had increased so much, that its effects upon the ice became very extraordinary and alarming. The sledges, instead of gliding along smoothly upon an even surface, sometimes ran with violence after the dogs, and shortly after seemed with difficulty to ascend the rising hill; for the elasticity of so vast a body of ice, of many leagues square, supported by a troubled sea, though in some places three or four yards in thickness, would, in some degree, occasion an undulatory motion, not unlike that of a sheet of paper accommodatng itself to the surface of a rippling stream. Noises were now likewise distinctly heard in many directions, like the report of cannon, owing to the bursting of the ice at some distance.

The Esquimaux now drove with all haste towards the shore, intending to take up their night-quarters on the south side of the Nivak. But as it plainly appeared that the ice would break, and disperse in the open sea, Mark advised to push forward to the north of the Nivak, from whence he hoped the track to Okkak might still remain entire. To this proposal the

company agreed, but when the sledges approached the coast, the prospect before them became truly terrific. The ice having been broken loose from the rocks, was forced up and down, grinding and breaking into a thousand pieces against the precipices, with a tremendous noise, which, added to the raging of the wind, and the snow driving about in the air, deprived the travellers almost of the power of hearing and seeing any thing distinctly.

To make the land at any risk, was now the only alternative; but it was with the utmost difficulty the affrighted dogs could be forced forward, the whole body of the ice sinking frequently below the surface of the rocks, then rising above it. As the only moment to land was *that* when it gained the level of the coast, the attempt was extremely nice and hazardous. However, by God's mercy, it succeeded; both sledges gained the shore, and were drawn up the beach with much difficulty.

The travellers had hardly time to return thanks to God for their safety, when that part of the ice from which they had just now made good their landing burst asunder, and the water forcing itself from below, covered and precipitated it into the sea. In an instant, as if by a signal given, the whole mass of ice, extending for several miles from the coast, and as far as the eye could reach, began to burst, and to be overwhelmed by the immense waves. The sight was tremendous, and awfully grand; the large fields of ice, raising themselves out of the water, striking against each other, and plunging into the deep, with a violence not to be described, and a noise like the discharge of innumerable batteries of heavy guns. The darkness of the night, the roaring of the wind and sea, and the dashing of the waves and ice against the rocks, filled the travellers with sensations of awe and horror, so as almost to deprive them of the power of utterance. They stood overwhelmed with astonishment at their miraculous escape, and even the heathen Esquimaux expressed gratitude to God for their deliverance.

The Esquimaux now began to build a snow-house about thirty paces from the beach; but before they had finished their work, the waves reached the place where the sledges were drawn up, and they were with difficulty saved from being washed into the sea.

About nine o'clock all of them crept into the snow-house, thanking God for this place of refuge; for the wind was piercingly cold, and so violent that it required great strength to be able to stand against it.

Before they entered this habitation, they could not help once more turning to the sea, which being now free from ice, they beheld with horror, mingled with gratitude for their safety, the enormous waves, driving furiously before the wind, like huge mountains, and approaching the shore, where, with dreadful noise, they dashed against the rocks, foaming and filling the air with the spray. The whole company now got their supper, and, having sung an evening hymn in the Esquimaux language, lay down to rest about ten o'clock. They lay so close, that if any one stirred, his neighbours were roused by it. The Esquimaux were soon fast asleep, but brother Liebisch could not get any rest, partly on account of the dreadful roaring of the wind and sea, and partly owing to a sore throat, which gave him great pain. Both Missionaries were also much engaged in their minds in contemplating the dangerous situations into which they had been brought; and, amidst all thankfulness for their great deliverance from immediate death, they could not but cry unto the Lord for his help in the time of need.

The wakefulness of the Missionaries proved the deliverance of the whole party from sudden destruction. About two o'clock in the morning, brother Liebisch perceived some salt water to drop from the roof of the snow-house upon his lips. Though rather alarmed on tasting the salt, which could not proceed from a common spray, he kept quiet till the same dropping being more frequently repeated, just as he was about to give the alarm, on a sudden a tremendous surf broke close to the house, discharging a quantity of water into it; a second soon followed, and carried away the slab of snow placed as a door before the entrance. The Missionaries immediately called aloud to the sleeping Esquimaux, to rise, and quit the place. They jumped up in an instant: one of them with a large knife cut a passage through the side of the house, and each seizing some part of the baggage, it was thrown out upon a higher part of the beach, brother Turner assisting the Esquimaux. Brother Liebisch, and the woman and child, fled to a neighbouring eminence. The latter were wrapped up by the Esquimaux in a large skin, and the former took shelter behind a rock; for it was impossible to stand against the wind, snow, and sleet. Scarcely had the company retreated to the eminence, when an enormous wave carried away the whole house, but nothing of consequence was lost.

They now found themselves a second time delivered from the most imminent

danger of death; but the remaining part of the night, before the Esquimaux could seek and find another more safe place for a snow-house, were hours of great trial to mind and body, and filled every one with painful reflections. Before the day dawned, the Esquimaux cut a hole into a large drift of snow, to screen the woman and child, and the two Missionaries. Brother Liebisch, however, could not bear the closeness of the air, and was obliged to sit down at the entrance, where the Esquimaux covered him with skins to keep him warm, as the pain in his throat was very great.

As soon as it was light, they built another snow-house, and, miserable as such an accommodation is at all times, they were glad and thankful to creep into it. It was about eight feet square, and six or seven high. They now congratulated each other on their deliverance, but found themselves in a very bad plight.

The missionaries had taken but a small stock of provisions with them, merely sufficient for the short journey to Okkak. Joel, his wife and child, and Kassigiak, the sorcerer, had nothing at all. The missionaries were obliged, therefore, to divide their small stock into daily portions, especially as there appeared no hopes of soon quitting this place, and reaching any dwellings. Only two ways were left for this purpose, either to attempt the land passage across the wild and unfrequented mountain of Kiglapeit, or to wait for a new ice-track over the sea, which it might require much time to form; they therefore resolved to serve out no more than a biscuit and a half per diem. But as this would not by any means satisfy an Esquimaux's stomach, the missionaries offered to give one of their dogs to be killed for them, on condition, that in case distress obliged them to resort again to that expedient, the next dog killed should be one of the Esquimaux's team. They replied that they should be glad of it, if they had a kettle to boil the flesh in; but as that was not the case, they must continue to suffer hunger, for they could not, even yet, eat dog's flesh in its raw state.

The missionaries now remained in the snow-house, and every day endeavoured to boil so much water over their lamp, as might serve them for two cups of coffee apiece. Through mercy, they were preserved in good health, and brother Liebisch quite unexpectedly recovered on the first day of his sore throat. The Esquimaux also kept up their spirits; and even the rough heathen Kassigiak declared, that it was proper to be thankful that they were alive, adding, that

if they had remained a very little longer upon the ice yesterday, all their bones would have been broken to pieces in a short time. He had, however, his heels frozen, and suffered considerable pain. In the evening, the missionaries sung a hymn with the Esquimaux, and continued to do so every morning and evening.

Towards noon of the 13th, the weather cleared up, and the sea was seen, as far as the eye could reach, quite free of ice. Mark and Joel went up the hills to reconnoitre, but returned with the disagreeable news that not a morsel of ice was to be seen, even from thence, in any direction, and that it had even been forced away from the coast at Nuasornak. They were therefore of opinion, that they could do nothing but force their way across the mountain of Kiglapecit.

On the following day, Kassigiak complained much of hunger, probably to obtain from the missionaries a larger portion than the common allowance. The missionaries represented to him, that they had no more themselves, and reproved him for his impatience. Whenever the victuals were distributed, he always swallowed his portion very greedily, and put out his hand for what he saw the missionaries had left, but was easily kept from any further attempt by serious reproof. This day the Esquimaux ate *an old sack*, made of fish skin, which proved indeed a dry and miserable dish. While they were at this singular meal, they kept repeating, in a low humming tone, "You were a sack but a little while ago, and now you are food for us." Towards evening some flakes of ice were discovered driving towards the coast, and on the 14th, in the morning, the sea was covered with them. But the weather was again very stormy, and the Esquimaux could not quit the snow-house, which made them very low-spirited and melancholy. Kassigiak suggested, that it would be well to attempt to make good weather, by which he meant to practise his art as a sorcerer. The missionaries opposed it, and told him that his heathenish practices were of no use, but that the weather would become favourable as soon as it should please God. Kassigiak then asked, whether Jesus could make good weather. He was told, that to Jesus was given all power in heaven and earth; upon which he demanded that he should be applied to. Another time he said, I shall tell my countrymen at Seglek. The missionaries replied, "Tell them, that in the midst of this affliction, we placed our only hope and trust in Jesus Christ our Saviour, who loves all mankind, and has shed his blood to redeem them from eternal misery."

2D. SERIES, NO. 4.—VOL. I.

On the 15th, the weather continued extremely boisterous, and the Esquimaux appeared every now and then to sink under disappointment. But they possess one good quality, namely, a power of going to sleep when they please, and if need be, they will sleep for days and nights together. This day they began to eat a *filthy old worn-out skin*, which had served them for a mattress. In the evening the sky became clear, and hope revived in the breasts of all. Mark and Joel went out to reconnoitre, and brought word that the ice had acquired a considerable degree of solidity, and might soon be fit for use. The poor dogs had, meanwhile, fasted for nearly four days; but now, in the prospect of a speedy release, the missionaries allowed to each a few morsels of food. The temperature of the air having been rather mild, it occasioned a new source of distress; for by the warm exhalations of the inhabitants, the roof of the snow-house got to be in a melting state, which occasioned a continual dripping, and by degrees made every thing soaking wet. The missionaries report, that they considered this the greatest hardship they had endured, for they had not a dry thread about them, nor a dry place in which to lie down.

Early on the 16th day, the sky cleared, but the fine particles of snow were driven about like clouds. Joel and Kassigiak resolved to pursue their journey to Okkak, by the way of Nuasornak, and set out with the wind and snow full in their faces. Mark could not resolve to proceed further north, because, in his opinion, the violence of the wind had driven the ice off the coast at Tikerasuk, so as to render it impossible to land; but he thought he might yet proceed to the south with safety, and get round Kiglapecit. The missionaries endeavoured to persuade him to follow the other sledge to Oakkak, but it was in vain; and they did not feel at liberty to insist upon it, not being sufficiently acquainted with the circumstances. Their present distress dictated the necessity of venturing something to reach the habitations of men, and yet they were rather afraid to pass over the newly-frozen sea under Kiglapecit, and could not immediately determine what to do; brother Turner therefore went again with Mark to examine the ice, and both seemed satisfied that it would hold. They therefore came at last to a resolution to return to Nain, and commit themselves to the protection of the Lord.

On the 17th, the wind had considerably increased, with heavy showers of snow and sleet; but they set off at half-past ten o'clock in the forenoon. Mark ran all the way

Y

148.—VOL. XII

round Kiglapeit, before the sledge, to find a good track; and about one o'clock, through God's mercy, they were out of danger, and reached the bay. Here they found a good track upon smooth ice, made a meal of the remnant of their provisions, and got some warm coffee. Thus refreshed, they resolved to proceed without stopping, till they reached Nain, where they arrived about twelve o'clock at night. The brethren at Nain rejoiced exceedingly to see them return; for by several hints of the Esquimaux, who first met them going out to sea, and who then, in their own obscure way, had endeavoured to warn them of their danger from the ground-swell, but had not been attended to, their fellow-missionaries, and especially their wives, had been much terrified. One of these Esquimaux, whose wife had made some article of dress for the wife of brother Liebisch, whom they call Samuel, addressed her in the following manner—"I should be glad of the payment for my wife's work." "Wait a little," answered sister Liebisch, "and when my husband returns he will settle with you, for I am unacquainted with the bargain made between you." "Samuel and William," replied the Esquimaux, "will not return any more to Nain." "How not return! what makes you say so!" After some pause, the Esquimaux replied in a low tone, "Samuel and William are no more! all their bones are broken, and in the stomachs of the sharks." Terrified at this alarming account, sister Liebisch called in the rest of the family, and the Esquimaux was examined as to his meaning; but his answers were little less obscure. He seemed so certain of the destruction of the missionaries, that he was with some difficulty prevailed on to wait a short time for their return. He would not believe that they could have escaped the effects of so furious a tempest, considering the course they were taking.

REMARKS ON AN ARTICLE "ON CHURCH ESTABLISHMENTS," WHICH APPEARED IN THE IMPERIAL MAGAZINE FOR FEBRUARY, 1831.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines,
Of never-failing skill,
He treasures up his bright designs,
And works his sov'reign will."

COWPER.

MR. EDITOR,
SIR,—Regarding, as I do, the subject above alluded to, as one of the very first magni-

tude and importance that can occupy the public attention, and that of the legislature, at the present momentous crisis, I trust no other apology will be necessary for my begging permission to trouble you with a few observations upon the contents of the very ably written article, the first part of which appeared in your number for February, 1831, entitled "*Church Establishments Indefensible, Anti-Christian, and a Relic of Popery and Judaism.*"

I do most readily admit the force of the arguments, and the justness of most of the conclusions, which the author of that essay has adduced in support of his grand object, viz. the dissolution of that "unnatural" and injurious union, as, under existing circumstances, producing all the disastrous results he has ascribed to it, and bearing the true character he has stamped upon it. Yet it is, perhaps, possible, that, under the influence of that laudable zeal which animated the writer, he may, in some instances, have driven his excellent principles a step too far, and have carried his separating and independent system a little beyond the boundaries, either warranted by scripture, or required by the real interests of religion. And if such should appear to be the fact, I trust his candour, liberality, and good sense, will not object to a slight discussion upon some of the points involved in his "premises and conclusions."

That unions between churches and states, founded upon such principles, rigorously enforced, as are deprecated in the essay, must be naturally productive of injury to both, I readily grant; but where *dissenterism* is tolerated, the injurious effects of such unions are qualified, and it is evidently not true, that "the gospel can never re-assert its primitive power, till so unnatural an alliance be dissevered, wherever it exists." We have seen both in England and Ireland, within the last century, the most unequivocal evidence, that in spite of the paralyzing influence of no less than *two national churches*, viz. one of Rome and the other of England, and the latter supported by all the energy of the state to which it is constitutionally united, the gospel has "re-asserted its primitive power," to a very great extent, and corresponding effect, in the conversion of

* Although that article is divided, and one part of it only has appeared in the number for February, yet its objects and arguments are sufficiently developed therein to justify, as they have elicited the following remarks; which apply chiefly to the principles, rather than to the details, of the system in question. Yet if any further observations may appear requisite on the publication of the remaining portion, I trust the columns of the Imperial will be open to them, in that true spirit of impartiality which generally characterizes its columns.

myriads of immortal souls from darkness to light, and from the power of Satan to the knowledge and service of the only true God, and of his Son Jesus Christ.

Nor am I aware of any thing in the mode by which the clergy of the British establishment are supported, that, either physically or morally, must of necessity operate to prevent every bishop, rector, vicar, or curate therein, that is so minded, from being as holy, as zealous, or as successful ministers of the gospel, as were bishops Hall and Taylor, or the Rev. Messrs. Wesley and Fletcher.

Neither must we forget, sir, that Methodism itself, the spiritual glory of the present age, is the offspring of an established church, in league with the state; and that its venerable founders were not only clergymen of that establishment, but zealous advocates for the institutions of the church; they erected their societies upon the basis of her doctrines, and recommended her communion, as the concentrating focus of her stability; assuming their ecclesiastical superiority over lay preachers, upon the sole ground of their clerical character.

It was in fulfilment of the unfathomable councils of the Most High, that the irresistible power of pagan Rome was raised up, apparently to prepare the way, by her conquests, for the general spread of Christianity over the very ground which constituted the Roman empire. And the same inscrutable wisdom has, doubtless, permitted the idolatrous superstitions of Popery to deceive and enslave so large a portion of Europe, under the mask of Christian profession, to facilitate thereby the ultimate promulgation and universal prevalence of genuine Christianity, upon every spot of Europe now desecrated by the unhallowed contagion of that spiritual plague, "whose judgment now of a long time lingereth not." The times of the final reformation are rapidly approaching; and when they are fully arrived, the unsearchable plans of infinite wisdom will be gradually developed in their glorious issues; and the religion of Emmanuel will then triumph over all opposition; and both Jew and Gentile will become the willing subjects of his universal dominion.

Meantime, those plans are imperceptibly advancing, by silent but certain steps, to maturity; and, although their progress may appear slow, and their course devious and erratic, to mortal eyes, yet, to the consummate wisdom which directs that course, *a thousand years is but as one day*; and in the best possible time and manner they shall infallibly reach their ultimate destination, to his glory, and the salvation of a lost world.

In the Reformation of the 16th century, we may trace ONE of the "footsteps" of Omnipotence; and a link in that chain of events which, when completed, will embrace the universal spread of the Redeemer's kingdom. In England, God over-ruled the union of church and state for the accomplishment of that glorious, though only preparatory, event. Their united energies, aided by the almighty power of God, effected, what neither of them could have done alone, much less any individual society of Christians.

Had England never possessed a national church, that is, had her state never espoused, protected, and established Christianity, as the national religion, Thor and Woden might still have been the deities of the country; and had not Protestantism been constituted the religion of the kingdom, at the time of the Reformation, by the united authority of both church and state, the apocalyptic beast could not have received the deadly wounds he has sustained from British hands; and we might have been still feeding on a "wafer God," and worshipping rotten bones!

From the zenith of that resplendent hemisphere, the British national church, innumerable stars of the first magnitude have for ages past shone with transcendent lustre; reflecting the brilliant and salutary beams of the Sun of righteousness, which will reach ages yet unborn; but whose splendid orbs might have twinkled in comparative obscurity, had they not been exhibited as "burning and shining lights," in the dignified ranks of "the purest Protestant church upon earth."

Before these gigantic prodigies of learning, talent, and piety, the glimmering meteors of Popery, and the *ignis fatui* of infidelity have shrunk into annihilation; while the glorious doctrines of the cross, often "sealed with their blood," have acquired new lustre, from both their labours and their martyrdom. The church of England, therefore, sink when she may into her ultimate dissolution, will not descend to the silent but honourable tomb of her predecessors in the apostolic age, without a halo of glory to grace her funeral obsequies; and a galaxy of splendour, to mark the track of her sons in their passage to heaven, to the remotest ages of posterity.

Nor will, perhaps, any national church upon earth present a nobler "army of martyrs" and confessors, among "the church of the first-born" who surround the throne of the Lamb, and cast their crowns at his feet, than will be found gathered in from the standard-bearers of the cross, who have

in various ages, graced the church of England, and richly adorned their glorious profession, under the auspices of her ecclesiastical institutions. She will, therefore, be most deservedly "had in everlasting remembrance" in the annals of eternity.

But, to resume the argument, I grant that the divine founder of the Christian institutions has declared his kingdom not to be of this world; and that, therefore, he enacted no laws, compelling, or even requiring the support of the ministers of his church by the secular authorities of this world: but we must remember, that when the foundations of the Christian churches were laid, every species of secular power, then in existence, was in a state of either latent or active hostility to the spirit and laws of Christianity. To have enacted a law, therefore, requiring such support from those powers, would have been both absurd and useless. But this fact furnishes no argument against the expediency and propriety, perhaps I might safely say *the obligation*, of even a nominally Christian government, to provide for the temporal support of the ministers of the religion which it professes, out of the revenues of the state. And I must beg leave also to say, that, in my opinion, the example of the Jewish economy, in this respect, being of *Divine authority*, does constitute a legitimate precedent, upon which to found a similar regulation in a Christian nation; although there may be no necessity for so expensive an establishment as either the ancient Jewish, or the modern British church, presents to our view—but quite the reverse.

If the authority of St. Paul be of any weight on this point, it is clearly in my favour; for we find that apostle expressly appealing to the law of Moses, in support of his plea for the maintenance of the Christian ministry.* It is true, that plea is addressed, not to the state, for the state was *heathen*, but to the church; but if the state has become a part of the church, I ask, by what law is it, as such, prohibited from contributing to the support of her ministers? I confess, I know of none. On the contrary, it is most clearly a part of its indispensable duty to do so; and that not merely in its individual capacity, but *officially*, as sustaining the delegated authority of the nation, and as having the disposal of its revenues, for such purposes as the nation itself shall authorize. For, if that nation has consented to adopt the Christian religion, and to have a Christian ministry, it is clearly bound to maintain that ministry; and it is,

in my humble opinion, incomparably more proper to do that by and through the medium of the public revenues of the state, than to leave it to the option of individual congregations; which are more or less always subject to the intrigues of party spirit, and party feeling; and which might therefore, in some cases, leave a very worthy minister, without the common necessities of life. And sure I am, that such a line of spiritual economy would be much more likely to bring down a divine blessing, than to entail a curse, upon both the nation and the state that should adopt it.

Nay, sir, I find upon record, in the oracles of inspiration, a prophetic promise, that when the church of Christ, shall shine forth in all the splendour of even her terrestrial glory, "kings shall become her nursing fathers, and their queens her nursing mothers."† For the time shall yet come, and perhaps is not far distant, when "the kingdoms of this world shall become the kingdoms of our God, and of his Christ; and the saints of the Most High shall take that kingdom; and the glory of the Gentile churches shall be like a flowing stream.† For the heathen shall be given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession."

The author of the essay in question asserts, that "every ecclesiastical establishment implies a *compulsory* provision for its maintenance, and a right in the secular power to control in sacred matters; points which," he adds, "are totally repugnant to the fundamental principles of Christianity." In this passage the writer must assuredly intend such national establishments as are dependent on the state; for certain it is, that "every ecclesiastical establishment" is not necessarily connected with, and much less is it dependent upon, the state. Of this fact, we have many proofs existing at this moment in England. The Methodist and Presbyterian establishments, for instance, are properly and essentially ecclesiastical; yet their provision is not compulsory, but voluntary; neither has "the secular power" *any right* (nor does it *assume* any such right) to control in their "sacred matters." And I ask, is it not perfectly practicable to put every ecclesiastical establishment in the kingdom on the same footing with these, in respect of their spiritual independence; and yet, to permit their ministers to be paid out of the revenues of the state, while these are chosen each by his own congregation?

Most certainly this is both practicable

* Isaiah xlix. 23.

† So say Isaiah, Daniel, and the author of the Apocalyptic prophecies.

* 1 Cor. ix. 8, 9.

and eligible. For the law of the new testament dispensation is this:—"The Lord hath ordained that they who preach the gospel, should live by the gospel."* Now, if a nation has one or twenty Christian ecclesiastical establishments, I say, it ought to maintain all the ministers thereof, which are sanctioned by the toleration of its government, and appointed by their respective congregations. But I do not say, that an avowedly Christian government is under any obligation, or is even *at liberty in the sight of God*, to support, nay, nor perhaps even to tolerate, any *antichristian* ecclesiastical establishments within the realms of its jurisdiction.

The collection of taxes in a free state, where those taxes are imposed by the real representatives of the people, voluntarily chosen by them, cannot be considered as a *compulsory* act; nor can their appropriation to the purposes devised, and authorised by those representatives, be considered as any infringement on the liberty of the subject; or as an unauthorised encroachment on the disposal of his property. And hence, if a popular and legitimate government, in compliance with the wishes of its subjects, pays, indiscriminately, all the ministers of the established religion in the kingdom, a fair yet moderate compensation for their labours, that government cannot thereby assume or exercise any control over the spiritual concerns of the church, so long as it suffers the members of every denomination of that religion to *choose their own ministers*, and regulate their own interior economy. France, though avowedly a Roman Catholic country, has set an example, in reference to the subject now under discussion, which it would be well if the British government were to make the model of its own conduct, with respect to all the genuine professors of Bible Christianity.

If the British government should, as I think it ought, dissolve its political union with the established church, abolish the system of tithes, and sequester all the other ecclesiastical sources of her revenue for the benefit of the nation, I apprehend the latter would, alone, be amply sufficient to furnish an abundant support for all the ministers of the Gospel in the United Kingdom, in a manner far more becoming the character of Christian ministers, and congenial to the spirit of their profession, than that which is now in operation, to the disgrace and injury of religion.

Nor can I see any impropriety in allowing certain funds to the erection and repair of

all places of worship, out of the revenues of the state, if placed under proper regulations, and in the hands of competent commissioners. By this means, the utmost possible Christian freedom would be secured, in connexion with the preservation of sound doctrine, and the universal dissemination of religious truth, under the legitimate protection of the Government, over every portion of the United Kingdom: while all the evils enumerated and deprecated, as existing in the present politico-ecclesiastical establishment, by the author of the essay, would be completely avoided.*

But, whatever may be the fate of the subsisting union of church and state—and I confess its approaching dissolution, in the order of providence, is, in my estimation, by no means either an improbable or deplorable event,—I trust, England will never forget the debt of gratitude she owes, under God, to their joint operations, when, in the auspicious reigns of Edward VI., Elizabeth, and William and Mary, they grappled with, and strangled, the serpent of popery, that had so long nestled in the bosom of both—from the deadly fang of which, no other earthly power could then have rescued this nation.

But while I put this important fact on grateful record, I am constrained to confess my deep regret, that, as a nation, we are once more clasping the noxious reptile in our arms, and folding it at least to the bosom of the British constitution. God grant it may not again have permission to sting its unguarded and confiding benefactors to death!

S. TUCKER.

Liverpool, 10th February, 1831.

ESSAYS.—EVIDENCE FROM SCRIPTURE, THAT THE SOUL, IMMEDIATELY AFTER THE DEATH OF THE BODY, IS NOT IN A STATE OF SLEEP, &c. —NO. II.

(Continued from p. 118)

It will not be foreign to the subject to inquire, *how* the sages of Athens and Rome came by their notions respecting a future state. They must either have been innate, or traditional.

That they were innate, cannot be proved by the rules of sound logic. For it has

* To imagine a government or state to be destitute of a religion, recognised by it as *national* and *statistical*, is to stigmatise that state as *worse than heathenism*. For where is, or ever was, there even a heathen nation, possessing any portion of civilization, that had not its national religion, acknowledged, sanctioned, protected, and supported by the state? Never, and nowhere, has this disgrace of human nature existed! And will any advocate of the national dignity and prosperity of England.

been observed by historians of unquestionable veracity, that there have been whole tribes and nations, which had no notions of any Supreme Being, and, of course, no mode of worship. If then, according to Locke's reasoning, even an individual, perfect in all his parts, can be found without innate ideas, it will destroy the universality of the doctrine, and render it inapplicable to the human species.

But whole tribes have been discovered without any innate ideas of God; therefore, an innate idea of God is no attribute of the human species.* Again, whatever is affirmed of the species, must be universally affirmed of the individuals which compose that species. If the human species have an innate knowledge of God, every individual, having the right use of all his faculties, must have an innate knowledge of God: but thousands of individuals, with the right use of all their faculties, have not had any innate knowledge of God; therefore, it is falsely affirmed, that the species have any innate knowledge of God. As, therefore, those notions of the heathen were not *innate*, they must have been *traditional*.

The proof of their knowledge, or rather, of their crude conceptions of divine things, having been derived from tradition, may be satisfactorily adduced from the generally received opinion, that Asia, Africa, and Europe, were originally peopled by the descendants of Shem, Ham, and Japhet; and, as these had all been instructed in the knowledge and worship of the true God, they would, in proportion as they were individually influenced, communicate the same to their posterity. As Shem seemed more devout than Japhet, and Japhet more so than Ham, we may fairly infer, that the descendants of Shem would propagate the knowledge and worship of God more zealously than those of Japhet, &c.

What is here assumed, is proved by historical evidence; for the page of history attests, that the knowledge and worship of God, were, for a series of ages, much purer among the Asiatics, the descendants of Shem, than among the Europeans, the descendants of Japhet; and much more

consistent among the Europeans, than among the Africans, the descendants of Ham. This leads us to the legitimate conclusion, that the original inhabitants of the three grand divisions of the old world, derived their mode of worship, and their knowledge of God, from tradition. To this source the ramified superstitions of Greece and Rome may all be traced; and their encumbrances will be found to diminish in the same ratio as we advance towards their origin. The simple rites which distinguished the religion of Numa, were completely absorbed in the cumbersome superstitions of Augustus. But the Roman superstition was a shoot taken from a Grecian stock: for King Faunus, and his successors, were the aborigines of Italy, and, having migrated from Arcadia, they would transport their religious opinions with them.

The Greek philosophers have no claim to be the founders of their mythology. Homer and Hesiod sung their ideal gods and goddesses ages before; they, therefore, can only be called the manufacturers and embroiderers of the trappings with which they adorned their deities. They merely sung and embellished the opinions of their fathers.

That the Greeks sprang from Japhet, one of the sons of Noah, and who would teach his posterity the knowledge of a supreme Being, has been shewn by men eminent for talents, and celebrated for literature. Rollin observes, that the ancient Greeks were called Ionians, which name they took from Javan, the son of Japhet; the original Hebrew name, יָוָן, by a change in the pointing, or rather, without the points, being pronounced *Iawv*†. Bishop Cumberland ascends a step higher, and shews that their *Iawv* was the identical Japhet of the Hebrews‡. To these might be added, the sanction of the learned Bishop Newton.§ If, then, the weight of respectable testimony give sanction to opinions, we may, without hesitation, pronounce, that the Greeks derived their knowledge of a supreme and superintending power from tradition.

The propriety of these remarks will be obvious, when it is recollected, that this is an age, in which a superficial philosophy, acquired without mental discipline, attempts to account for every thing without any supernatural interference; and in which human reason is panegyricized at the expense of divine revelation.

Having deviated a little from the direct path, it is now time to turn to the pursuit which is to trace "the evidence from Scripture, that the soul, immediately after

plead for her degradation below the rank of heathenism itself? No sir, let her state continue to avow itself, not only *Christian*, but *Protestant* also; and let it, as such, cherish, protect, and uphold all its Protestant ecclesiastical establishments with complete liberty of conscience, extended to such, upon all minor and controvertible points. But let it not, at its peril, sanction or protect any religious system hostile to genuine Christianity. So shall the blessing of Heaven be shed upon it, in answer to the united prayers of all its truly Christian churches.

* Essay on Human Under. b. i. ch. 4. § 2.

† Anc. Hist. b. v. Art. 3. ‡ Orig. Gentium Tract. vii. ch. 1. § On the Prophecies, Dis. I.

the death of the body, is not in a state of sleep, or insensibility, but of happiness or misery." J. R.

Huggate, Feb. 24th, 1831.

(To be continued.)

MR. PALMER'S MONTHLY TIDE AND WIND REGISTER.

Mr. Palmer, the engineer to the London Dock Company, has invented a machine for the purpose of registering the progress of the ebb and flow of the tide. It has been our fortune to see various tide poles, or tide gauges, one of which, now in operation at Sheerness, the invention of A. J. Lloyd esq. a Fellow of the Royal Society, is certainly very superior to the rest, but very inferior to the elegant and neat invention of Mr. Palmer. The whole progress of the various tides during an entire lunation, is not only delineated with a scrupulous exactness by this machine, but the direction of the wind is also noted at the same time. What a pity that the force of the wayward element could not be also ascertained; but in this philosophic age, when such scruples are made of minute quantities, we must despair of such a thing. Indeed, it would be too much to expect from the machine before us, therefore; the anemometer must still remain on the list of desiderata.

We are quite aware that no description of ours can convey a correct idea of this valuable machine, and that, to obtain it, reference must be had to a close examination of the mode in which it operates, in order to appreciate its extraordinary power, as well as the tact and ingenuity of its inventor. It is small and compact—constructed of brass and iron, and when placed on a table, independent of the floating rod or gauge, does not occupy more than two or three square feet. We will endeavour at any rate to describe it to our readers, and shall be satisfied if we only succeed in setting forth its useful qualities.

The principal part of Mr. Palmer's tide register consists of a cylinder of about two feet and a half in circumference; on which the paper that is to contain the register is received from a smaller cylinder close to it. The large cylinder is made to revolve on its axis very slowly, by means of the motion given to it by a clock; and at the end of every hour, the direction of the wind is marked on it, by the impression of a small arrow, connected with a vane affixed to a staff. A beam is placed along the upper part of the cylinder, the lower part of which contains rack-work, and is traversed by

another, to which a pencil or point is attached. The beam containing the pencil is connected by wheelwork with a vertical floating rod, which, by the motion produced by the rise and fall of the tide, causes the pencil to move along the upper surface of the cylinder, the wheels being proportional to the vertical rise or fall of twenty-four feet, and the length of the cylinder.

It will be seen, then, that the pencil, describing the line of the tide, will have two motions—one proceeding from that which the cylinder receives from the clock, causing it to turn on its axis, which may properly be called *relative*; the other by the rise or fall of the tide, causing it to move laterally along the surface of the cylinder; and thus will the whole course of the tide, and its progress every hour, be distinctly traced on the paper. This, in itself is a most important point, because it is known that the rise or fall of the tide is not uniform throughout the six hours of flood or ebb; and it will be here distinctly shewn, not only *when* the maximum or minimum of motion occurs, but the amount of it also in a given space of time, or in other words, the libration of the tides will now be fairly investigated.

Nor are these all the advantages attending this valuable machine. The direction of the wind will be faithfully registered every hour; and the motion given to the cylinder by the clock is so slow, and yet sufficient for the intended purpose, that the cylinder will contain paper of sufficient length to serve the purpose of twenty-eight days, or to contain the register of the tide during an entire lunation. It is the intention of the inventor to have it placed in a room immediately over a well, into which the tide will be admitted through an aperture, protected by iron gauze. Thus the effects of any external agitation, which the water may receive from the action of the wind, the passing of ships, or any other local causes, will be entirely avoided; and a complete register of the tides will be obtained.

It is impossible to be otherwise than delighted with this invention of Mr. Palmer, and, perhaps, it could not have started at a more seasonable time than the present, when the effect of removing the old London bridge will so soon be ascertained, about which so many sage opinions have been promulgated. There may, perhaps, be enough of these at present, but it seems obvious to us, and we must take the opportunity of recording it, that many parts of the river now above the bridge, will be left dry, in consequence of the ebb being accelerated by the removal of the bridge; and, as a necessary consequence to this, that the

flood-tide will be felt higher up the river, causing, probably, a partial inundation of the banks, where they are low, by arresting the progress of its natural stream. We understand it is intended to establish one of Mr. Palmer's machines both above and below the present situation of the bridge, so that the register, being instituted before its removal, will enable us to see the effects produced, on comparing the observations with those made afterwards. We expect to hear of its being established in all parts of the kingdom, so much attention has the theory of the tides received of late, and so well is it calculated to lay open all its mysteries. And thus will one of the most interesting phenomena of nature be made to discover its own laws, by the most skilful and ingenious, yet simple, adaptation of mechanical means.

A TALE OF THE KREMLIN.

[Concluded from Col. 126.]

"O conspiracy!
Sham'st thou to show thy dangerous brow by night,
When evils are most free? O, then, by day,
Where wilt thou find a cavern dark enough
To mask thy monstrous visage? Seek none,
conspiracy;
Hide it in smiles and affability:
For if thou path thy native semblance on,
Not Erebus itself were dim enough
To hide thee from prevention."

SHAKESPEARE.

THE morning, which had been appointed for the departure of the dwellers in Valdai, for Moscow, found Sobiesky far less prepared for the journey than he had been on some former periods. The powerful desire which he had long felt to visit the abode of royalty had considerably diminished, by the communication which Chowanskoi had recently made to him; besides which, the preceding evening had been spent in pensive wanderings with Eudocia, round the extensive garden of her father. The fraternal attachment which they had from infancy cherished towards each other, and never was attachment of that order more sincere and endearing, seemed suddenly to have been absorbed in one of a yet more tender kind: so at least Sobiesky felt and expressed; and, if the looks and language proceeding from an hesitating and tremulous voice, accompanied by suffused cheeks and downcast eyes on the part of Eudocia, might have been interpreted; even a novice in Ovid's school might have been bold to assert, that her feelings were not greatly dissimilar from his own.

The omnipotence of silent eloquence, poured forth from the speaking actions of

Eudocia, was felt by Sobiesky, while the irresistibility of an appeal, made without designing trickery to his warm heart, by beauty, virtue, and simplicity, was acknowledged. The thought of separation produced in either mind a wild agony, which was scarcely supportable. They knew not, until now, by what powerful ties they were united; now they felt, even more than they could distinctly comprehend. They walked up the pathway towards the house, and again turned from it—they took the parting embrace, and embraced again; with their hands locked in each other, they stood a while, as if to say *Farewell* was impossible, until at length Eudocia, fearing the call of her father—

Whisper'd a tremulous faint adieu,
The echo of a sigh,

and they parted, as few before had ever parted.

Darkness had not yielded to the faint dawning of day, although its hours had commenced, when Chowanskoi, already fully equipped, entered the apartment of Sobiesky. The lamp, which Chowanskoi carried, threw its flickering light on the countenance of the heir of Soltikoff, and presented a face which betokened how ill at ease the heart was, of which it was the index. Chowanskoi mistook its import, and, reading in it a restless desire for revenge, urged him to prepare for immediate departure. Sobiesky seemed no longer to be directed by his judgment, or influenced by choice; but, guided entirely by his long reputed father, he submitted to circumstances, without scarcely inquiring what might be the issue. Softly and slowly they left the house, the only occupants of which, now, were Eudocia and an aged female relative; with a trusty man-servant, who had long resided with Chowanskoi. Sobiesky stood a few moments, and gazed, almost in distraction, on the window of Eudocia's room, and then, hastily rushing from the garden, left the quiet abode of his youth, and joined his conductor.

Our travellers were enveloped in dark cloaks, which extended to the calves of the legs, closely fitted to the body, and ornamented with numerous tucks at the bottom of the waist, with a broad band, or sash, bound round the middle. Beneath these envelops, they wore, as substitutes for shirts, a coloured vest of striped linen, and loose trousers, leaving their legs bare, excepting as they were defended by broad folds of the same description of material as that of which their vests were made. Their feet were adorned with high shoes, manufactured from the bark of the linden tree,

while a conical formed hat, with a narrow brim, completed their dress.

The business they were upon demanded secrecy; for suspicion was awake. Hence they were obliged to take a circuitous route, travelling wild and unfrequented tracts, where the foot-print of a human being was but unfrequently discovered. This precaution necessarily detained them a considerable time, and made their journey much longer than it would otherwise have been.

Towards the evening of the seventh day since leaving Valdai, the massive cross, which crowned the lofty tower of the splendid temple of Ivan Velikii, glittered in their view, like a blazing meteor in the rays of the setting sun; while the eye of Sobiesky, filled with admiration, which for a while diverted his thoughts from painful reflections, gazed on the cupola beneath the sign of the Christian faith, which swelled out in vast dimensions like a globe of gold. The ardent youth would have pushed forwards with renewed alacrity, spurred on by powerful curiosity, but the wily Chowanskoi, who was better informed in reference to the nature of their design, in their visit to the city, knew, too, that discretion is the better part of valour, and that their mission required not less prudence than zeal; and, therefore, at a few versts from the conspirators' rendezvous, amidst the dark woods of the Sparrow Hills, he recommended a halt. Here, covered by the thick foliage of oaks, beech, mountain ash, poplars, firs, and pines, mingled together in endless variety, they formed a pleasant and safe retreat, until the day had further declined; here too they refreshed themselves with the last of the supply which they had brought with them from their own cottage.

A secret, yet strong revolting of mind, was experienced by the noble Sobiesky, to the work in which he had in some measure enlisted. All the information he could gain from Chowanskoi was, that vengeance was called for, and that it would be speedily obtained. In vain had he, at several periods during their journey, inquired the names and characters of the conspirators: once more, while seated in their woody covert, he pressed Chowanskoi to satisfy his curiosity; but, as before, he could gain nothing; an obstinate silence was maintained on the subject. Sobiesky's mind misgave him; and, to divert its bitterness, he looked back to the happy days he had spent with Eudocia, in the seclusions of Valdai, and thought, with the ancient bard of Scotia—

"Pleasant is the recollection of joys that are passed;"

and yet, when the comparison, which his

mind unconsciously drew, between those "departed joys" and his present circumstances, was made, a sigh of agony burst forth, and his frame shook with a nervous convulsion.

The Moskwa, which wound its serpentine form in the valley of the Kremlin, encompassing the royal residence, as it ran towards the Volga, was passed by the travellers just as the last ray of light receded from the heavens. The appearance of nature, and the deed which was contemplated, seemed in perfect unison. Darkness sat heavy on our world, and enveloped all things in its sombre pall, as they reached the city. They passed through the *Sparakiya Vorotui*, or Gate of our Saviour, and crossing from hence one of the *plotchads*, or ill-shapen squares, into which the town is divided, they reached the dark resort of some of the disaffected lords and fanatic priests. This was an obscure inn, near the emperor's residence. Sobiesky was formally introduced to them; and it was shortly determined to inform the leaders of their body, of their intention to hold a final consultation that night, in the ruins of an extensive residence contiguous to the palace.

The inn, in which the conspirators had met, was thronged with Russians of the lower order, who, according to the general custom of their country, were indulging in intoxication and every kind of excess. The confusion which prevailed but ill accorded with the state of Sobiesky's mind, who, amidst the quiet scene of Valdai, had known no interruption to tranquillity, excepting such as might have been produced by their evening revels, or a village fete. He trembled in the midst of his new associates, and sighed to escape from them. The keen eye of Chowanskoi was fixed upon him, and, as if he read the workings of his mind, drawing him aside, like another Zanga, he endeavoured, by professions of attachment to his father's memory, and devotion to the interests of his son, to lull to quiet every aroused suspicion, and every awakened sentiment, either of fear or remorse, and thus to secure him to his purpose.

"To you, Sobiesky," observed the subtle director, "the eyes of numbers are turned, while each person, animated with a noble spirit of revenge, feels anxious to attend your bidding; this night they purpose to hail you as their chief, assured that neither skill nor courage can be wanting in the offspring of the brave Count Solitikoff. The reeking blood of your murdered sire," continued he, "no less than the degraded station to which you are reduced, calls upon

you to arouse the spirit of your ancestry within you ; and, by whatever means it may be practicable, and at whatever peril obtained, to avenge your own indignities and your father's wrongs !" "Chowanskoi," replied the youth, "I feel my humiliation, and mourn my unfortunate sire's untimely death, and pledge myself never to dishonour the name and lineage of Soltikoff !"

The company had dispersed at different periods, and by different ways repaired to the appointed rendezvous. Sobiesky and Chowanskoi were the last who left the inn : with considerable palpitation, the youth followed the guidance of him in whose hands he had placed himself, who conducted him to the dilapidated mansion, amidst the ruins of which the fatal meeting was to be held. Sobiesky's director proved, by the adroitness with which he turned the dark angles, and surmounted the piles of rubbish by which their path was beset, that he was no stranger to the place. He was, indeed, one of the most active agents in the business ; and hence, he secretly exulted that their plot was nearly ripe for execution, with every prospect of complete success.

The conspirators had already assembled ; and when Sobiesky and his companion were ushered into the assembly, every individual was deeply engaged in familiar discussion. The attention of the company, however, was instantly directed to the Count Sobiesky ; for by that title he was cordially greeted by the whole conclave. Sobiesky, by a silent inclination of his manly person, acknowledged their reception, and each person resumed the seat from which he had risen. A few moments' pause followed ; an awful silence prevailed. The extensive, and but faintly illuminated place, appalling in itself, from the evidences in almost every part of the hand of time being hard upon it, was rendered more chillingly appalling—even breathing seemed suspended ; and the hoard of conspirators looked rather like so many frightful bodies from which the spirits had escaped, than living men ;—every eye was fixed, moveless as stone, upon Sobiesky, when, at a signal given, all at once arose, and above a hundred shining daggers were simultaneously brandished above the head, while—"The murdered Count Soltikoff, and revenge !" burst from every lip. Sobiesky again bowed with firmness, but spoke not. One of the band, whose appearance and conduct gave full intimation of superiority, gently motioned with his hand, and the fearful weapons were re-sheathed. The company again took their seats, and he

who had given the signal of action, thus addressed Sobiesky.

"Heir of the valiant Count Soltikoff, you behold yourself surrounded by men whose only crimes are their misfortunes ;—you see the remnant of your country's defenders, who have escaped the vengeful tyranny of the Czar. That barbarian, though he put to death, by the hands of the executioner, and even by his own, the greater part of our companions, the Strelitz has not succeeded in extending his fury to us. Heaven has preserved us, to execute its righteous vengeance upon him, and the desired moment rapidly approaches. You shudder, Count Sobiesky !—well may you do so, with strong revenge. I have seen the blood of your unfortunate father shed on the scaffold ; I followed him to the melancholy spot ; but I could not save him ! Outcasts from the body of men, myself and brave companions have wandered for years through dreary forests, and made our resting places the lion's lair, or the bear's habitation. The misery of our circumstances has compelled us to seek by fraud, or to obtain by violence, that subsistence to which our rank as soldiers and citizens justly entitled us. But, tomorrow, the tyrant and his courtiers are doomed to fall by our hands. We loved your father ; he was our chief. You are now invited to become so. Your resolution and courage will, we doubt not, prove our choice has not been improperly made."

Sobiesky listened with astonishment, and at once became fully alive to the dilemma in which he was placed. He had proceeded too far to recede, and yet, more than ever, he detested the contemplated deed of blood. To state his objections, he was aware, would only be to secure his own destruction, while to proceed on the projected plan, would be to act in concert with murderers, whose chief object was to spread anarchy and confusion in every direction. He felt the only alternative left him was, to disguise his feelings, and summon to his aid an appearance of determination, foreign to his heart and understanding. In this he succeeded, and the next night was appointed for their last meeting. The conspirators dispersed, each taking a different direction. Chowanskoi merely conducted Sobiesky to the place at which they had entered the ruins, and then left him to pursue his way to the inn, while himself, to prevent observation, took a more circuitous route.

Sobiesky had not advanced many paces, before he felt his arm suddenly seized by an unseen hand, while a stranger addressed him, and requested with earnestness that he would follow him. To distinguish the fea-

tures of the person by whom he was accosted, was impossible; but, as he felt confident in his mind, that he was one of the party from which he had just separated, he conceived that to refuse would be dangerous; hence, making a slight motion with his hand, he whispered—"Lead on," and immediately followed his unknown guide.

To whatever part of Moscow Sobiesky might have been conducted, would have been equally indifferent to him, as he had only been in it a few hours in the whole, hence all places were alike strange to him. A few minutes brought them to a narrow and decayed staircase, which, with considerable difficulty, they ascended, and entered an apartment, the door of which the Russian closed after them instantly. "Whither are you leading me?" demanded Sobiesky, as the stranger still moved forwards in silence. "Do you fear to follow me?" asked the guide, surveying him attentively, by the light of a lamp which depended from the ceiling. Sobiesky felt awed beyond what he could account for. He gazed upon the tall and robust figure before him, whose piercing eyes looked as if they would read the secret working of his mind; at length, he replied as before, "Lead on, I'll follow you." They entered a second room, of limited dimensions, the door of which was likewise immediately closed; when the Russian turned, and thus addressed Sobiesky.

"I perceive you are surprised at what I have done. It is unnecessary—be secret, and all will be well. I have, as well as yourself, just left the ruins in which the death of the Czar has been resolved upon with a solemn oath. Like yourself, I have to-night, for the first time, been among the conspirators. I too have reasons for being the irreconcilable enemy of Peter. But our plot, I fear, is badly laid. For who are our companions? Wretches stained with crimes, outlawed plunderers, who have eluded the arm of justice, and now breathe only murder and pillage. They state, indeed, that the chief men in the empire are in their plot, and yet not one of them was named. But can we suppose any noble would so far disgrace himself, as to mingle with common banditti? They have opened no plot to us. For what, and for whom, do they expose themselves to danger? it is true they name your father, and revenge; but it is only to induce others to become the blind instruments of their enterprise; every thing is, in fact, unknown to us. You, Sobiesky, they have appointed their chief. I cheerfully subscribe to their choice; only make me better informed on this mysterious matter,

and you shall not calculate in vain upon the exertions of my arm."

Sobiesky had listened with the utmost attention to the stranger during his address; and after he ceased to speak, continued to survey him with mingled emotions. There was a noble boldness in his manner, an independence of look and tone, equally distant from the vaunting of a coward traitor of a cause he had espoused, and the bravo-like fiery expression of an assassin. There was a calm dignity about all he said, which, together with the open, fearless confidence he had displayed, charmed Sobiesky, and begat in him a similar spirit. The designing secrecy of a conspirator comported not with his ingenuous temperament, hence, without disguise, he as freely communicated his own, as he had received the sentiments of the Russ.

Delicately he adverted to his happiness and contentment in the cottage at Valdai. There, where he knew not the sting of ambition, nor felt the envenomed tooth of envy, nor the fires of malice and revenge; where his wants were few, and easily supplied; he had learned what in courts is seldom known—to be sincere and honest. "And still," continued Sobiesky, "I might have enjoyed, what I now can scarcely hope to possess, happiness, had not my blissful ignorance been removed. And what have I gained by knowledge?—the painful information, that in order to avenge the author of my being, whom I never knew, I must stain my hands in the blood of my sovereign. Whether, indeed, he who is declared to have been my father, was innocent or guilty, I know not; doubts may well agitate me here, surveying the assembly in which I have been. Burdened with these doubts, I am to murder my master. Fear would not weaken my arm, nor hesitancy hold me back, if I knew my cause were good; but I doubt it. I am equally unable to form an opinion even of the conduct of the emperor in reference to my father; nor can I think that Heaven, as some would persuade me, has willed it that revenge should so be taken. I would at once have expressed the indignation of my heart against the plot, and the detestation I felt at its purposes, when first I heard it in the ruins, had not the conviction of my mind assured me, that death would have immediately followed, and without benefit to my sovereign. I shudder at the dastardly proposal—an inward voice seems to address me, 'The life of your sovereign is sacred; love and protect him.' This monitor I am resolved to follow—pity, and save my youth and ignorance—give your advice and assist."

deliver me from the hands of these insurgents and murderers—point me to a way of escape, and I will follow. For if the emperor must bleed by my hand or consent, or I must suffer, I will cheerfully submit, and perish as I have lived—inocent!”

“Noble Sobiesky,” exclaimed the stranger, embracing him, “You shall not perish; such heroism demands, and shall have, reward. Behold,” continued he, throwing off, as he spoke, the cloak by which he had partly concealed himself—“behold your emperor before you; he who addresses you is the czar, is Peter your sovereign; he can and will protect you.”

It was, indeed, the magnanimous monarch. Sobiesky fell at his feet, but was soon raised from that position by his royal master. Every circumstance connected with the plot, from its commencement, had been known by Peter. That terrible tribunal, which was established in Russia during the reign of Czar Alexei Michailowitch, called “the Chancery of Secret Inquisition,” was, during his reign, merely a nominal institution. The numerous conspiracies, both of a political and private nature, which were formed against Peter, rendered it necessary in his view not only to continue, but to render it additionally active. Its members were found in all ranks, yet known by none, save themselves. Nothing transpired of the most trivial nature, but, through this medium, was almost instantly conveyed to the czar. Thus he had heard of the meeting at the inn, at which Sobiesky and Chówanskoi first stopped; there, in the habit of a slave, Peter was present; he overheard the plot, and determined to be of the party in the ruins. He had there noticed the confusion of Sobiesky, was convinced of his innocence, and determined to save him, and therefore he had led him, by a secret communication, to a wing of his palace.

It was determined on the part of Peter, that Sobiesky should return to the inn, where a ready excuse for his absence, if called for, would be furnished, in his ignorance of the streets of the city. Chówanskoi had not, however, returned when Sobiesky reached the place; he had been detained on his way by some of the conspirators.

Shortly after his entrance, each repaired to his chamber, and, in the following night, when the inhabitants of Moscow had retired to rest, they rejoined the conspirators in the place of general rendezvous. The execution of the plot was now finally arranged, each person had his place and work assigned him. The palace was to be fired at various places; and, during the confusion which

would ensue, while part of the band were employed in plunder, the others, headed by Sobiesky, were to force the palace, and surround the apartment of the emperor, upon whom, instantly as he appeared, they were to rush, and despatch him with their daggers. The arrangements were completed—a dreadful oath had been prepared, to bind them together—an awful silence ensued. The individual who had addressed Sobiesky, on his first appearance among them, rose, and was proceeding to swear the assembly, when a sudden crush shook the dilapidated building, the baracades were forced, gleaming fire-arms and glittering swords struck terror into the hearts of the boldest of the conspirators; to flee was impossible—resistance was in vain; the soldiers of the czar, led by himself, surrounded them. The whole were secured; and, on the dawning of the day, which was to have witnessed a flaming palace, a murdered monarch, and a pillaged city, the lifeless bodies of those who had formed the plot, afforded a fresh instance of the knowledge and determination of Peter the Great.

The forfeited estates of Count Soltikoff were, with his titles, conferred upon his son, whose courage and loyalty proved, that the professions he had made to the czar, while in the habit of a slave, were not less sincere than strong. Honour and dignity were in him united; and next to Prince Menzikoff, in power and in influence, stood the once humble Sobiesky of Valdai. His sudden reverse of fortune, and flattering elevation, did not, however, divert his attachment from those to whom, from infancy, he had been united. By his interest the life of Chówanskoi had been spared. He was, however, condemned to perpetual banishment to the regions of Siberia: but this sentence was not carried into execution; a disease which then prevailed in the prison where he was confined, carried him off. He died in the arms of Sobiesky, who had occasionally visited him during his confinement; and, as his last breath trembled on his lip, commended Eudocia to his care. This was not necessary, his heart was too deeply interested in her welfare to neglect her.

Immediately after the interment of Chówanskoi, he flew to Valdai. The cottage of his childhood appeared in sight. The sun had not sunk beneath the waves of the Boristhenes, when he drew up to the gate. Eudocia was walking in the garden. She turned her head as the carriage stopped: the well-known form of Sobiesky, as he stepped from it, met her eye, and in an instant she was in his arms—“My own Sobiesky!” was

all that escaped her lips, as her lifeless head fell over his shoulder. The scene was painfully interesting. The excess of joy which she suddenly felt had stopped the current of life. Sobiesky bore his lovely burden into the cottage, and then, yielding to all the agony of sorrow, demonstrated by his emotions, that the lacerating wound he had received was incurable, as he deplored his blasted hopes and crushed affections. Eudocia was interred by the side of her father, in the cemetery of the convent of the Holy Trinity; and after sustaining, with honour to himself and profit to his sovereign, the dignity conferred upon him, Sobiesky was, at his death, by his own particular desire, deposited in the tomb which had received his beloved Eudocia.

Brigg.

To whom it may concern.

REFLECTIONS OF A TRADESMAN, FOR THE GUIDANCE OF HIS CHILDREN.

MR. EDITOR,

SIR,—The following extract from the journal of my late father, you will oblige me by inserting in the Imperial Magazine.

X. X. X.

Oh, how many families are now in the deepest distress! How many hearts will break, through calamity! Oh that my children may ever be wise—never to wish to make appearances in the world, or indulge their appetites or pride, so as to live above their income.

Since the first year after I was married, when the whole of my salary was not more than £40 a year, including my board, I took care my outgoings were not more than £30. After I got into trade, and for many years wanted double the money I had to carry it on, we wore our old clothes till they were threadbare. Instead of riding to the manufactories, I saved horse-hire and expense on the road, and by day and night walked on foot. By this I always forecasted to be ready when payments were to be made, and so my credit became established. Had I not taken these steps then, my dear family had not been so well provided for now. If I, like many in my time have done, had set up for gentleman then, I had been a poor man now. Thanks for ever be to that tender Father, who watched over me, and blessed my honest endeavours in almost every thing I put my hands to.

Here I am; I stand a wonder, a wonder to myself. I stand, while I have seen others fall, who, at my beginning, would scarcely

have suffered me to sit with the dogs of their flocks. I wonder men, from selfish motives, are not more wise. I wonder they will have servants, before they find they can pay them; I wonder they will trust business to the hands of shopmen, when they can do it better themselves. These few things I see, in the course of men's lives, are the causes of their ruin.

One lies in bed in the morning till eight, nine, and sometimes until nearly ten o'clock. By this he robs himself of the best quarter of the day, and gives all who are about him an opportunity to rob him. This generally, I think, always ends in poverty, if not in utter ruin.

Another gads about every where, attends to every one's business but his own; his customers never find him in his shop, which is left to apprentices. He sets up his horse, and, consequently, has an extra servant, and makes in the street, and on the road, or in the field, a most respectable gentleman-like appearance, when he should be behind his counter, at his day-book and ledger. After some time, his fine horse stumbles, and throws his rider, and so he is obliged to walk on foot all the days of his life after, and has neither day-book nor ledger to turn over, nor horse of his own to ride.

A third I have seen enters on trade; marries a wife with a fortune, and of respectability. He clears £300 a year by trade, and, with an expensive table, and seeing company, lives at the rate of £500. Ruin is as sure here, as if it had already taken place; and, in some instances, I have seen it take place.

Another good-natured simpleton is requested by some sinking spendthrift (who himself never knew the getting of money) to lend him his name, "*as a mere matter of form,*" to his flying drafts. He does so, until the drawer and the indorser are obliged to go hand in hand to be white-washed at the county gaol; so much for accommodation.

Another rises early, late takes rest, eats the bread of carefulness, till he gets rich, and trusts some of these respectable gentlemen. They put it in bags that have holes, and away it is gone at a stroke.

Another is avaricious, hard-hearted, cruel, and will help nobody. The curse of God is over the wretch. In out-witting, he is himself outwitted, his villany exposed, and all is blasted.

In the midst of all these dangers, and more that I could enumerate, such as unexpectedly falling into some shameful sin, by which I have seen three or four opulent families suddenly ruined; in the midst of

all these dangers, how much need have I to watch and pray withal, to be diligent in business, fervent in spirit, serving the Lord. Oh! how happy, how secure are Christians, when they live as Christians, and are governed by those sacred precepts of the Bible, which "give subtlety to the simple, and to the young man knowledge and discretion."

POETRY.

TO THE MEMORY OF THE LATE REV. ROBERT HALL, A.M.

WRITTEN AFTER ATTENDING HIS FUNERAL, AT
BROADMEAD, BRISTOL, ON WEDNESDAY, MARCH
2ND, 1831.

"Know ye not that there is a great man fallen
this day in Israel?" BIBLE.

"Multis ille bonis debilis occidit."—HORACE.

'Tis o'er—the pastor and the saint is gone,
From earth's dark wilderness of sin and woe;
And reckless Death a sombre cloud has thrown,
In fancied triumph, o'er the church below:
Yon sacred house, where oft his accents fell,
With heavenly cadence on the enraptured ear,
Is now the spot where mourners love to dwell,
And pour their sorrows o'er his hallowed bier;
In life, his energies were here displayed,
And now his ashes rest beneath the temple's shade.

Yes! Hall is gone! no more to mingle here,
The faithful pastor with his much loved flock;
No more their souls with richest food to cheer,
No more to point them to the smitten Rock,
Whence living waters flow; the stream of life,
Of fadeless health, of purest joy and love,
That flows from heaven to earth, with blessings
rife,
Then reënter seeks its wonted source above;—
No more his flock shall listen to his voice,—
The shepherd of their love—the guardian of their
choice.

Around his tomb a mourning train appear,
Whose heaving bosoms tell their deep-felt grief;
One common sympathy has drawn them here,
One common wound that seems to mock relief:
Pale Learning in her sable stole is seen;
And Eloquence, her eyes bedim'd with tears;
Genius and Fancy on each other lean,
And mourn the spoil of sickness and of years:
One sister-band,—they all conspire to lave,
With sad, commingling tears, their Hall's lament-
ing grave.

Yet one there stands more fair than all the rest,
Whose lovely visage speaks her heavenly birth;
With trembling hand she rends her spotless vest,
And seems to tread as if on hallow'd earth;
Now rests her eye upon the silent tomb,
Then quickly darts it to the seats of bliss,
As if she knew the grave's recipient womb,
But open'd to a life more blest than this,
Where sainted Hall, with unobscured ray,
Should shine around the throne, through one undy-
ing day.

'Tis Piety, the offspring of the skies,
Who mourns in silence o'er the mighty dead;
Ah! who can tell how deep her sorrow lies!
She cannot weep—her very heart has bled!
Or if, perchance, one lonely drop may seek,
To find an exit from its pearly cell,
Far more than words that lonely tear may speak,
And mark what feelings in her bosom swell;
In hope she sorrows, and delights to know
In heaven that plant shall bloom, she dearly loved
below.

Farewell! no more thy heaven-touch'd lips shalt
flow
With heaven's own eloquence; no more thy
prayer
Rise from the altar with celestial glow,
And spread a savour of devotion there;
Thy sainted spirit now beholds the Lamb,
Of whom on earth thy genius loved to tell,
Now reaps the peerless blessings of his name,
Now with his ransom'd ones delights to dwell,
Where prophets, martyrs, and a countless throng
Of blood-bought, faithful souls unite in endless
song.

Farewell! we feel, and deeply feel thy loss:
Thy orphan'd flock, the church, the world must
feel.

We lose a mighty champion of the cross,
Yet at the throne of heaven submissive kneel;
We will not wish thee back to mortal sight
From courts of bliss to scenes of haggard woe;
We will not wish thee from the realms of light,
Where radiant glories blaze around thy brow:
Then vainly Death may vaunt what he has done—
Eclipsed an earthly star, to light an heavenly sun.
Oxford. J. S. B.

M A Y,

WEAETHED WITH MISSION FLOWERS, DOING
HOMAGE TO THE CROSS OF CHRIST;

Respectfully inscribed to the Mission and other
Christian Societies, who hold their Annual
Meetings in this Month,

By JOSHUA MARSDEN.

"The flowers appear on the earth; the time of
the singing of birds is come; and the voice of the
turtle is heard in our land."—*Solomon.*

RETURNING bloom adorns the plain,
Enamelling both field and bower;
And sure the pious heart may deign,
To find a text in every flower;
The purple bud, the foliage,
Inscribed by Wisdom's pencil fair,
Is musing man's delightful page,
He reads a vernal sermon there.

An alphabet in every vale,
Is legible to mortal ken;
Illuminated volume hail!
The primer of unletter'd men:
The rustic may this folio spell,
The plowboy learn this A B C,
And every violet's sweet bell
May teach a litany to me!

Each peasant may philosophize,
Though Science bar him from her fane,
On the green earth and amber skies,
The pearly dew, the springing grain,
The eye may smile, the bosom swell,
When Nature weds sweet floral May,
And Beauty walks on dale and dell
In all the pomp of Eden gay.

There's not a bird that thrills the air,
Or drop that glistens on the spray,
But may suggest a grateful prayer,
Or shine a gloomy doubt away;
The doubt if God be good and wise,
Spring vouches, if you ball require,
For grove and garden, earth and skies
Are psalters, and each flower a lyre!

The air is balm, the morning cool,
Each rustic whistles down the vale;
Mild zephyrs crisp the lucid pool,
And nectar fills the milk-maid's pail:
Gay bounding on the verdant lawn,
The artless lambskins frisk and play;
And when Aurora opens the dawn,
The lark salutes the purple ray.

And some prefer the park and grove,
The garden, or the river's sedge;
Others the mountain moorlands rove,
These love the bower and hawthorn hedge:

But give to me the Mission scene,
If mild Philanthropy be there,
I'll quit the garden, grove, and green,
To chant the hymn, and pour the prayer.
And there I'll weep o'er heathens lost,
Or glance earth's gloomy, moral map;
Reflect what ransom'd millions cost,
And stand like Moses in the gap;
Nor mourn to leave the vernal bloom,
Though it were soft Italia's May,
So I may pagan minds illumine,
And wipe the churches' blot away!
To weave a wreath for heathen land,
And draw them by the floral tie,
Is charity sublimely grand,
And worthy of a seraph's joy;
The lily, violet, and rose,
(A truce to party) here may blend;
Love no polemic warfare knows,
When all have *one* delightful end!
Muse, dip thy pen in yonder bow,
Or nature's azure, gold, and green;
Then to the groves for garlands go,
Where oft the vernal bard hath been;
And bring the Rose of Sharon thence,
Or else what boots the vernal bloom,
'Tis but a paradise of sense,
A nosegay scatter'd o'er the tomb.
No seasons in their annual round,
The winter snow, the vernal morn,
Nor Summer, by Pomona crown'd,
Nor Autumn, with her wine and corn,
Can vie with deeds that spring from love,
Benevolence, illumin'd prayer;
Nor gems below, nor stars above,
Have aught so beautiful and fair.
Go drop commiseration's tear!
Go symbolize with heathen woes!
'Tis brighter than the dew-drop clear,
"And sweeter than the virgin rose."
This only gives the heart its spring,
Joy enters not so bright a sign;
There's not a plume in Fancy's wing,
Nor vernal vista half so fine.
This sheds a fragrance ever young,
Tints with a beauty always new,
Surpassing all that Thomson sung,
Or Claude in landscape ever drew:
It gives anew the golden age,
It strings the prophet's lyre again,
For every seraph, saint, and sage,
Hail, blest Messiah's promised reign.
Then meet and plead, ye good and wise!
Though sceptics may deride your zeal;
Let all who truth and mercy prize,
Unite for weeping Zion's weal:
She weeps to see the heathen lie,
Wrapt in stern Winter's cheerless gloom;
She weeps to see the millions die,
With not a hope to gild the tomb!
Alas, they have no vernal day!
No tree of life was ever theirs;
That plant of Eden fair and gay,
No fruit in their dark region bears:
No passion-floweret ever smil'd,
No lily love adorns the vale,
But sin's dread aspect wide and wild,
Spreads death with every passing gale.
Oh, what a charnel-house is there!
Of all deform'd and hideous things,
The vestibule of dark despair,
Where Satan to his empire clings;
And rules the darkness of the age,
Yea, rules it with an iron rod,
Keeps back the truth-inspired page,
And bars the heathen world from God!
Rise, men of Israel, in your might!
Dash the usurper from his throne;
Rise! wave the cross, disperse the light
From isle to isle, from zone to zone:
Rise in the might of faith and prayer!
That *never* never failed yet;
Your love by golden deeds declare,
And pay the heathen world their debt!

'Tis yours to wreath with fresh-blown flowers
Each bellow'd festival in May;
'Tis yours to braid the dancing hours,
With amaranths for ever gay;
'Tis yours to bid the turtle sing,
'Neath skies for ever clad in gloom,
To give the heathen more than spring,
And make the moral desert bloom!
You have the fountain in your land,
Wide bid the streams of mercy flow!
You have the covenants in hand,
O spread them o'er a world of woe!
'Tis yours to send the truth as far
As breezes blow, or billows roll,
Till morning's fair millennial star,
Shines o'er the earth from pole to pole!

REVIEW.—"Select Library." Vol. I.—
Polynesian Researches. By William
Ellis. Vols. I. II. small 8vo. pp. 430.
446. Fisher and Co. London. 1831.

WE are informed in an advertisement pre-
fixed to the first volume, that it is the com-
mencement of a series, to be entitled, THE
SELECT LIBRARY. This series will consist
principally of valuable and interesting works
of a religious tendency, hitherto issued from
the press, in an expensive form, that has
frequently placed them beyond the reach of
common means. These volumes, now pub-
lished at six shillings each, neatly printed,
and embellished with many engravings,
cannot fail to extend their circulation, and
to enhance their utility. Of this series, the
volumes of Polynesian researches form
an auspicious commencement, which, we
doubt not, will be followed by treatises of
correspondent merit.

This production of Mr. Ellis having al-
ready obtained an extensive circulation,
comes not before the world to seek a cha-
racter, but to diffuse more widely the
valuable and interesting information which
it contains. The reputation which it has
acquired by universal consent, places it high
on the pinnacle of fame; but what is still
more honourable, its station is not less ele-
vated, when measured by the standard of
general usefulness. Combining, in one view,
the varied and numerous objects which
it embraces, it may be justly pronounced,
without any exaggeration, to contain the
most luminous, diversified, and interesting
account of the islands in the Great Pacific
Ocean, of their productions and inhabitants,
that ever has been presented to the eye of
Europe.

Until this work made its appearance, our
acquaintance with the natives of these re-
mote and insulated regions was very vague,
questionable, and indistinct. Voyagers, who
occasionally touched on their shores, could
have but a transient opportunity of estimat-
ing the character of these untutored child-
ren of nature; and even allowing the ex-

to be correct, their observations must have been too located and partial to command the information required. To accomplish this task, a residence on the islands, and a familiar intercourse with the inhabitants, became necessary. They should be seen in their political, their civil, their domestic, their religious conditions and relations, and that not for a few days, but through a series of years, that their principles might be traced in their varied effects, and the operations of their passions watched in their excitements and ebullitions. But neither time, nor intercourse, nor both combined, without discernment to notice, and diligence to record passing occurrences, would have been sufficient to collect an adequate history of the novel varieties which might be reaped in the Polynesian field. It was reserved for Mr. Ellis to occupy this desirable situation, to be favoured with all the facilities which time and circumstances could afford, for collecting materials—to be blessed with a peculiar degree of alertness to “catch the manners living as they rose,” and with talents to embody them in the most interesting publication respecting the natives and productions of the South Sea Islands, that has ever been given to the world.

It would appear from the preface to the first volume, that Mr. Ellis visited the regions which he has so ably described, in the character of a Missionary, under the auspices of the London Missionary Society—that, during a residence of eight or ten years, he explored the greater portion of the islands which he mentions—that most of his time was spent in familiar intercourse with the natives—that he made copious notes of much that came under his notice—that while residing in the South Seas, he kept a daily journal, and that since his return to England, in 1826, he has received regular accounts from his colleagues, still officiating on the islands; from which sources he has been enabled to form the present work.

The first volume contains fifteen chapters, which, among other articles, furnish historical notices of the islands, a general survey of their vegetable and animal productions, and a detailed account of the manners, customs, genius, dispositions, wars, idolatry, traditions, and pastimes of the inhabitants.

Amidst this great variety, their traditions respecting the origin of man, and the prevalence of a general deluge, are particularly remarkable, from their conformity to other accounts communicated by savage tribes, living in distant sections of the globe, and in several respects from their resemblance to the records of holy writ.

In reference to the views which the natives

entertained respecting an hereafter, the following extract cannot fail to prove highly interesting, and with this quotation we must dismiss this first volume :

“ Their ideas of a future state were vague and indefinite. They generally spoke of the place to which departed spirits repaired on leaving the body, as the *po*, state of night. This also was the abode or resort of the gods, and those deified spirits that had not been destroyed. What their precise ideas of a spirit were, it is not easy to ascertain. They appear, however, to have imagined the shape or form resembled that of the human body, in which they sometimes appeared in dreams to the survivors.

“ When the spirit left the body, which they called *unahi* *te carua* *ete atua*, the spirit drawn out by the god, (the same term, *unahi*, is applied by them to the drawing a sword out of its scabbard,) it was supposed to be fetched, or sent for, by the god. They imagined that *oramasuas*, or demons, were often waiting near the body, to seize the human spirit as it should be drawn out (they supposed) from the head and, under the influence of strong impressions from such superstitions, or the effects of a disordered imagination, when dying, the poor creatures have sometimes pointed to the foot of the mat or the couch on which they were lying, and have exclaimed, “ There the *carua*, spirits, are waiting for my spirit : guard its escape, preserve it from them,” &c.

“ On leaving the body, they imagined it was seized by other spirits, conducted to the *po*, or state of night, where it was eaten by the gods ; not at once, but by degrees. They imagined, that different parts of the human spirit were scraped with a kind of serrated shell, at different times ; that the ancestors or relatives of the deceased performed this operation ; that the spirit thus passed through the god, and if it underwent this process of being eaten, &c. three different times, it became a deified, or imperishable spirit, might visit the world, and inspire others.

“ They had a kind of heaven, which they called *Miru*. The heaven most familiar, especially in the Leeward Islands, is *Rohutu noanoa*, sweet-scented Rohutu. This was situated near *Tamahani unasua*, glorious Tamahani, the resort of departed spirits, a celebrated mountain on the north-west side of Raiatea. The perfumed Rohutu, though invisible but to spirits, was somewhere between the former settlement and the district of Tipahapa on the north side of Raiatea. It was described as a beautiful place, quite an Elysium, where the air was remarkably salubrious, plants and shrubs abundant, highly odoriferous, and in perpetual bloom. Here the *Areois*, and others raised to this state, followed all the amusements and pursuits to which they had been accustomed in the world, without intermission or end. Here was food in abundance, and every indulgence. It is worthy of remark, that the misery of the one, and enjoyments of the other, debasing as they were, were the destiny of individuals, altogether irrespective of their moral character and virtuous conduct. The only crimes that were visited by the displeasure of their deities were, the neglect of some rite or ceremony, or the failing to furnish required offerings. I have often, in conversations with the people, and sometimes with the priests, endeavoured to ascertain whether they had any idea of a person's condition in a future state being connected with his disposition and general conduct in this ; but I never could learn that they expected, in the world of spirits, any difference in the treatment of a kind, generous, peaceful man, and that of a cruel, parsimonious, quarrelsome one. I am, however, inclined to think, from the great anxiety about a future state which some have evinced when near death, that natural conscience, which I believe pronounced a verdict on the moral character of every action throughout their lives, is not always inactive in the solemn hour of dissolution, although its salutary effects were neutralized by the strength of superstition.

The second volume of these Researches is not less interesting than the first. A considerable portion of its contents having an immediate bearing on the natives, places their general character in a most interesting light. We behold them under the dominion of idolatry, the slaves of a bloody superstition, offering human victims to their sanguinary deities, and addicted to the performance of hateful ceremonies connected with pagan rites. In another view we perceive them breaking the chains of their mental captivity, and emerging into light, beaming from heaven on their minds, and awakening their intellectual energies. But these, and other phenomena, will best appear in the author's own language.

The erection of a printing-press in Tahiti, the strong sensations which it excited in the king, the chiefs, and the people at large, together with the bursts of admiration which followed its first achievement, Mr. Ellis thus interestingly describes:—

"Pomare, who was exceedingly delighted when he heard of its arrival, and had furnished every assistance in his power, both in the erection of the building, and the removal of the press, types, &c. from Papetoai, where they had been landed, was not less anxious to see it actually at work. He had for this purpose visited Afareaitu, and, on his return to the other side of the island, requested that he might be sent for whenever we should begin. A letter having been forwarded to inform him that we were nearly ready, he hastened to our settlement, and, in the afternoon of the day-appointed, came to the printing-office, accompanied by a few favourite chiefs, and followed by a large concourse of people.

"Soon after his arrival, I took the composing-stick in my hand, and, observing Pomare looking with curious delight at the new and shining types, I asked him if he would like to put together the first A B, or alphabet. His countenance was lighted up with evident satisfaction, as he answered in the affirmative. I then placed the composing-stick in his hand; he took the capital letters, one by one, out of their respective compartments, and, fixing them, concluded the alphabet. He put together the small letters in the same manner, and the few monosyllables composing the first page of the small spelling-book, were afterwards added. He was delighted when he saw the first page complete, and appeared desirous to have it struck off at once; but when informed that it would not be printed till as many were composed as would fill a sheet, he requested that he might be sent for whenever it was ready. He visited us almost daily until the 30th, when, having received intimation that it was ready for the press, he came, attended by only two of his favourite chiefs. They were, however, followed by a numerous train of his attendants, &c., who had by some means heard that the work was about to commence. Crowds of the natives were already collected around the door, but they made way for him, and, after he and his two companions had been admitted, the door was closed, and the small window next the sea darkened, as he did not wish to be overlooked by the people on the outside. The king examined, with great minuteness and pleasure, the form as it lay on the press, and prepared to try to take off the first sheet ever printed in his dominions. Having been told how it was to be done, he jealously charged his companions not to look very articularly at him, and not to laugh if he should not do it right. I put the printer's ink-ball into his hand, and directed him to strike it two or three

times upon the face of the letters; this he did, and then placing a sheet of clean paper upon the parchment, it was covered down, turned under the press, and the king was directed to pull the handle. He did so, and when the paper was removed from beneath the press, and the covering lifted up, the chiefs and assistants rushed towards it, to see what effect the king's pressure had produced. When they beheld the letters black, and large, and well defined, there was one simultaneous expression of wonder and delight.

"The king took up the sheet, and having looked first at the paper and then at the types with attentive admiration, handed it to one of his chiefs, and expressed a wish to take another. He printed two more; and, while he was so engaged, the first sheet was shewn to the crowd without, who, when they saw it, raised one general shout of astonishment and joy. When the king had printed three or four sheets, he examined the press in all its parts with great attention. On being asked what he thought of it, he said it was very surprising; but that he had supposed, notwithstanding all the descriptions which had been given of its operation, that the paper was laid down, and the letters by some means pressed upon it, instead of the paper being pressed upon the types. He remained attentively watching the press, and admiring the facility with which, by its mechanism, so many pages were printed at one time, until it was near sunset, when he left us; taking with him the sheets he had printed, to his encampment on the opposite side of the bay."—p. 223.

Of heathen worship, superstition, and sanguinary rites, the following picture cannot be contemplated without horror. But it is pleasing to add, that both infanticide, and the practice of offering human victims to the Polynesian Moloch, has for several years been totally discontinued throughout the islands.

"Raiaatea is not only the most important island of the Leeward group, from its central situation and its geographical extent, but on account of its identity, in tradition, with the origin of the people, and their preservation in the general deluge. It has been distinguished as the cradle of their mythology, the birth-place and residence of Oro, their principal god, the region to which disembodied spirits resorted, the seat of their oracle, and the abode of those priests whose predictions for many generations regulated the expectations of the nation. It is also intimately connected with the most important matters in the traditional history and ancient religion of the people. *Opoa* is the most remarkable place in Raiaatea; of its earth, according to some of their traditions, the first pair were made by *Tii* or *Taaroa*, and on its soil they fixed their abode. Here Oro held his court. It was called *Hawaii*; and as distant colonies are said to have proceeded from it, it was probably the place at which some of the first inhabitants of the South Sea Islands arrived. It has also long been a place of celebrity, not only in Raiaatea, but throughout the whole of the Society Islands. It was the hereditary land of the reigning family, and the usual residence of the king and his household. But the most remarkable object connected with *Opoa*, was the large marae, or temple, where the national idol was worshipped, and human victims were sacrificed. These offerings were not only brought from the districts of Raiaatea and the adjacent islands, but also from the windward group, and even from the more distant islands to the south and south-east.

"The worship of Oro, in the marae here, appears to have been of the most sanguinary kind; human immolation was frequent, and, in addition to the bones and other relics of former sacrifices, now scattered among the ruins of the temple, there is still a large enclosure, the walls of which are formed entirely of human skulls. The horrid piles of skulls, in their various stages of decay, exhibit a ghastly spectacle. They are principally, if not entirely, the skulls of those who have been slain in battle. A number of beautiful trees grow around, especially the *tamara*, *calophyllum inophyllum*, and the *nona*, *ficus prolixa*, resembling, in its growth and appearance, one of the varieties of the banian in India."—p. 316.

We must now take our leave of these two very pleasing and instructive volumes.

commending them to the attention of the reader, as fraught with more valuable information respecting these portions of the globe, and this branch of the human family, than any other publication can supply. Two other volumes yet remain, which, including a "Tour through Hawaii," will complete the Polynesian series. Of these, the character being already established, the appearance will be expected with no common solicitude.

REVIEW.—*Sermons. By James Parsons. York, 8vo. pp. 518. Westley and Davis. London. 1830.*

Few young ministers in modern times have ever acquired so much early fame as Mr. James Parsons; and, what is still more honourable to his talents and character, very few, indeed, have ever at his age been found more deserving. Wherever his intention to ascend the pulpit has been announced, the places of worship have been densely thronged, and that not with curious spectators, and persons actuated by idle curiosity, but with serious, respectable, and attentive hearers, by whom his addresses have been most favourably received. To his masterly eloquence they have readily paid a just tribute of respect; but in the estimation of all, the fascinating orator has been eclipsed by the Christian divine.

Prior to the publication of his discourses, some few were apprehensive that, when submitted to the eye, they would lose many charms which they presented to the ear. This questionable position is now brought to the test, and no one, by whom they are attentively perused, will suspect that they have lost any primitive excellency, by passing through the medium of the press.

The nineteen discourses, which fill this volume, are founded on portions of scripture that are of universal application. Into the thorny wilderness of polemical divinity the author does not enter; his aim being to lead his flock beside the still waters, and to make them lie down in green pastures. Liberality, benevolence, argument, and exhortation, leading to experimental and practical godliness, are his distinguishing characteristics. He delivers masculine truths in plain but vigorous language, and appears more solicitous that his subjects should adorn his expressions, than that his words should embellish his doctrines. In the former, he has so happily succeeded, that he finds no occasion for the latter; yet we feel persuaded, that those who peruse the following passages, which may be considered as a fair specimen of these dis-

courses, will readily give him credit for both. They occur in his second sermon—the rich man in torments, soliciting Abraham to send a messenger to warn his brethren, and the reply which that request elicited:—

"It is equally easy to explain away a supernatural visitation, as it is to explain away the evidence of revelation. The attestations actually afforded to revealed truth, comprehend evidence of the same order, as is sought in a renewed and palpable disclosure of the invisible world; and in rejecting that truth, despite is done to the very mode of confirmation, which it is supposed would be so conclusive and resistless. An infidelity assumed against the word of God, as originally delivered, puts the mind in a state of readiness and preparation for the exercise of further infidelity, in causing fresh claim to be made upon its submission. He who has refused to be persuaded by the signs and wonders which accompanied the introduction of religion, and have been made known, and assured on the concurrent authority of so many witnesses to the faith, is, by the process which induced that refusal, provided with facilities for dismissing the testimony of another messenger, come under what form he may.

"Supposing a vision permitted from such a one from the world of spirits—while the mysterious visitor was in actual presence, there would probably be a high degree of astonishment and terror; but when the eye beheld no longer, how many suggestions would urge the mind to remain in original incredulity, and to account for the occurrence, in a manner which would impose no obligation to obey! It was a phantom—an illusion—a deception of the sight—a picture of imagination—the capricious scenery of a trance—or a dream. Such insinuations would be plausible, and at hand; or, if the reality could scarcely be thus disposed of, other arguments of the same sceptical tendency might yet be proffered, against the truth of the tidings, and against the authority by which the messenger came. And then the ridicule and unbelief of those around, and the deadening influence of time and events, would perform their part in operating at last to negative the warning, and blot out the impression for ever. We cannot compare the obstacles which must be overcome, ere the collected and established proofs of religion can be trampled on, with the obstacles which would oppose the evasion of the novel testimony proposed, without again returning to the principle, that "if men hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—p. 56.

REVIEW.—*A Familiar Analysis of the Calendar of the Church of England, &c., &c. By the Rev. Hugh F. Martynedale, A. M. 12mo. pp. 294. Wilson. London. 1831.*

THIS volume bears some resemblance to Time's Telescope in its arrangements, objects, and delineations, with this essential difference, that while the work to which we have compared it, ranges through every country and through every age for its materials, this familiar analysis is confined to the days, seasons, persons, and events noticed in the calendar of the Church of England. To an ordinary reader, many of these appear in name, but without any meaning, and few comparatively can understand why they occupy a place in this ecclesiastical formulary. To such as these,

the analysis before us is intended to furnish all the information that can be reasonably required.

Independently of the amusement which the records of tradition can always supply, it is both pleasing and profitable to explore the sources of customs and observances which time has rendered familiar to our views. In these, we sometimes perceive, that reason gave birth to what has since become a degenerate offspring; while others, rendered venerable by the lapse of time, can boast no higher lineage, than that of having been generated by ignorance and papal superstition, in the dark and gloomy ages of adulterated Christianity.

In several of the explanations given, some valuable fragments of history are introduced, deriving elucidation from occurrences, seasons, and circumstances, which peculiar exigencies rendered remarkable in the calendar of time. There can be little doubt, that many of these memorials have outlived the occasions of them, and no loss would be sustained, either in church or state, if they were to be obliterated from the columns in which they now appear. But in all national concerns, reformation is generally distinguished by the tardiness of its movements.

It must be obvious, however, to every observer, that to these rites, feasts, fasts, and customs, whether originating in piety or superstition, no undue veneration or sanctity is attached; nor is there the most distant probability, that in this country they will ever be used as fulcrums, either by statesmen or priests, to heave the public mind. The evils of commemoration seem, on the contrary, to be more ominous from an opposite quarter. So far as they secure any attention among the people, they encourage idleness, drunkenness, and dissipation, and may therefore be considered as the innocent causes of many pernicious effects.

Standing, however, in the calendar of our Establishment, they are no more than dead letters, which appear as memorials of what has been, or as buoys floating on the stream of time, to mark the spot in which given superstitions sunk and disappeared. As buoys, landmarks, or beacons, they are not unworthy of preservation, and as inoffensive monuments of antiquity, care should be taken that they are not demolished with unhallowed zeal.

That many of them are insignificant, and even contemptible, in themselves, no reasonable person can for a moment doubt. But to distinguish the useless from the useful, is an exceedingly difficult task. No one can draw a line between them with

such precision as to satisfy all parties, and to obliterate either too much or too little, is only to create a ferment which may not speedily subside. Perhaps the wiser plan will be to let the tares and the wheat grow together until the harvest.

From the distinct characteristics of each, which this volume furnishes, an estimate of their proportions may be easily formed; and of these no one can doubt that the excellent are by far the most numerous. To trace these customs, to explore their sources, and supply the history of individuals and events, must have been a work requiring much time and attention. These Mr. Martynedale has brought to the subjects of his inquiry; and the success, attendant on his researches, derives an additional value from the variety of topics which this volume comprises, and the narrow compass, as well as respectable manner, in which the whole is presented to the reader.

REVIEW.—*The Temple of Melekartha, in Three Vols. 8vo. pp. 358—301—328. Holdsworth and Ball. London. 1831.*

THIS very singular performance is of such a romantic character, that we scarcely know whether its delineations belong to the inhabitants of our planet, or to those of another; or if, from some peculiarities of description, we allow it a place on our sphere, we know not if the antediluvian, or the postdiluvian world can lay the strongest claim to the scenes and manners with which the author seeks to amuse his readers. In his preface he readily admits that he has darted on the wing of imagination into some very distant region, and some very remote period, that he may then and there unfold his bales of wisdom, which are to reward us for our journey in following him:—

“A word of apology should, perhaps, be offered to the reader, who, contrary to the usages of modern novel-writers, is asked to undertake so long a journey as into the regions of remote antiquity. The author can only say, that it was not until he saw himself separated by the interval of many centuries from all the well-known forms of false religion, that he felt quite free from serious difficulties, and disagreeable entanglements, while endeavouring to embody the essential characters of certain delusions that infect human nature alike in every age.”—p. vii.

For what definite purpose we are carried back into those remote periods of antiquity which speculation alone has visited, and directed to expatiate in regions which the eagle's eye hath not seen, we are not expressly informed, though it may not be difficult to conjecture. The author seems to have an object in view, which he is unwilling to touch in its native abode, and unadulterated colouring; he therefore finds

it convenient to invest it in the garments of disguise, and to erect his temple in the empire of romance.

In its fictitious department, we find a strange combination of historical delineation and flights of imagination, that might furnish entertainment to a company of Arabian knights. It is a strange compound, in which truth and fancy are curiously mingled together; where we are led onward in pursuit of an object that generally contrives to elude our grasp, and yet never retires from our sight. For this disappointment the author endeavours to make some compensation, by the extravagance of his episodes, and the wildness of his imagination, and in many instances his efforts are crowned with success.

In its historical allusions, we find much vigour of intellect, many profound philosophical reflections; and judicious observations on bondage, freedom, wealth, civilization, government, and law. The effects of tyranny, war, superstition, credulity, industry, idleness, prudence, and economy, are depicted with a masterly hand. The author thus furnishes the rough materials, and leaves his readers to erect the building; he gives permanence to delineation, and consigns to others the task of making the application. In the following observations we find no obscurity:—

“A king is a man of business. Call men of business to your service, and with such on your right hand, and on your left, administer the affairs of your empire solely on those common, intelligible, long-tried, and indisputable principles, which the good sense of the mass of mankind approves. Be not too impatient of things confessedly imperfect: old and familiar errors are less dangerous often than young truths. Revise, amend, corroborate, press towards the better; but be slow to renovate. Act more than meditate.”

With many parts of these volumes we have been highly pleased; with some we have been amused; and with others we have been astonished. In their great and predominant feature, the trappings of fancy wave around us in wild exuberance, and with their unexpected glare too frequently eclipse the sentiments, for which, in the eye of sober reason, this work can alone be considered as truly valuable.

The author's name no where appears; but whether he resides in the moon, or in the land of Utopia, he is a man of splendid talents, of vivid imagination, and one who possesses an extensive acquaintance with the affairs of nations, and with the strength and weakness of mankind. On past events he engrafs modern follies, and thus teaches us to laugh at the absurdities of ancient times, without allowing us to perceive that by so doing we condemn ourselves.

REVIEW.—*The Manual for Invalids. By a Physician.* 12mo. pp. 378. Bull. London. 1829.

THE author informs us in his preface, that his object in writing this manual is, to instruct his fellow-creatures first to know in what health consists; to lead their judgment to the care of it while it is in their possession, and to the regaining of it when disease may have deprived them of it. Secondly, by his advice, to enable the invalid to say, thus far should I go, and no farther: here I can assist my health, and here I should consult my physician.

In these preliminaries the author appears with fair promises, and we are glad to find that in his details we are not left to mourn over disappointed hopes. From a general survey of the bodily structure, he proceeds to describe the distinct and combined uses of each in the complicated system of human economy. He then advances to the conduct, and supplies, needful to preserve the animal machine in proper order, advertent to the pernicious consequences of excess, and on all occasions strongly enforcing the necessity of caution, prudence, and moderation.

Of late and hearty suppers the author thus delivers his opinion:—

“Effects are constantly attributed to wrong causes: we are continually bribing our judgments to justify our inclinations. In a great proportion of the sudden deaths which are continually happening, two-thirds at least, are found dead in their bed in the morning. In these cases, the victim is prevented from relating a detail of the sufferings, or his opinion of their cause; but a large portion of cases of gout, asthma, hæmorrhoids, apoplexy, and many other diseases, may be fairly attributed to late and hearty suppers; for they happen very often among that class of persons who give themselves this indulgence. A light supper, of easy digestion, no meat, and an early retirement to rest, give the best promise of repose upon the pillow, and the best security that you will awake with renovated powers, and rise like a giant refreshed in the morning.”—p. 162.

For early rising the author is a strenuous and faithful advocate. The quantity of sleep necessary to preserve health, he observes, though certainly various in different persons, may, perhaps, be laid down as a general rule, at not less than six hours, and not more than eight.

Active exercise he also strongly recommends, not to produce languor by excess, but to give due motion to the muscular energies, which will eventually facilitate all the natural functions of the body in their respective branches of operation.

To his various lessons of advice we have little doubt that multitudes will assent in theory, who will never reduce his admonitions to practice. He seems to be decidedly of opinion, that were that care which is within the reach of every one, taken of our bodily health, as it stands connected

with alimēt, in quantity, time, and quality, with sleep, exercise, atmosphere, and indulgence, gentlemen of the medical profession would find much less employment than they do at present. For all these he gives some plain and practical directions; but those who disregard his advice must abide the consequences of their own negligence.

In many cases, when health is on the decline, the author recommends methods that should be adopted in order to its restoration; but throughout the whole book he is more intent on its preservation, than in prescribing remedies when it is gone. This is a natural consequence of his own system; for so various are the degrees of disease, and so widely different the constitutions of individuals, that what in one case would be found beneficial, might in another prove highly injurious.

Health is the gift of Heaven, and the means of its preservation are committed to each of the human species. But when these have been neglected, or found inefficacious, he recommends measures to be adopted; but, finally, should further medical aid become necessary, he cautions his readers against quackery in all its imposing forms.

The spirit, simplicity, moderation, and rationality of this volume, have strongly prepossessed us in its favour.

REVIEW.—*The Sunday Library, or Protestant's Manual for the Sabbath Day, being a selection of Sermons from eminent Divines of the Church of England, by the Rev. T. F. Dibdin, D.D.* 12mo. pp. 369. Vol. I. Longman, London, 1831.

THIS volume is ornamented with a beautiful portrait of Dr. Howley, primate of all England. The dedication is short, simple, and appropriate. Most of the authors from whose works these sermons are selected, have long been known as conspicuous characters among our Church of England divines. In this list we find the names of Porteus, Paley, Horsley, Mant, Horne, and Blomfield. These will be a guarantee for others with whom they may be associated.

In making his selections, Mr. Dibdin appears to have happily blended prudence with zeal. The discourses have uniformly a strong bearing on practical religion, and nothing is permitted to intrude, which in fair construction is calculated to give offence. Their only vulnerable point appears to be a want of spirituality, a deficiency in warmth and energy, a vacancy respecting experimental religion, which, having its

seat in the heart, becomes the vital source of that practical godliness which can alone render the discharge of duty acceptable in the sight of God.

Admitting their purity of principle, these discourses carry with them their own recommendation. The truths which they inculcate are of the utmost importance to man, in all his social relations of life, as an inhabitant of time, and a candidate for immortal felicity. The observance of these duties is enforced, in all, with much strength of argument, repeated appeals to scripture, in a meek and affectionate spirit, and with a strength and perspicuity of diction every way consonant to the stations of their respective authors, and the solemnity of the occasions which have called them before the public eye.

We must not, however, presume to draw any decided conclusions, either for or against an extended series, from the mere inspection of a single volume. We have not found anything we could wish the compiler had omitted, and the deficiencies of one volume may be amply supplied in another. In this that is now before us we have a sufficiency of evidence to prove, that "godliness is profitable for all things, having promise of the life that now is, and of that which is to come."

REVIEW.—*Agapæ, or the Sacred Love Pledge.* By Mrs. Luchlan. 12mo. pp. 567. Simpkin and Marshall. London. 1831.

THIS volume bears some little resemblance to the annuals, but it makes no pretensions either to graphic embellishments or exterior decorations. It is, however, neatly put out of hand, and is ornamented with an emblematical engraving, and a coloured presentation plate.

The materials of which it is composed are peculiar to itself. From first to last it contains nothing more nor less than passages of scripture, arranged under a great variety of heads, perhaps nearly two hundred, embracing religion, morals, personal and relative conduct, numerous branches of domestic economy, and the multifarious events which diversify human life. In the table of contents, the name of each distinct article refers to the page in which the scriptures that establish, elucidate, or guard the duty prescribed, concentrate their collective force.

To pious individuals, who feel anxious to know what the sacred writings contain, relative to given cases that are of frequent occurrence, but have not time to examine the pages of inspiration, this book will be

found serviceable, the writer having collected them to the reader's hand. Through this medium, the latter will enjoy the advantages of study, without the trouble of application; but beyond this, the utility of this volume is not very apparent.

REVIEW.—*The Doctrine of Universal Atonement Vindicated, in Seven Letters to the Rev. John Smyth, D.D. Strictures on Dr. Wardlaw's Essay on the Extent of the Atonement. By John Kennedy, 12mo. 228. Mason. London, 1830.*

THIS brief treatise comprises a large portion of important and interesting matter respecting the extent, the efficacy, and the application of the Atonement made by Christ for the sins of mankind. Few theological subjects have been more frequently brought before the public, than this branch of the Calvinistic and Arminian controversy. Each side has still a vast number of adherents and advocates, distinguished alike for talents, erudition, and piety; and each party thinks that the points at issue ought long since to have been decided in their favour. But "who shall decide when doctors disagree?"

In this volume the author has taken the liberal side of the question, and, in his discussions, shewn himself to be an able polemic. With the hinges on which several branches of the controversy turn, he is intimately acquainted, and the acuteness and moderation, uniformly displayed, are highly creditable to his talents, and to the spirit in which he has written.

To the investigations of scripture the author has brought a powerful mind, and in no case has shrunk from the difficulties which it was incumbent on him to face. No time is wasted in unmeaning circumlocution. He starts his object, and pursues it with vigour to a legitimate termination. His arguments are powerful, and, on most leading points, decidedly conclusive. His interpretations of scripture appear to be congenial with our unsophisticated views of the Divine attributes, without having recourse to the tortures of criticism, to impress them into the service of a pre-established hypothesis.

To such, indeed, as have already embraced a manufactured system, his arguments may sound like idle tales. A rigid papist might as soon be persuaded that transubstantiation included an absurdity, as many, against whom Mr. Kennedy argues, would be induced to believe that any portion of their creed could be wrong. Yet

even these, we suspect, on reading this treatise, will be ready to adopt the ingenuity ascribed to an honest Quaker, and exclaim, "O argument! argument! the Lord rebuke thee."

In the estimation, however, of all who prefer truth to system—the unvarnished declarations of scripture, to the dogmas of hypothesis—and plain common sense, to the jargon of hard-hunted ingenuity, this little volume can scarcely fail to hold an exalted rank. Most leading topics are so advantageously discussed, and so followed out in their principal ramifications, that we are not more disposed to compliment the author on his abilities, than to admire his uniform impartiality, and to congratulate him on his success.

REVIEW.—*The History of the Bible. By the Rev. G. R. Gleig, M.A. M.R. &c., in two volumes, 12mo. Vol. I. pp. 384. Colburn. London. 1831.*

IN a work of this description, scarcely any original matter is to be expected. All that can be said, has been long and repeatedly placed before the world, so that little remains to reward the industry and toil of modern gleaners. Although collateral evidence may be derived from foreign sources, to illustrate customs, elucidate language, and to corroborate facts, yet the Bible itself must furnish the principal field whence the materials of its history can be drawn.

The treasures, however, which former adventurers in this wealthy region have discovered, still remain as valuable monuments of human research, and from these, when stripped of extraneous matter, may be obtained all the essentials which an author can desire, to facilitate his progress. To these, and to the sacred writings, Mr. Gleig has had recourse; and the result of his labours will be found imbodied in this work, which he intends to complete in two volumes.

In this second volume of the "National Library," and the first of the History of the Bible; the events connected with the early periods of mankind, are traced down to the reign of David. In the subsequent volume, the subject will be resumed, and conducted to a termination.

From the existence of man as an intelligent finite being, Mr. G. infers that of an infinite and unoriginated Creator; and from the moral relation in which they stand to each other, he draws the conclusion, that a communication of the divine will is necessary for the guidance of a being in whose nature moral agency is included. All the essential properties of such a required revelation, he

finds in that which we possess; it being adapted to the moral condition of man in time, and every way applicable to his interests in a future state.

In proceeding through the detail of its progressive events, Mr. G. notices the objections to which certain passages, incidents, and facts, have been exposed. To these he pays becoming attention, and obviates their force in a very satisfactory manner, not by profound criticisms and learned dissertations, but by popular arguments, which are intelligible to common understandings, even though they have not been tutored in the schools of subtlety and erudition.

We do not, however, mean to suggest, that all the objections which ingenious infidelity may find occasion to urge, are here stated, investigated, and answered. To do this would require more room than the history itself is intended to occupy, and lead to digressions which would reduce the narrative to a rank of only secondary importance. From the specimens furnished, we may, however, perceive how other difficulties of a kindred character may also be surmounted; and, fortified with this principle, we readily follow the author in his march through the sacred history.

The volume before us is replete with sound sense and solid argument. It never conducts the reader into visionary regions, where fancy triumphs over reason, nor leaves him bewildered in the thorny mazes of learned speculations. Taking it as a fair specimen of what is to follow, we conceive that this "History of the Bible" will be every way deserving the place it is intended to occupy in the "National Library."

REVIEW.—*The Works of Dr. Isaac Barrow, with some Account of his Life, Summary of each Discourse, Notes, &c.* By the Rev. J. S. Hughes, B.D. Vol. V. 8vo. pp. 534. Valpy. London. 1831.

THE preceding volumes, containing the works of this extraordinary man, we have in several of our numbers taken occasion to notice. His fame was great while he was living, his reputation sustained no injury by death, and time has ever since been forbidden to touch it with his scythe. Of the twenty-one discourses contained in this volume, it will be needless to say more, than that they are founded on passages of scripture, which furnish the basis of what is generally denominated the Apostles' creed; that they display much learning, talent, and piety, and are every way worthy of the celebrated divine whose name they bear.

It is, perhaps, almost needless to add, that this volume belongs to a series, entitled, "Divines of the Church of England." Ten volumes have been already published, five of which are devoted to the works of Dr. Barrow. The others are by authors, whose names confer an honour on the national church establishment of our country.

REVIEW.—*The History of Redemption, &c.* By President Edwards. 12mo. pp. 312. Religious Tract Society, London. 1831.

THE title of this book has a captivating appearance, but on examination it will be found every way applicable to its contents. The celebrated author, whose name it bears, is of sufficient importance to command respect, as nothing of an inferior order was ever known to issue from his pen. It was first published in 1739, and is now incorporated among the numerous treatises reprinted by the Religious Tract Society, to whose exertions the more valuable part of our community are very much indebted.

This work traces, in a concise manner, the prospects, intimations, indications, and development of the great plan of redemption, from the earliest ages down through succeeding periods, until "life and immortality were brought to light by the gospel;" uniting the various branches into one great whole, and illustrating them by an appeal to history, to facts, to prophecies, and to their remarkable and exact fulfilment.

Thus far the system is delineated with an able hand, the learned and pious author having unequivocal data for his reasonings and observations. But when he enters on "the completion of the work of redemption" in a future state, the ground on which he stands appears less secure. Entering a region that is veiled by the clouds and shadows of futurity, the light by which he is guided becomes, on many subordinate particulars, somewhat dim and indistinct. With general outline he is supplied by the predictions of the sacred writings, but the details drawn from this source are not unfrequently mixed up with mere human conjecture. We must, however, admit that the author's conjectures are generally accompanied with probability, and beyond this, perhaps, no inquiries can carry our researches.

In this little volume Mr. Edwards has successfully traced the light beaming through all the inferior dispensations, and found it shining more and more unto the perfect day; and in the full blaze of its meridian glory, he has placed it before his readers.

REVIEW.—*Writings of John Jewell, Bishop of Salisbury: died 1571.* 12mo. pp. 488. Nisbet, London, Religious Tract Society.

It is greatly to the honour of this Society, that they are not much influenced by sectarian prejudices in their selections. We say not much influenced, for it is natural to suppose, that, as a matter of choice, they would prefer such authors as had embraced theological sentiments congenial with their own, to others, in whose peculiar views they could not cordially concur. This partiality is, however, permitted to have only a moderate share of operation; for we frequently find among their publications, the works of individuals with whom the hot-headed and the furious would deem it criminal to be found associated.

In this volume we have the writings of Bishop Jewell, who, in his day, was actively engaged in promoting the Reformation, and in meeting, on the ground of argument and scripture, his powerful antagonists, the papists. To this great subject, nearly all his works have an almost uniform reference; and from a perusal of them may be gathered the subtlety of his jesuitical opponents, and the fund of knowledge and learning which he was enabled to bring into this field of theological warfare.

The numerous topics that are brought under consideration in this volume, render it very interesting; and at the present moment, its importance is enhanced by the complexion of the times. His sermons are replete with sound doctrine, scriptural appeals, and solid argument; but in many of the author's allusions a tinge of the days in which he lived is very perceptible.

Bishop Jewell's apology, is a masterpiece of argument, eloquence, and learning; and although some few expressions may be found in it, involving concessions which would now scarcely be tolerated, it is perhaps one of the most able treatises that ever appeared in favour of the Reformation during the Romish controversy. It contains a luminous exposure of papal usurpations; and the deep impression which it made on the public mind, may be inferred from the violent opposition with which it was assailed by the papists, and the high esteem in which it has always been held by the friends of Protestantism, even to the present time. The hyena of popery being once more unchained, furnishes a sufficient apology for its reappearance; and the period may not be remote, when all the arguments of our veteran ancestors will be put again into full requisition.

REVIEW.—*Lardner's Cabinet Cyclopaedia, Vol. XIV. Natural Philosophy, by J. F. W. Herschel, Esq. M.A.* 12mo. pp. 372. Longman. London. 1831.

HAVING delineated the general character of this work in several of our preceding numbers, we have less reason on the present occasion to descant on the character of this volume. The following extracts will supersede our own observations, and enable the reader to judge for himself, on many interesting, but astonishing philosophical truths:—

"*Wonders of Science.—Anecdote of Captain Basil Hall.*—That a man, by merely measuring the moon's apparent distance from a star with a little portable instrument held in his hand, and applied to his eye, even with so unstable a footing as the deck of a ship, shall say positively, within five miles, where he is, on a boundless ocean, cannot but appear, to persons ignorant of astronomy, an approach to the miraculous. Yet the alternatives of life and death, wealth and ruin, are daily and hourly staked with perfect confidence on these marvellous computations. We have before us an anecdote communicated to us by a naval officer (Capt. Basil Hall, R.N.) distinguished for the extent and variety of his attainments, which shows how impressive such results may become in practice. He sailed from San Blas on the west coast of Mexico, and, after a voyage of 8000 miles, occupying 89 days, arrived off Rio Janeiro, having, in this interval, passed through the Pacific Ocean, rounded Cape Horn, and crossed the South Atlantic, without making any land, or even seeing a single sail, with the exception of an American whaler off Cape Horn. Arrived within a week's sail of Rio, he set seriously about determining, by lunar observations, the precise line of the ship's course, and its situation in it at a determinate moment, and having ascertained this within from five to ten miles, ran the rest of the way by those more ready and expeditious methods, known to navigators, which can be safely employed for short trips between one known point and another, but which cannot be trusted in long voyages, where the moon is the only sure guide. The rest of the tale we are enabled by his kindness to state in his own words:—'We steered towards Rio de Janeiro for some days after taking the lunars above described, and having arrived within fifteen or twenty miles of the coast, I hove-to at four in the morning till the day should break, and then bore up; for although it was very hazy, we could see before us a couple of miles or so. About eight o'clock it became so foggy, that I did not like to stand in further, and was just bringing the ship to the wind again before sending the people to breakfast, when it suddenly cleared off, and I had the satisfaction of seeing the great Sugar Loaf Rock, which stands on one side of the harbour's mouth, so nearly right ahead, that we had not to alter our course above a point in order to hit the entrance of Rio. This was the first land we had seen for three months, after crossing so many seas, and being set backwards and forwards by innumerable currents and foul winds.' The effect on all on board might well be conceived to have been electric; and it is needless to remark how essentially the authority of a commanding officer over his crew may be strengthened by the occurrence of such incidents, indicative of a degree of knowledge, and consequent power, beyond their reach.—pp. 29.

"*Indestructibility of Matter.*—The destruction produced by fire is most striking; in many cases, as in the burning of a piece of charcoal or a taper, there is no smoke, nothing visibly dissipated and carried away; the burning body wastes and disappears, while nothing seems to be produced but warmth and light, which we are not in the habit of

considering as substances; and when all has disappeared, except perhaps some trifling ashes, we naturally enough suppose it is gone, lost, destroyed. But when the question is examined more exactly, we detect, in the invisible stream of heated air which ascends from the glowing coal or flaming wax, the whole ponderable matter, only united in a new combination with the air, and dissolved in it. Yet, so far from being thereby destroyed, it is only become again what it was before it existed in the form of charcoal or wax, an active agent in the business of the world, and a main support of vegetable and animal life, and is still susceptible of running again and again the same round, as circumstances may determine; so that, for aught we can see to the contrary, the same identical atom may be concealed for thousands of centuries in a limestone rock; may at length be quarried, set free in the limekiln, mix with the air, be absorbed from it by plants, and, in succession, become a part of the frames of myriads of living beings, till some concurrence of events consigns it once more to a long repose, which, however, no way unfits it from again resuming its former activity.—pp. 41.

Use of Magnetic Masks.—In needle manufactories, the workmen who point the needles are constantly exposed to excessively minute particles of steel, which fly from the grindstones, and mix, though imperceptible to the eye, as the finest dust in the air, and are inhaled with their breath. The effect, though imperceptible on a short exposure, yet, being constantly repeated from day to day, produces a constitutional irritation dependent on the tonic properties of the steel, which is sure to terminate in pulmonary consumption; inasmuch, that persons employed in this kind of work used scarcely ever to attain the age of forty years. In vain was it attempted to purify the air before its entry into the lungs by gauzes or linen guards; the dust was too fine and penetrating to be obstructed by such coarse expedients, till some ingenious person bethought him of that wonderful power which every child who searches for its mother's needle with a magnet, or admires the motion and arrangement of a few steel filings on a sheet of paper held above it, sees in exercise. Masks of magnetized steel wire are now constructed, and adapted to the faces of the workmen. By these, the air is not merely strained, but searched, in its passage through them, and each obnoxious atom arrested and removed.—p. 57.

REVIEW.—*Lardner's Cabinet Cyclopædia*, vol. XV. *History of France*, by Eyre Evans Crowe, vol. II. 12mo. pp. 341. Longman. London. 1831.

THIS second volume of the history of France is replete with interest, narrative, and occurrence, peculiarly belonging to that empire, interwoven with others which have an immediate relation to England, and either in commerce, policy, or war, to almost every country throughout the civilized world.

It is melancholy to reflect, that the history of nations should be polluted with so large a portion of injustice, intrigue, dishonour, and inhumanity. The historian, however, is not the maker, but the recorder of facts; and when his pen is guided by fidelity, neither the national vices which he commits to his pages, nor the virtues which he transmits to posterity, can affect his character or his fame. Of this creditable description is the volume now before us. The author appears to be intimately ac-

2D. SERIES, NO. 4.—VOL. I.

quainted with the great subjects of his work, and in the execution of his task, he has rendered them worthy of those volumes with which they will be associated in Lardner's Cabinet Cyclopædia.

REVIEW.—*Family Classical Library*, No. XII. and XIII. *Tacitus*, vols II. and III. translated by Arthur Murphy, Esq. 12mo. pp. 387. Colburn. London. 1831.

HAVING reviewed, in our preceding numbers, several volumes of this work, we have little occasion to expatiate much on the character displayed in these. In the classical world, the name and the writings of Tacitus are too well known, and their fame is too well established, either to gain or suffer any thing from modern animadversions.

In the hands of Mr. Murphy, Tacitus has found a translator which he merited. His language is easy, nervous, and elegant. It is dignified without being inflated, and never destitute of perspicuity. The vigour of his author rarely languishes in his pages, nor does the original spirit evaporate through his translation.

The historical events recorded in these volumes, though blackened with the crimes of Nero, are full of interest, which no lapse of time can efface, no changes in civil government can ever destroy.

Both their intrinsic importance, and the classic elegance with which they have been preserved by Tacitus, have enabled these annals to triumph over the march of time. In the present translation, we perceive a new phoenix springing from the ashes of the old one, which, we doubt not, will live through future generations.

REVIEW.—*The History of Chemistry*. By Thomas Thomson, M.D. F.R.S.E. In two volumes. Vol. I. 12mo. pp. 349. Colburn, London.

How ridiculous soever the study of alchemy may appear to modern eyes, chemistry must acknowledge it as the parent that gave it birth: we may therefore be allowed to withhold contempt from the progenitor, for the sake of its offspring, to which modern science is so deeply indebted. It is in a manner somewhat analogous to this, that Dr. Thomson has introduced it to our notice. He has not, however, wasted much time in traversing its mysterious regions, nor in animadverting on the voluminous, but unintelligible writings of its votaries. Except with some few superstitious enthusiasts, it has long since ceased either to amuse or to trouble the world; and the author has not

2 B

148.—VOL. XI

manifested any disposition to disturb its repose.

Leaving alchemy in its peaceful mansion, Dr. Thomson proceeds to trace chemistry from its early dawn, through its progressive stages of advancement, to some of the grand results with which we now find it encircled. The efforts and discoveries of its friends in various countries have not escaped his notice; and to each he has awarded that meed of praise which merit rarely fails to command.

In thus tracing the history of chemistry, a considerable portion of this first volume is devoted to the ancients, and to the discoveries and improvements of foreigners. Throughout nearly the whole, we perceive the science in its infant state, with here and there a few beams of superior light breaking in upon the darkness of the unknown. It is reserved for the ensuing volume to display those brilliant emanations of genius, and of philosophic research, which so honourably distinguish our own country in modern times.

So far as Dr. Thomson has proceeded, he appears to have traced the early part of chemical history with a luminous mind, an impartial judgment, and an able hand. To every lover of philosophical experiments, this work will present a constellation of charms, while to the votaries of chemical science its utility will appear with evidences of decided superiority.

REVIEW.—*The History of Chivalry.* By G. P. R. James, Esq. 12mo. pp. 368. Colburn, London. 1830.

EVERY one must admit that the history of chivalry is more amusing than useful. It tends, indeed, to develop various features in the human character, which times and fashions called into active operation, creating artificial honour, and imaginary heroism, which were frequently associated with deeds peculiar to a semi-barbarous age. There can be no doubt that, in the numerous trials of pride and skill which distinguished these feudal manners, a considerable portion of personal valour and prowess was displayed; but it is equally true, that the expenditure was sometimes wasted on contemptible objects, to which the philosophic eye can hardly turn without a sigh of pity for the follies of mankind.

Closely connected, however, with the progress of chivalry, are some important branches of general and particular history. Under its banners we are led to visit countries and cities highly renowned in days of old, to behold them changing masters, but

more generally sinking into a state of vassalage, than rising into the exalted glory of national independence. Impelled by the spurs of knight-errantry, we follow the crusaders in their wild and visionary exploits, and hear the groans of dying thousands stretched on the plains of Ascalon, and, sickening at the sight, rejoice that "the age of chivalry is gone."

Independently of all chivalric institutions, the branches of history with which their exploits are connected in this volume, render it amusing to the reader; and from the borders of romance in real life, on which the incidents take their stand, an interest is excited which nothing but the marvellous can produce.

With the various ceremonies peculiar to the heroes of chivalry, their institutions, duties, and capabilities of adventure, Mr. James appears to be well acquainted; but although his volume is very entertaining, we cannot avoid suspecting, that it would have been equally so by the events recorded, if chivalry had been consigned to that rust which has long since consumed the arms and armour of its heroes.

REVIEW.—*The National Library. No. I. The Life of Lord Byron.* By John Galt, Esq. 12mo. pp. 384. Colburn. London. 1830.

THE Life of Lord Byron has been so long before the world in the character of a shuttlecock, that most readers will suppose nothing new or important remains to be said. In this sentiment we most readily concur; but while purchasers will find money, authors will always find books.

We must not, however, forget that this is the fourth edition of the volume before us. It, therefore, having been favourably received by the public, becomes entitled to the front rank which it now sustains in the "National Library." To Mr. Moore's life of the noble poet, this volume bears very little affinity. Mr. Moore's two splendid quartos chiefly consist of letters written by his Lordship, and extracts from his journals, occasionally interspersed with observations by the biographer, which serve to elucidate obscure passages, and connect together what would otherwise have appeared disjointed.

In this volume we perceive Lord Byron through Mr. Galt, and not Mr. Galt through Lord Byron's letters. The leading features, both of his early and mature life, and of his individual and public character, are traced with commendable precision. With the varied and almost innumerable incidents belonging to each department, Mr. Galt has

contrived to enliven his volume, so as to render it both amusing and interesting to all his readers.

We are not aware that any thing of moment, which has appeared in other biographical sketches of Lord Byron, has been omitted in this, nor do we perceive that it embraces any remarkable events or occurrences that have not been previously made public. In their present association, they assume a new attitude, and are occasionally placed in connexions that give them a freshness of colouring, fringed with the tints of originality; but from a subject long since exhausted, nothing more can be reasonably expected.

In summing up his Lordship's character, Mr. Galt dwells chiefly on his talents, his genius, and the element in which he was destined to shine. These he has placed in a favourable, but not an exaggerated light. Over the shady parts, silence holds supreme dominion, and we are not disposed to "molest her solitary reign."

REVIEW.—*The Harmonicon: a Monthly Journal of Music. Three Parts: January, February, and March. Longman, London. 1831.*

To the amateurs in music this must be a very interesting publication; and there can be little doubt that its fascinations will augment the number of votaries who bow down at the shrine of Terpsichore, and add to the respectability of many who do homage in her temple.

Of celebrated men, who have rendered themselves remarkable by their extraordinary powers and genius in this bewitching science, the *Harmonicon* records some biographical sketches, and traces in a pleasing manner the progressive development of genius from its first emanations to its ultimate consummation.

The state of music at concerts, public assemblies, exhibitions, and oratorios, in the metropolis, and elsewhere; the nature and character of newly-invented instruments, their powers, harmony, and peculiar adaptations, come also within its records. Nor is the music of foreign countries forgotten. The altitude of the barometer in most of the principal places of Europe is measured, and the amount submitted to the reader. New music, both sacred and otherwise, also passes under review; and the various authors receive their award, either of censure or applause; of the former with severity, while the latter is not measured out with a parsimonious hand. A list of new musical works published during each preceding month

closes the literary department, thus leaving about a third part of each number for the insertion of attractive compositions.

As a nucleus, around which the musical information of Europe gathers, including the improvements, vicissitudes, or deteriorations, which time bears on his unwearied wing, the *Harmonicon* is a publication of considerable importance. Its records will induce composers to be cautious in what they publish, while its concentrated variety, derived both from foreign and domestic sources, will excite emulation, and furnish true genius with an opportunity of bringing its productions to a highly respectable tribunal.

REVIEW.—*Festivals, Games and Amusements, Ancient and Modern. By Horatio Smith, Esq. 12mo. pp. 390. Colburn, London. 1831.*

THE variety comprised in this volume is so very great, that it will enable all who are interested in its details, to estimate the different degrees of elevation which the barometer of folly has attained, while passing from ancient to modern times. To whom the enviable appellation of superiority shall be awarded, we take not upon us to determine; but in distributing the prizes to the numerous competitors, we hope the merits of England will neither be overlooked nor treated with injustice. Other nations may have very powerful claims, but impartiality cannot deny, that we are a very deserving people.

REVIEW.—*Lays from the East, by Robert Calder Campbell, London. 12mo. pp. 252. Smith, Elder, and Co. London. 1831.*

THE thin and gossamer-like web of poetry cannot be handled with too much care, to avoid fraying its texture; hence, a critic in poetry ought himself to be somewhat of a poet, a man of acute sensibility, of spotless integrity, placed above the contingencies of degrading penury, and corrupting patronage. He should chide with gentleness, and denounce with firmness; uprooting the weeds of pretension with so nice a skill, as not to injure the flowers of genius. His censure should be rendered subservient to the laudable aim of decrying quackery, even though it have assumed a coronet; to shew forth the mere versifier in his nudity of ignorance, without respect to "all the blood of all the Howards." His success should be extended to nurture and support neglected merit, whether it have withdrawn

to the merchant's desk, or hid its sensibilities beneath the rustic roof. In justice he should be an Aristides, in judgment a Brutus.

In the spirit of these remarks, we take up "Lays from the East, by Robert Calder Campbell"—a book, the infliction of which on English poetry, might have been spared. The author dates from the East Indies; and we can easily imagine, that in the commercial scenery of sugar plantations, and rice and cotton fields, there is little to kindle the feeling of poesy. Truth to say, there is not one piece in the volume with which we can find fault as to its music and mechanism; every line contains exact quantity, and every verse chimes with correct rhythm; but it is in vain that we look for any thing beyond these requisites for simple versifying. Five hundred such poems as the "Lays from the East" pass in the course of a twelvemonth without even ephemeral applause, in the "poet's corners" of our country newspapers. We have turned over the leaves of Mr. Campbell's book, in search of some redeeming extract, but our search was fruitless. We counsel the author to be content with occasionally sonnetizing in the "Calcutta Magazine," and the "Bengal Hurkaru." We can assure him they are equal to his deserts; for, judging from the specimens in "Lays from the East," he who may pass for a poet in India, would but constitute a *poetaster* in England.

BRIEF SURVEY OF BOOKS.

1. *A comprehensive Grammar of Ancient Geography and History, with Maps, &c. by William, Pinnoch,* (Poole, London,) is a neat volume, avowedly intended for schools; and also for young persons, to enable them to store their minds with useful knowledge, respecting the events, situations, and boundaries of countries, in departed years. The pen of history confers permanency on all its records, while the civil and political surface of the globe is in a state of continual fluctuation. Maps of kingdoms, as they now exist, can give but an inadequate idea of what they were two thousand years ago: and should our local geography be transmitted to posterity, a new comprehensive grammar of the present period will be as necessary to our successors, as that of former ages is to us. Viewed in connexion with ancient history, this work is of great value; its statements are comprehensive, though concise; its maps are rendered conformable to historical narrative; and

its well-executed wood cuts give a respectable representation of many interesting incidents and events.

2. *The Shorter Catechism Illustrated, by Extracts from approved Authors, by John Hall,* (Westley, London,) will be found useful to all young persons, who wish to know on what grounds those propositions rest, which, not being self-evident, they have been taught to receive as incontrovertible. The reasons assigned are derived from very respectable authorities.

3. *The Christian's Magazine, Nos. I. IV.,* (Nisbet, London,) contains several useful articles, chiefly of a religious nature. Some few are original, but the greater number are extracts, derived from various sources. It is a weekly periodical, of respectable promise.

4. *The Christian's Privilege, &c. by Edward Mannering,* (Baynes, London,) is placed in an amiable light. The author has learnt how to preserve the dignity of religion, without giving it a repulsive aspect. In looking through his pages, we have found many strong and energetic expressions, which, from their antithetical character, are likely to be long remembered by the reader.

5. *Three Letters on Education. By the Rev. W. Newlands, A.M.* (Hamilton, London,) is a closely printed pamphlet, of which the importance far exceeds the dimensions. It abounds with sound sense, and useful observations. The author's aim is, to teach pupils to think, and, what is of greater moment, to instruct masters how to do it.

6. *Little Mary, or God in Every Thing,* (Seeley, London,) is a nursery book of a religious tendency, combining nature with revelation, and through both, leading the infant mind to God.

7. *An Introduction to Latin Syntax, &c. by John Mair, A.M. improved by the Rev. Alexander Stewart,* (Simpkin, London, 1831,) appears in a new edition, which includes the sources of its former fame. Its rules are simple and perspicuous, and the sentences by which they are illustrated, stand contrasted with their constructions agreeably to the English idiom. An epitome of ancient history enhances its value, and the vocabularies which follow will in some respects preclude the necessity of a lexicon, and the trouble of a continual reference to other books.

8. *The Pious Minstrel, a Collection of Sacred Poetry,* (Tilt, London,) attracts attention by its elegance, and secures approbation by its intrinsic excellence. The selections are from some of our most able

poets, both dead and living. They are flowers which will bear transplanting into any soil, and will flourish in every climate. In their present combination, they impart a lustre and fragrance, with which every reader must be regaled.

9. *Faith in Christ, of which the genuine Fruit is Righteousness, or Morality*, (Longman, London,) need fear no enemy but antinomianism. The author has brought a formidable array of scripture passages, to prove positions of which few persons entertain any doubt. Much praise, however, is not due, where it would have been difficult to have been unsuccessful.

10. *The Cottager's Own Book*, (Seeley, London,) is chiefly of a domestic character, relating to gardening, bees, poultry, house-keeping, culinary processes, and frugal management. It abounds with useful hints, and rational advice, to a valuable portion of the community. In most cases, books on domestic economy give instruction to those who do not want, and will not take it, while the plans recommended are too expensive to be adopted by the poor. The author of this book enters the dwelling of the industrious cottager, and in plain language teaches him wisdom adapted to his humble station in life.

11. *Grace and Love beyond Gifts, a Sermon*, by William Bridge, (Seeley, London,) was preached before the Lord Mayor of London, in 1653. The strength of mind, range of thought, and fervour of piety, which distinguished the divines of the seventeenth century, are apparent in this discourse. Plain truth, which is a stranger to accommodation, is its distinguishing characteristic.

12. *Walker's Interest and Discount Tables*, (Simpkin, London,) are simple, and yet sufficiently extended for all practical purposes connected with the branches of commerce to which they refer. In the countinghouse, and for the mercantile traveller, this ready-reckoner will be found of great utility. The calculations, so far as we have examined them, appear to be correct.

13. *The History of Tithes, &c. with Suggestions for abolishing the System, and supporting the Clergy without it*, by Biblius, (Dinnis, London,) is a pamphlet that merits attention, from the importance of the subject to which it refers. Against tithes in every form the author directs all his weapons; and he appears confident, that the system may be abolished without endangering the safety of the church. On the death of incumbents, he recommends the tithes to be sold, and the proceeds to be paid into

the treasury of the nation, for general purposes, to effect a reduction of our annual expenses. The support of the clergy he consigns over to the voluntary contributions of their flocks, in much the same manner as the Methodists and Dissenters at present support their respective ministers. The whole scheme has a pretty appearance in theory; but Biblius must not forget that the land of Utopia was never yet discovered!

14. *A Sermon preached at Boston on the Death of the Rev. William Taylor*, by Joseph Jarrom, (Simpkin, London,) has both energy and solemnity to recommend it. It is suited in spirit and precept to the mournful occasion; but beyond this we have not discovered any distinguishing peculiarities.

15. *The Church of Rome evidently proved Heretic*, by Peter³ Berault, (Hamilton, London,) is a reprint of a tract originally published in 1681, and fully makes good its title. Its scriptural appeals, and argumentative excellence, render it deserving of public attention in the present day. The author was evidently a man of talent. His reasonings are clear and conclusive, but no power, except that which is divine, can storm the citadel of superstition.

16. *Original Psalm and Hymn Tunes*, by David Everard Ford, (Westley and Davis, London,) will command some attention from the public, through the name of the author, who has already more than once charmed the votaries of music by the sound of his lyre. Of his first and second books we spoke favourably on their first appearance, and from this we cannot withhold the tribute of praise. Mr. Ford's tunes are simple, dignified, and harmonious.

17. *Sonnets and Miscellaneous Poems*, by Henry Martin, (Whitaker, London,) though trifling in themselves, are not without considerable poetical merit. Of Mr. Martin we know nothing but through this publication, which displays vigour of thought, and an expansion of mind, which we would advise him to devote to some subject more imperishable than sonnets.

18. *A Discourse upon National Dietetics, as connected with various Diseases*, by George Warren, Surgeon, (Longman, London,) is intended to call our attention to the nature and qualities of food, particularly animal, in the improper choice and use of which the author thinks may be found the source of scrofula, tubercle, consumption, and other diseases of various characters. In this discourse, he adverts to the Mosaic discriminations between clean

and unclean animals, and endeavours, from the whole, to infer, that his prohibitions were not more mandatory than scientific. His theory is illustrated by an appeal to facts, and from the whole he has made out a strong case in favour of select diet, as the most effectual means of preventing diseases, which, when once gendered, scarcely admit of cure. It is a treatise worthy the serious attention of medical men, as well as of others.

19. *The Necessity of Religion as the Basis of Education*, by the Rev. William Gurden Moore, A.B. (Seeley, London.) The author has established, by the authority of revelation, the relation in which man stands to God, and his interest in an hereafter. For an essay, it has too much of a sermonizing character, which we suspect will partially prevent that due attention to which it is justly entitled.

MISSIONARY COMMUNICATIONS.

On Sunday, March 20th, 1831, I witnessed an interesting ceremony, at the chapel of the Hebrew Christians, Upper Fountain Place, City Road, London. This was the baptism of a converted Jew into the church of Christ, by a Hebrew minister of the gospel, the Rev. George Abrahams; after a pious and exhilarating discourse, from Ezek. xvi. 6, 8. The chapel was crowded to excess, and numbers of Jews were conspicuous throughout the congregation; many of whom listened as if deeply engaged for their individual salvation, while others displayed all their national inveteracy to the Christian name.

The candidate for baptism was brother to an Israelite, who had entered the Hebrew Institution at an early period of that establishment, and was baptized on the 14th of April, 1830, by the Lord Bishop of London, and quitted the Institution on the 30th of September last, with an irreproachable character. Since that period he has worked as a shoemaker, and diligently employed his leisure hours in visiting his Hebrew brethren from house to house; exhorting them to flee from the wrath to come, and believe in Jesus, as the Christ, to the salvation of their immortal souls; and in distributing tracts to all.

With the other fruits of his labours, he rejoices over the conversion of his brother, and with joy unspeakable witnessed his baptism. The glow of his countenance on this occasion spoke to my heart; and I felt, in a kindred glow within, that the Jew and the Gentile are one family—one in Christ Jesus, who is Lord of all.

To behold an Hebrew call up an Hebrew brother to acknowledge Jesus of Nazareth, the despised one, as the Christ of God—the true Messiah—the Saviour, yea, the only Saviour of men; and to hear him witness a good confession, while his brother Hebrew poured water upon his head, baptizing him in the name of the Father, and of the Son, and of the Holy Ghost, was a recalling into existence those primitive scenes which the first Christians witnessed; scenes, how lovely! when the apostles and brethren, all Hebrews, baptized into the church of Jesus Christ thousands of Hebrews, many of whom went forth, throughout all the earth, preaching the unsearchable riches Christ, and calling upon all men, Jews and Gentiles, to believe in his name, and be saved by him.

The Society of Hebrew Christians are the first-fruits of the united labours of all the Missionary Societies, founded and continued for the propagation of the gospel amongst the Jews, in these latter days. In this church may be found individuals who owe their conversion to Christianity to the instrumentality of each of these societies; and these all worship together as brethren in Jesus Christ, without regarding the peculiarities in the creeds of their foster-fathers; and well pleased are these foster-fathers, "to behold their children walking in the truth," regardless of the offensive distinctions too obvious in many of the Gentile Christian churches.

The nationality of the Hebrews, which is so prominent a feature in their character, that no one ever studied that people without being struck therewith, separates them from all nations of the earth; and even when converted to Christianity, it leads them to associate each with each, in preference to others, and to prefer the teaching of their own Christian ministers to all Gentile pulpit oratory—and the breaking of bread in the name of Christ, Hebrew with Hebrew, which they practise weekly, to the communion of any national church, or particular sect, known in all the Gentile communities.

Happy shall we be to behold this band of brethren, who have voluntarily associated themselves for their mutual profiting in divine things, united in love, and walking daily in the truth. Yea, may they, by the grace of God, add continually to their numbers, constitute a burning and a shining light to their countrymen, and afford a lasting example, worthy of imitation, to the surrounding Gentiles!

W. COLDWELL.

King's Square, March 21st, 1831.

GLEANINGS.

Exposition.—A short-hand writer took down a lecture at St. Thomas's Hospital in London, at 12 o'clock on Saturday, March 5th, 1851: by 10 the next day Sunday morning, he was in Bristol, and took down a funeral sermon preached for the late Rev. Robert Hall: by Monday, he had returned to London, and at 12 o'clock, was taking down another lecture delivered at St. Thomas's Hospital.

Wonderous Effects of Chemistry.—Not to mention the impulse which its progress has given to a host of other sciences, what strange and unexpected results has it not brought to light in its application to some of the most common objects! Who, for instance, would have conceived that linen rags were capable of producing more than their own weight of sugar, by the simple agency of one of the cheapest and most abundant acids? that dry bones could be a magazine of nutriment, capable of preservation for years, and ready to yield up their sustenance in the form best adapted to the support of life, on the application of that powerful agent, steam, which enters so largely into all our processes, or of an acid at once cheap and durable?—that sawdust itself is susceptible of conversion into a substance bearing no remote analogy to bread, and, though certainly less palatable than that of flour, yet no way disagreeable, and both wholesome and digestive, as well as highly nutritive.—*Herchel's Discourse on Natural Philosophy, in Dr. Lardner's Cyclopedia.*

Effects of Saving.—In England, Wales, and Ireland, there are four hundred and eighty banks for savings. The sum of money deposited in these banks is four hundred millions five hundred thousand pounds. The number of depositors is four hundred and ten thousand. The average amount of the sum deposited by each person is thirty-five pounds. The greater number of persons who are depositors in savings banks are working men and women. The number of capitalists, who, together, have accumulated a capital of above fourteen millions of money, and receive an annual interest upon that capital of about half a million. How has this great sum of money been accumulated? By small savings. The man who, at the age of twenty-one, puts only one shilling a week in a savings' bank, and continues to do so till he is thirty years of age, has acquired a capital of above thirty pounds. If he has saved, during the same time, two shillings a week, he has a capital of above sixty pounds. If three shillings a week, he has acquired a hundred pounds. Then we see, that if a single man steadily lays by three shillings a week for nine years, at the end of that time he has a capital enough to live upon, without working at all, for at least three years.—*Manual of Machinery.*

Traffic on the Rail-road.—The very extraordinary progressive increase of business which is now deservedly rewarding the enterprise of the Liverpool and Manchester rail-road company, may, in some degree, be estimated by the following facts:—Until very lately the arrivals at the Manchester station consisted of single engines, with from six to eight vehicles attached; but more recently, a train came from Liverpool in "linked" continuity, which, in extent and tonnage, surpassed those of every previous occasion. There were four engines, five coaches with passengers, and eighteen waggons, containing upwards of 60 tons of goods! Friday, however, was the crowning affair. Four journeys were accomplished each way, one of which was performed by a connected train of three engines and twenty-four waggons, which brought to this town between 50 and 60 tons of goods!! The other three trips from Liverpool were not considerably inferior on the average; they would, therefore, make the astonishing total of nearly three hundred tons of goods sent from Liverpool to this town by that mode of conveyance in one day! During the late frost, as the carriages passed with about 100 tons of cotton, flour, &c. the carriages were considerably shaken under the pressure as they passed along. Coals have advanced twenty per cent. at the pits, in consequence of the great consumption and advance in wages. In Lancashire and Yorkshire trade in general is brisk.—*Manchester Chronicle.*

Coals.—Professor Buckland, as appears by his evidence before the Parliamentary committee on the coal trade, differs very materially from Mr. Taylor, as to the probable amount of the Durham and Northumberland coal-fields. The latter gentleman is of opinion that this duration, at the present rate of consumption, will extend to 1,727 years, whereas the learned professor thinks that it will not exceed 400 years, having come to the conclusion, that it is doubtful whether coal will be found under the magnesian limestone, to any material extent, and that a sufficient allowance is not made by Mr. Taylor's deductions of the strata, and for barren portions of the district; and further, that the assumed thickness of available mine is too great.

Statistics of Great Britain.—The number of men, from 15 to 60 years of age, is 2,244,847, or about 4 in every 17 males. These are about 90,000 marriages yearly, and of every 63 marriages, 3 only are observed to be without offspring. The deaths every year are about 332,700; every month, about 25,592; every week, 6,396; every day, 214; every hour, about 40. The proportion of the deaths of women to those of men is as 50 to 54. Married women live longer than those who are not married. In country places there are, on an average, 4 children born of each marriage; in cities, and large towns, the proportion is 7 to every two marriages. The married women are, to all the female inhabitants of a country, as 1 to 3; and the married men to all the males, as 3 to 5. The number of widows is to that of widowers, as 3 to 1; but of widows who re-marry to that of widowers, as 4 to 5. The number of old persons who die during the cold weather is to those who die during a warm season, as 7 to 4. Half of all that are born die before they attain 17 years. The number of twins is to that of single births, as 1 to 65. Old Boerhaave says, the healthiest children are born in January, February, and March; only 1 out of 1125 reaches 100 years. The greatest number of births is in February and March. The small-pox, in the natural way, usually carries off 3 out of every 100 it attacks; by inoculation 1 dies out of every 300. The proportion of males born to that of females is as 26 to 25. In our seaports, there are 132 females to 100 males, and in the manufacturing towns, 113 females to 100 males.

Sunday Schools in Great Britain.—There are at least one million and a quarter of scholars belonging to Sunday schools in the United Kingdom, and the population at 21 millions, that will give one child to Sunday schools out of every 17 persons of the population. The average expense of conducting a Sunday school, of 200 children, is about five pounds per annum for lessons and books, if purchased at the Sunday School Union Depository; and about 15l. per annum for rent, the chief parts of which sums are, in most cases, contributed by the teachers themselves, in addition to their gratuitous labours. So that the child can be instructed in a Sunday school for two shillings per annum.

Coal Duties.—There is a curious fact connected with the duty on coals, which is at present exciting much attention both in and out of Parliament, and is worthy of serious notice. It is this: Newcastle coals are actually cheaper in Egypt than in London, and consequently the infant manufactories of that country are in a better situation with respect to coals than the manufactories of the metropolis of the kingdom in which those coals are produced.

Frozen Potatoes.—In the time of frost, the only precaution necessary is, to retain the potatoes in a perfectly dark place, for some days after the thaw has commenced. In America, where they are sometimes frozen as hard as stones, they rot, if thawed in open day; but if thawed in darkness, they do not rot, and lose very little of their natural odour and properties.—*Recueil Indust. xiv. 81, as quoted in Jemson's Edinburgh New Phil. Journal.*

Cultivation of the Tea Plant at the Cape of Good Hope.—The colonists at the Cape have been for some time operating on the cultivation of the tea plant. The *South African Advertiser* states, that Mr. Ribbins, one of the Governors of the Cape, raised tea sufficient for his own consumption. It states that the tea plant is hardy and vigorous, and will grow any where, from the Equator to the 46th degree of latitude; but the best tea is produced between 25 and 32 degrees of latitude. It is supposed, if Chinese acquainted with the cultivation could be induced to come to the Cape, even for a time, that under their instruction it might be brought to perfection; but the great difficulty appears to be, how to induce such Chinese to come amongst them; for this they seem to build their hope on the effect of opening the trade between England and China, which they suppose will cause a much greater number of Chinese than heretofore to visit England, and the colonies in the line of voyage.

Solution of the Phenomenon of the Sea Serpent.—The public were amused for some time, a few years ago, by tales respecting the huge sea-serpent. Without at all disputing the existence of creatures of that nature in the ocean, I have little doubt that a sight I witnessed in the West Indies, of a creature precisely such as some of the Americans had constructed into a "sea-serpent, a mile in length," agreeing, as it did, with one or two of the accounts given. This was nothing more than a tribe of black porpoises in one line, extending fully a quarter of a mile, fast asleep! The appearance, certainly, was a little singular, but unlike a raft of puncheon, or a range of rocks; but the moment it was seen, some one exclaimed, (I believe, the captain,) "Here is a solution of Jonathan's enigma!" and the resemblance to his "sea-serpent" was at once striking.—*United Service Journal.*

Napoleon.—During the consulate of Napoleon, in 1803, when he was residing at Brussels, he was accosted by a soldier covered with rags, who, after the usual military salute, said, "Good morning, General." The Consul looked at him with surprise, and demanded, "Whence come you, my bold fellow?"—"I come," he said, "to inquire if these clothes (showing his tatters) are fit for a soldier who has served his country for 36 years?" Napoleon reflected an instant, and then, with that kindness and tact so peculiar to him, said, "I will give you new apparel, though I do it with regret." "With regret, General!"—"Yes, with regret, for, in covering you with new garments, I shall hide an honourable scar which I perceive on your breast." Napoleon ordered him to be equipped, and settled on him a pension of one hundred crowns.—*Athenæum.*

British Naval Force.—The following is a near statement of the number of vessels of war employed in His Majesty's service at home, as well as on foreign stations:—

	No. of Vessels.		Guns.
Home	35	amounting in all	1200
Mediterranean	77		598
Africa	7		150
Cape of Good Hope	6		136
East Indies	9		326
West Indies & Halifax	28		470
South America	11		574
Coast Blockade	3		132
Particular Service	4		98
Fitting for Service	7		247
Total	127		3621

Judicial Dignity.—The following conversation is said to have passed between a venerable old lady and a certain presiding judge of the State of Ohio. The judge was supported on the right and on the left by humble associates, and the old lady was called to give evidence.—President Judge. "Take off your bonnet, madam.—Lady. I would rather not, Sir. P. J. I desire you to put off your bonnet.—Lady. I am informed, that in public assemblies the women should cover the head; such is the custom, and, of course, I will not take off my bonnet.—P. J. Why, you are a pretty woman, indeed! I think you had better come and take a seat on the bench.—Lady. I thank you kindly, Sir, but I really think there are old women enough there already.—*American Paper.*

Wesleyan Missionary Society.—We have been given to understand that the Rev. Dr. Raffles, and the Rev. Robert Newton, both of Liverpool, are engaged to preach at the ensuing anniversary of this society on the 28th and 29th days of April, 1831.

Literary Notices.

Just Published.

Part II. of Baines's History of Lancashire, embellished with Views, Portraits, &c. demy and royal quarto.

Vol. II. of the Select Library—forming the second volume of Ellis's Polynesian Researches: with frontispiece, vignette title, view, and map.

Portrait Gallery, Part XXIV, which completes the second volume—His late Majesty George IV.; Admiral Viscount Duncan; and John Heaviside, Esq., appear in this last Part.

Part VIII. of Views in the East—King's Fort, Burhanpore; Mosque of Mustapha Khan, Beejapore; and the Ruins of Old Delhi.

The Science of Book-keeping exemplified in Jones's English system of Single and Double Entry, and Balancing Books.

Counsels for the Communion Table; or Persuatives to an immediate observance of the Lord's Supper. To which is added an Appendix, containing many important suggestions on the subject of the Eucharist. By John Morison, D.D.

Oxford. A Poem, by Robert Montgomery, of Lincoln's College, Oxford.

The Nature, Reality, and Efficacy of the Atonement. By Del. Dewar, L.D. of Glasgow.

Essays, tending to prove Animal Restoration. By Samuel Thompson, Wesleyan Minister.

The Destinies of the British Empire, and the Duties of British Christians at the present Crisis. In Four Lectures. By the Rev. W. Thorp, of Bristol. 8vo.

An Enquiry after Prophetic Truth, relative to the Restoration of the Jews and the Millennium, addressed to Jews and Gentiles. By Joseph T'yo.

Richard Baynes's General Catalogue of Books in all Languages and Classes of Literature, consisting of above Nine Thousand Articles, many Curious and Rare, in one large vol. 8vo.

Prayer, the best Resource in Trouble. By W. Robinson.

Prayer and Religious Tests, in connexion with the British and Foreign Bible Society, considered in two Letters, addressed to the Right Hon. Lord Teignmouth, by Hexagenarius.

A Sermon, occasioned by the death of the Rev. R. Hall, A.M. of Bristol. By T. Swan, of Birmingham. Omnipotence: a Poem. By R. Jarman.

The Christian's Privilege, &c. a Pastoral Address. By Edward Manning.

A Manual of Religious Instruction for the Young. By the Rev. Robert Simson, M.A.

An Introduction to Latin Syntax. By J. Mair, A.M.

Sunday Library, Vol. II. By the Rev. T. F. Dibdin, D.D.

Lardner's Cabinet Library, Vol. III.

Family Classical Library, Vol. XV. Tacitus.

On the Personality and Divinity of the Holy Spirit. By John Pye Smith, D.D.

The History of Lilies, &c. By Biblicus.

Three Letters on Education. By the Rev. William Newlands, M.A.

Address of Earl Stanhope at the Anniversary Meeting of the Medico-Botanical Society, Jan. 16, 1831.

Faith in Christ, of which the genuine Fruit is Righteousness.

The Cottager's Own Book.

Grace and Love beyond Gifts: a Sermon. By W. Bridge.

Little Mary, or God in every Thing.

Objections to Unitarian Christianity, considered. By W. Elery Channing, D.D.

The Bury Melodies. By W. J. White.

Lardner's Cyclopædia, Vol. XVI.—Maritime Discoveries, Vol. III.

Family Classical Library, Vol. XXVI. Theophrastus.

Walker's Interest and Discount Tables.

A Philosophical Estimate of the Controversy respecting the Divine Humanity. By J. A. Heraud.

Cambrian Superstitions—Ghosts, Omens, Witchcraft, Traditions, &c. By W. Howells.

Comprehensive Grammar of Ancient Geography and History. By W. Pinnoch.

The Christian's Magazine. No. I. to IV.

Report of the Protestant Colonization Society of Ireland.

The Life of John Walker, M.D. By J. Epps, M.D.

The Four of the Holy Land, &c. By the Rev. R. Morehead, D.D. &c.

An Inquiry respecting Baptism. By Sylvanus.

American Annals of Education and Instruction, &c. The Shorter Catechism illustrated, by Extracts from various Authors. By J. Hall. Part I.

Anti-Slavery Reporter. No. 77.

The History and Topography of the United States of North America. By J. H. Hinton. Parts 7, 8, 9.

The Pious Minstrel: a Collection of Sacred Poetry, Breviated Parents Consoled, &c. By J. Thornton.

Counsels to a Newly Wedded Pair. By J. Morrison.

In the Press.

Memorials of the Stuart Dynasty, including the Constitutional and Ecclesiastical History of England from the Decease of Elizabeth to the Abdication of James II. By Robert Vaughan, author of "The Life and Opinions of Wycliffe," 2 vols. 8vo.

A small Volume of Original Hymns. By Mrs. S. Cocks.

By the Author of "Rank and Talent," a Novel, entitled "Atherton." The scene is cast in the days of Wilkes, Junius, and Dr. Johnson.

Spain in 1830. By H. D. Inglis, author of Solitary Walks through many Lands.

Preparing for the Press.

The Truths of Revelation demonstrated, by an Appeal to existing Monuments, Sculptures, Gems, Coins, and Medals. By a Fellow of several learned Societies.

A Second Series of Tales of a Physician. By H. H. Harrison.

A short Series of interesting Essays, on the Evidences of Natural and Revealed Religion, the Immortality of the Soul, and the manifold advantages of Christianity. By Mr. R. Ainslie, Writer to the Signet, Edinburgh.

An Essay on the Ministry of Local Preachers. By W. Robinson.

A Treatise on Mental Derangement, in which the subject of Insanity will be considered in all its bearings. By Dr. Uwins.

The Canon of the Old and New Testaments ascertained; or, the Bible complete without the Apocrypha. By Archibald Alexander, D.D.

By Mr. Morris, author of the Memoirs of the Rev. Andrew Fuller: Biographical Recollections of the late Robert Hall.





St. Michael's, 1829.

St. Michael's.

FRANCIS WRANGHAM, M.A. F.S.A.

Fr. Wrangham
Archdeacon of the East Riding of Yorkshire.

FISHER, SON & CO LONDON, 1829.

THE IMPERIAL MAGAZINE.

MAY, 1831.

MEMOIR OF THE VENERABLE FRANCIS WRANGHAM, M.A. F.R.S. ARCH-DEACON OF THE EAST RIDING OF THE COUNTY OF YORK, ETC.

(With a Portrait.)

THE subject of this memoir is descended from a very respectable family. A note in the "British Plutarch"* informs us, that a Mr. Wraynham or Wrangham, one of his ancestors, suffered heavily through the instrumentality of Lord Bacon—

"That greatest, wisest, meanest of mankind."

and the odious court of the Star-Chamber. In documents to be found at the Herald's College, it is also recorded, that in the county of Durham "before 21 Eliz., John Wrangham purchased the manor of Blackburn of Marmaduke Thirkeld, esq., and died in 22 Eliz., leaving William his son and heir; who, in the following year, left two coheireses, Jane Emerson and Joan Wrangham." (*Surtees' Durham*, ii. 387.) From this it is evident that the family was once distinguished; as, likewise, from the circumstance, that in an old marriage-contract mention is made of — Wrangham, esq. of Wrangham, a place no longer known to be in existence.

The name, also, occurs in the first year of the register of Langton near Malton, in the county of York, where the Wranghams appear to have possessed landed property, as some fields in that parish still bear the appellation.

The father of the Archdeacon was Mr. George Wrangham, who in the latter part of his life occupied the beautiful farm of Raisthorpe near Malton, a farm subsequently let for upward of one thousand pounds *per ann.* He likewise rented the moiety of another farm at Titchwell near Wells, in Norfolk, very little inferior in value. For his personal worth, and natural talents, he was highly respected by those who could appreciate his merits.

His only son Francis, whose biography we are now handing down to posterity, was born June 11, 1769. From his seventh until his eleventh year, he was under the tuition of the Rev. Stephen Thirlwell, at West Heslerton, a village near Malton. It is not unworthy of remark, that Mr. Thirlwell himself received his own quota of learning at a small free-school in Cumberland, and wrought afterwards as a bricklayer at or near Tadcaster. In the course of the ensuing *sexannium*, Mr. Wrangham spent two summers under the Rev. John Robinson, (who subsequently became master of the free grammar-school at York,) and passed nearly two years with the Rev. Joseph Milner at Hull.

In October, 1786, he entered upon his residence at Magdalene College, Cambridge; and, during his first year there, sat as a candidate for an University-scholarship, and gained Sir William Browne's gold medal for his Greek and Latin epigrams on the subject,

"Οὐ το μέγα ἐν, το δε ἐν μέγα."

* II. 461. See also the *State Trials*, vii. 102, &c.

In October, 1787, on the invitation of Dr. Jowett, Regius Professor of Civil Law, he migrated to Trinity Hall; and at a subsequent period, he removed to Trinity College.* On his final examination in January, 1790, for his bachelor's degree he became Third Wrangler, and gained not only Dr. Smith's second Mathematical Prize, but also the chancellor's first Classical Medal—the highly gifted person who obtained the other, being the late much lamented Mr. Tweddell. He afterwards took pupils for some time during his residence in college; on leaving which, he was appointed tutor to the late right hon. Lord Frederick Montagu, only brother of his Grace the Duke of Manchester. He subsequently entered into holy orders, and served the curacy of Cobham, in Surrey, during the years 1794 and 1795.

Church-preferment, which in many cases is the result of family-interest or of purchase, did not flow to Mr. Wrangham through these channels. Toward the close of 1795, Humphrey Osbaldeston, esq. presented him to the vicarage of Hunmanby, and the perpetual curacy of Muston; and, through the recommendation of the same gentleman, he obtained at the same time the vicarage of Folkton.

In 1799, he married Miss Agnes Creyke, fifth daughter of Ralph Creyke, esq. of Marton near Bridlington, and had the misfortune to lose her on her first confinement. Her daughter survived the calamity. His present wife was Miss Dorothy Cayley, second daughter of the Rev. Digby Cayley, and, in right of her mother one of the coheiresses and representatives of the ancient family of *Strangeways*, descended lineally from Sir James Strangeways, who, in the reign of Henry VI. married the elder of the two coheiresses of the Lord Darcy Meinhill.

By her, he has had five children. Of these, Philadelphia, the eldest, married the late Rev. E. W. Barnard, of Brantinghamthorpe; George Walter, M.A. of Magdalene College, Cambridge, is now rector of Thorpe Bassett, and vicar of Ampleforth, Yorkshire; and Digby Cayley, after taking a double first-class degree at Brazenoze, Oxford, and having for two years been Private Secretary to the Earls of Dudley and Aberdeen, as Secretaries for Foreign Affairs, has recently married Amelia, second daughter of the late Walter Fawkes, esq. of Farnley Hall, who in 1806 was elected M.P. for Yorkshire.

In 1808, Mr. Wrangham was appointed Chaplain of Assize to W. J. Denison, esq. High Sheriff of Yorkshire, and now M.P. for the county of Surrey; and, in compliance with the requests of two Grand Juries of that year, printed both his Discourses. The same office, and the same double mark of respect, awaited him in 1814, when Sir Francis Lindley Wood, bart. was High Sheriff for the county; and a third time, in 1823, under the appointment of his intimate friend Walter Fawkes, esq. No similar instance, it is believed, of a *triple* chaplainship ever before occurred.

In 1814, the Archbishop of York appointed him his Examining Chaplain at Bishopthorpe; an office which he has ever since exclusively filled.

Through a lapse which devolved to his Grace in 1819, Mr. Wrangham was enabled to exchange the vicarage of Folkton for the rectory of Thorpe Bassett: and by the same high patronage he was, in 1820, appointed Archdeacon of Cleveland. This archdeaconry he resigned in 1828, upon being appointed to that of the East Riding of Yorkshire. He received, likewise, from his Grace in 1823, the stall of Ampleforth in the cathedral of York; and a prebend of Chester, two years afterward, as an option. In right of the latter, he is now Rector of Dodleston in that county; where he has

* "Thebes did his rude unknowing youth engage;
He chooses Athens in his riper age."

recently caused to be erected a monument to the memory of the lord chancellor Ellesmere, who had discredibly lain for upwards of two centuries under a nameless stone.*

Mr. Wrangham is a member of the Roxburghe and Bannatyne clubs; and, as honorary adjunct, of several philosophical and literary societies.

We now proceed to give a list of his numerous publications.

He is said to have published anonymously, in 1792, an anti-radical parody on part of a comedy of Aristophanes, with critical notes, entitled "Reform, a Farce," 8vo.

In 1794, he sent to the press "The Restoration of the Jews," a Seaton prize poem, 4to.

In 1795, "The Destruction of Babylon," a poem, 4to.—And a volume of Poems, 8vo.; to a few copies of the latter of which he attached, as a Preface, a brief account of his academical history, beginning:—"Dryden obtained, whatever was the reason, no *fellowship* in the college. Why he was excluded cannot now be known, and it is in vain to guess: had he thought himself injured, he knew how to complain." (Johnson.) This Preface distinctly, and effectively, protests against—what might otherwise perhaps have been uncandidly inferred from Mr. Wrangham's silence—the consciousness of having deserved exclusion from a fellowship.

In 1798, "Rome is Fallen!" a Visitation Sermon preached at Scarborough, 4to.

In 1800, "The Holy Land," a Seaton prize poem, 4to.

In 1801, "Practical Sermons, founded on Doddridge's Rise and Progress of Religion in the Soul." Another set, having for their basis, "Baxter's Saint's Everlasting Rest," appeared for the first time in 1816; when a selection of his various fugitive pieces was published in three vols. 8vo.

In 1802, "Leslie's Short and Easy Method with the Deists, and the Truth of Christianity Demonstrated, with Four additional Marks," 8vo.

In 1803, "The Raising of Jairus' Daughter," a poem, 8vo. And "The Advantages of Diffused Knowledge," a Charity School Sermon, 4to.

In 1808, "A Dissertation on the best means of Civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World," 4to.—And, in the same year, "The Restoration of Learning in the East," a poem, 4to. This was published at the express desire of the three judges, appointed by the University of Cambridge to award Mr. Buchanan's prizes.

In 1808, "The corrected edition of Langhorne's Plutarch's Lives, with many notes," 6 vols. 8vo.—And two Assize Sermons, 4to.

In 1809, "A Sermon preached at Scarborough, at the Primary Visitation of the Archbishop of York," 4to.

* The inscription, from the pen of the Archdeacon, is as follows:—

Marjorum gloria posteris quasi lumen est.

Subtus jacet,

Quicquid mortale fuit

THOMÆ, BARONIS DE ELLESMERE

et Vicecomitis de Brackley,

virī antiquā virtute ac fide,

per viginti plus annos

regni Angliæ

Cancellarij,

scientiā, scriptis, facundiā, spectatissimj.

Hominibus exemptus est

iv. Id. April.

Anno SACRO M.DC.XVII.

Æt. circiter LXVII.

Orimur, morimur.

Sequentur, qui non præcesserint.

In 1811, "The Sufferings of the Primitive Martyrs," a Seaton prize poem, 4to.

In 1812, "Joseph made known to his Brethren," a Seaton prize poem, 4to.

In 1813, "The Death of Saul and Jonathan," a poem, 8vo.

In 1814, two Assize Sermons, 4to.

In 1816, "The British Plutarch," in six vols. 8vo.

In 1817, "Forty Sonnets from Petrarch," printed (with every advantage of typography) by Sir S. Egerton Brydges, Bart. at his private press, Lee Priory, Kent.

In 1820, "Dr. Zouch's Works collected, with a Prefatory Memoir," in two vols. 8vo.—And a Collection of Archbishop Markham's *Carmina Quadragesimalia*, &c. in 4to and 8vo, for private circulation.

In 1821, "A Charge delivered to the Clergy of the Archdeaconry of Cleveland," 8vo.—And "The Lyrics of Horace, being a translation of the first Four Books of his Odes," 8vo.

In 1822, "A second Charge, delivered to the Clergy of the Archdeaconry of Cleveland, 8vo.

In 1823, Two Assize Sermons, 8vo.—And a third Charge, delivered to the Clergy of the Archdeaconry of Cleveland, 8vo.

In 1824, "*Sertum Cantabrigiense*," or, the Cambridge Garland, 8vo.

In 1828, "Bp. Walton's Prolegomena to the Polyglott Bible, with copious annotations," in two vols. 8vo., under the sanction of the University of Cambridge; which, with her accustomed munificence, defrayed the expense of the publication.

"The Pleiad," or Evidences of Christianity, forming the twenty-sixth volume of *Constable's Miscellany*.

In 1829, a "Letter to the Clergy of the Archdeaconry of the East Riding of Yorkshire," on the Roman Catholic Claims; of which Mr. Wrangham had, for upwards of thirty years, been the firm but temperate advocate.

He has occasionally employed his leisure by printing (for private circulation exclusively) "*Centuria Mirabilis*," and "The Savings-Bank," 4to.; "The Doom of the Wicked," a Sermon founded upon Baxter, and "The Virtuous Woman," a Funeral Discourse on the Death of the Right Hon. Lady Anne Hudson, 8vo. and a few copies of a Catalogue of the English portion of his voluminous library, which, with characters of the subjects, authors, or editions, exceeds six hundred pages, 8vo.

One of his latest *brochures* has been also of a private nature, intitled *Psyche*, or rhymed Latin versions of Mr. Baylis's elegant "Songs on Butterflies." And he has recently printed a limited impression of exquisite Translations from M. A. Flaminio, by his late son-in-law, the Rev. E. W. Barnard.

Numerous Dedications* attest his promptitude in giving assistance to his literary acquaintance, or the respect shewn to him in many instances by personal strangers. His charges, beside vindicating the clergy from the indifference or inactivity imputed to them by their enemies, have chiefly been occupied in asserting the doctrines of the Established Church against the Socinians, or advocating the uses and value of human learning.

* Among these, may be enumerated (in addition to the publications of the late Mr. Hornsey, Mr. Cole, and other Scarborough authors, and Visitation and Ordination Sermons by Fellow, Wyld, C. Barker, Courtney, Hett, &c.) Mr. Bell's *Stream of Time*, Nesbit's *Land-Surveying*, Ellis' *Latin Exercises*, Poole's *Classical Collector's Vade Mecum*, Bigland's *Yorkshire* in "The Beauties of England and Wales," Neville's *Leisure Moments*, Browne's *York Legends*, Greene's *Poetical Sketches of Scarborough*, Rankin's *Translation of one of Bp. Bull's invaluable Tracts*, Oxlad's *Protestant Examiner*, in answer to Cobbett's virulent "History of the Reformation," Wasse's *Notes on the Gospel and Acts of the Apostles*, in three volumes, Raleigh Trevelyan's *Greek Ode on the Sorrows of Switzerland*, and his *Elegy on the Death of the Princess Charlotte*, Eastmead's *Historia Rivaldensis*, Basil Montagu's *Private Tutor*, and a *Volume of Essays*, Hett's *Death of Absalom*, &c. &c. &c.

SELECTIONS FROM THE ORACLES OF GOD,
AND INFERENCES RESPECTING THE
ORIGIN OF MORAL EVIL, AND ALSO
THE CAUSE AND RESULT OF ITS CON-
TINUANCE.

THE existence of moral evil, and its inseparable attendant, misery, among creatures descending from a Being of infinite wisdom, power, and love, is a subject pronounced by many to be inexplicable; and an attempt to investigate it is, according to their opinion, presumptuous. Yet, we cannot doubt, that an endeavour to review it in the light which inspiration presents, may be permitted.

If we assert that the origin of moral evil is incomprehensible, we thereby cast a cloud of incomprehensibility upon two other subjects. For if its existence in some rational creatures be unaccountable, is not its limitation equally so? In some it does not exist. And does it not also appear unaccountable, that of those who are the subjects of moral evil, some are reclaimable, others irreclaimable?

It would be impious to conclude that God could give existence to moral evil; and absurd to imagine that a creature could possess a creative power to call into existence any object whatever, whether good or bad, material or mental.

Jude informs us (6th verse,) that angels kept not their first estate, but left their own habitation; and hence some infer, that an internal principle of moral evil must have existed previous to that revolt. But this inference is as inadmissible as to suppose that an internal principle of moral evil existed in the angels who kept their first estate, and did not leave their own habitation: for unquestionably all these angelic beings came holy and happy out of the Creator's hands. But the continuance and increase of their holiness and happiness could be derived from God only; and this derivation laid them under the glorious necessity of remaining in a state of union and fellowship with himself, as the only possible means of its permanency; but if their stability in that state were necessitated, it could not yield, either to the Divine Being or to themselves, that delight which arises from voluntary obedience. Indeed, an impossibility to depart from God, involves in it an impossibility to render our continuance with him spontaneous; and consequently, it would prevent those remunerations conferred on beings who gratefully receive and faithfully improve the gifts with which Heaven intrusts them: neither could the Supreme Judge say to any creature whose obedience was involuntary and

unavoidable, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Hence, we infer, that these angelic beings were in a probationary state, as man also is;—a circumstance which evinces not only the exuberance of the divine goodness, but also the wisdom and condescension of God, in causing us to feel that the perpetuity and confirmation of our bliss, is a gracious reward for our affectionate and steadfast adherence to him; a reward, attainable by every created intelligence in a state of probation.

That angels felt a propensity and possessed a power to cleave to their beneficent Creator is indisputable; and that the use of this power was essential to their happiness, is not less so. The use of it perpetuated and augmented the felicity of some of these first-born sons of light. The disuse of it, in others, intercepted that flow of loving kindness which otherwise would have continued to issue from the Divine Fountain. This discontinuance, however, did not dispossess them of that ardent desire after happiness, which indeed is inseparable from existence: hence, from the disuse of that power, in the exercise of which they might have continued happy, they proceeded to the misapplication of it, and sought in other objects the bliss which they lost in God. And now being disappointed in their expectations, and discontented because they could not be independently happy, the transition from that state to a worse was natural and obvious; hence, they felt enmity against the Creator, and also against their former associates, who, with joyful praises, continued to encircle his throne. Now, also, the condemnation of the devil, against which Paul cautions Timothy, 1 Timothy, iii. 6, appeared; for pride induced them to prefer dominion at a distance from God, to servitude in heaven.

Moreover, the divine light being extinguished in their mind, they vainly imagined that they could find an equivalent for lost happiness in counteracting the divine will, and, therefore, anxiously looked to a future period for the execution of their design.

That period arrived, and the sentiment which burned within, "Evil, be thou my good," now blazed out in a consuming flame. For the leader of these apostates first effected the seduction of Adam and Eve, and then endeavoured to prevent the salvation of them and their posterity, by tempting the Saviour to the commission of suicide, and afterwards to an act of devil worship, Matthew, iv. 6, 9.

That these invisible beings should instantaneously fall from a state of purity and bliss, into one of rebellion against their Creator, and malevolence against their fellow-creatures, is utterly improbable. Is it not, therefore, more than probable, that their fall from holiness to sin, from happiness to misery, was not the result of any original defect, nor of any obliquity in their constitution, but that it was gradual; their own act and deed, and by no means unavoidable; that it proceeded first from the disuse, and then from the misapplication, of a power, the exercise of which would have terminated their probation, and led to a confirmation in glory.

Did any overture of mercy intervene between the revolt of these creatures and their consignment to eternal condemnation? From the inspired volume we learn, 1st, that they were created by Jesus Christ; 2ndly, that by him they will be judged; and 3dly, that through him also an overture of mercy preceded their final appearance at his tribunal.

1st. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him," Colossians, i. 16.

2ndly. "The Father judgeth no one, *οὐδενα*, but hath committed all judgment to the Son, that all *πᾶντες* should honour the Son even as they honour the Father," John v. 22, 23. Here all judgment is committed to the Son, *that* of angels not excepted. In the original, neither the word *man* nor *men* appears, which likewise indicates that this judgment is not confined to human beings; of which also we have a further confirmation in the 6th verse of the Epistle of Jude, who says, "that the angels, which kept not their first estate, but left their own habitation, the Lord hath reserved in everlasting chains under darkness unto the judgment of the great day."

3dly. "This Judge is also a lawgiver, who is able to save and to destroy," James iv. 12. An awful defect indeed would it be in a Divine Lawgiver, if he were not able to save; and if he were, it would be tremendous, were he to enter into judgment with the works of his own hands, and to suffer that salutary power to remain inoperative. "There is then a just God, and a Saviour," Isaiah xlv. 21, "therefore, sentence against an evil work is not executed speedily—for it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself;

by him, I say, whether they be things in earth, or things in heaven," Colossians i. 19, 20.

Had Jehovah in his dispensation towards these unhappy beings, excluded the operation of mercy, we might reverse the sentence of James, and say, that judgment rejoiceth against mercy. To his tribunal they are amenable, and to suppose that no preparatory overture of mercy was offered, is to separate in idea the divine justice and mercy; attributes invariably co-operative in all the dispensations of providence.

Hence, the Supreme Judge assigns thrones of judgment to his saints, Matthew xix. 28. 1 Corinthians, vi. 2, that, as his assessors in the decisions of the last day, they may proclaim to the universe, that the Judge of all the earth hath done right.

"Know ye not," says St. Paul, 1 Corinthians, vi. 3, "that we shall judge angels?" But can we, who lived in practical enmity against our Creator, and by redeeming mercy were plucked as brands out of the fire, can we say Amen to a sentence which eternally excludes from bliss, delinquents, in whose behalf no merciful interposition ever appeared?

We cannot conceive that the Almighty would exclude the operation of mercy in the condemnation of these angels; nor that he would exclude the operation of justice in overtures of reconciliation; and the absurdity of supposing that two Mediators would be necessary between the Deity and offenders, is such as renders the mention of it almost unnecessary. But, by the manifold wisdom of God, the death of his well-beloved Son is exhibited to the astonishment of the universe, as the only effectual method to demonstrate his indignation against sin, and his mercy towards penitent offenders. The merits of this Divine Mediator are as extensive as the universe, and as lasting as eternity; and lest we should restrict this dispensation to our world, the scripture informs us that Jesus was seen of angels, 1 Timothy, iii. 16, and that the angels desire to look into these things, 1 Peter, i. 12.

Why was Christ, the Father's best gift to transgressors, Christ, who shed his precious blood to render the throne of grace accessible, and, by the same expiatory act, to establish it in righteousness and judgment; why was he foreordained as a vicarious sacrifice for sin, before the foundation of the world, 1 Peter, i. 20, if offenders who existed previously to that period were precluded from this dispensation of mercy, and those who existed subsequently were not?

By faith in a promised Redeemer, Abel offered a more acceptable sacrifice to God than Cain, by which he obtained not only a divine witness that he was righteous, but also a crown of righteousness. It is, therefore, reasonable to conclude, that as this gracious interposition was influential four thousand years previous to the Saviour's manifestation in the flesh, it was also influential from the period of its fore-ordination. The sacrifice of Cain was not that of a sinner,—it had no reference to the promised Messiah; it was faithless, self-righteous, and bloodless, and to it succeeded an act of fratricide; after which Cain became a fugitive and a vagabond on the earth: a proof this, more than presumptive, that the last act, which confirms a sinner in a state of obduracy, whether existing before or after the foundation of the world, is the rejection of mercy.

Some persons will probably ask, was it possible then that Christ should interpose in the behalf of fallen angels? Recollect, He created them, He will judge them. The good Matthew Henry, in his comment on Genesis iv. 7, says, "From this scripture we see, that there is not a damned soul in hell, if he had done well, as he might have done, but would have been a glorified saint in heaven." A truth, so perfectly congenial with the unfathomable love of the Creator, and so accordant with the declaration, that "He is good to all, and his tender mercies are over all his works," Psalm cxlv. 9, that the devils themselves give attestation to it.

On what other principle can we account for their exclamation, "What have we to do with thee, Jesus, thou Son of God: we know thee, who thou art; art thou come to torment us before the time?" Does not this acknowledgment evidently indicate, that they had rejected his mercy, had refused to return to the sway of his sceptre, and now dreaded the approach of that judgment from which they expected an increase of torment?

When angels were called into existence, there can be no doubt that their supreme adoration was, by the Almighty, directed to Him by whom all things were made. "Worship him, all ye gods," Psalm xcvi. 7. "Praise him above, ye heavenly host;" or, as the Septuagint expresses it, *προσκυνήσατε αὐτὸν πάντες ἀγγέλοι αὐτοῦ*. "Worship him, all ye angels." And when this same Divine Person was foreordained and announced as Mediator before the foundation of the world, the same glorious injunction was most probably repeated; and again, when Jehovah brought his first-begotten into

the world as very man, he said, "Let all the angels of God worship him," Hebrews, i. 6. And yet again, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Philippians, ii. 10, 11. The conclusion, therefore, is legitimate, that the opposition of the fallen angels to this decree made the sight of the Saviour insufferable.

"Know ye not that we shall judge angels?"

Yes, but we have no conception of any dispensation that reconciles us to their eternal condemnation, except that, in which "mercy and truth are met together, righteousness and peace have kissed each other," Psalm lxxxv. 10. Here we discover, that without the concurrence of the three following causes, no being can be finally unhappy: 1st. A departure from God. 2ndly. An opposition to his will. 3rdly. A rejection of his mercy. Therefore, instead of concluding that the introduction of moral evil and misery into the universe is inexplicable, we on the contrary conclude, that it would be eternally inexplicable, and astonishing beyond astonishment, if creatures could have continued in a state of moral goodness and felicity, after they had departed from God, the only source of these blessings, and then refused to return to him.

That the origin of moral evil and misery among human beings is to be accounted for in the same way, is manifest from the following scriptures. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the Fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water," Jeremiah, ii. 12, 13. "Lo, this only have I found, that God made man upright, but they have sought out many inventions," Ecclesiastes vii. 29.

By some it is asserted, that man was redeemed because seduced by the wicked one; but that Satan and his angels were left unredeemed, because they departed from their Creator without the co-operation of any external cause whatever. But most assuredly, man, as well as angels, had a power to retain his purity and bliss by continuing in a state of union with the blessed God, and his revolt can be ascribed only to the causes already mentioned; first, the misuse, and then the consequent misapplication, of that power. Moreover, our first parents were fortified against the devices of S. The Creator commanded them to

from the tree of the knowledge of good and evil; consequently, he gave them power to comply, and to suppose the contrary, would be a reflection on the divine sincerity, and, if true, an annihilation of the crime. It would be to represent the Father of mercies as inflicting misery on Adam and his posterity, for the violation of a command which man had no power to obey.

By others it has been assumed, that the crime of these angelic apostates was so great as to preclude the possibility of any merciful interposition: but does not such an assumption contradict the inspired truth, "that mercy rejoiceth against judgment?" James ii. 13, Let the truth, therefore, reverberate through the universe, of a compassionate God, that mercy rejoiceth against judgment, and will continue to rejoice till rejected.

If then a gracious overture interposed between the crime of these invisible transgressors, and their final condemnation, was it possible that God should not remember man in his low estate? Some good men assert that his remembrance extends to only a part of the human family. The reason assigned is, that God in justice might have passed by all; therefore it is no impeachment of his justice to say that he has passed by some, and that it greatly magnifies his mercy towards those who are the recipients of it, because they had no more claim on the divine compassion than the persons on whom this act of preterition had passed.

This sentiment will not bear the light. The Almighty gave a command to our original parents to be fruitful and multiply, and to replenish the earth; a command which has never been repealed, but repeated, Genesis ix. 1. And from the time that moral evil and misery were introduced into this world to the present, he has called into existence unnumbered millions of accountable and immortal beings, every one of whom, in consequence of Adam's transgression, comes into life with such spiritual privations, natural imperfections, and carnal propensities; and meets with such dangerous oppositions, both from human and infernal enemies, as would, without some gracious communication and counteraction, inevitably lead the soul to everlasting perdition.

Can it, therefore, be said that we, who are brought into life by the command of heaven, and are reduced to our present state of depravity, danger, and debility, by an act of disobedience committed thousands of years before our birth, can it be said that

we have no reason to expect mercy from Him, whose character is set before us, by the pen of inspiration, in the most concise and comprehensive manner that words can convey, "God is love?"

It has been suggested by persons, of whose piety there is no doubt, that when God foresees that the gift of redeeming grace would increase the misery of those who would turn it into lasciviousness, it is mercy to withhold it, for then is their misery less than otherwise it would be. But, unquestionably, the prevention of misery is preferable to the diminution of it. If then to withhold redeeming mercy would diminish misery, to withhold existence would totally prevent it. But God hath introduced us into life, and our existence is a proof of our redemption. For existence imposed, and redemption withheld, would be certain destruction. We, therefore, venture to re-assert, that no being can be finally unhappy, unless he depart from his Creator, oppose his authority, and reject his mercy.

The belief, therefore, that the Mediator between the Father of mercies and offenders, has consigned to irremediable ruin the angels who kept not their first estate, having previously precluded them from the benefits of his mediation, represents them less guilty than the finally impenitent sinner. On this hypothesis angels are punished because they departed from the Creator, and opposed his government. But the punishment of human offenders actually arises from the cause assigned by the Redeemer, "Ye would not come to me, that you might have life."

To assert, therefore, that the origin of moral evil is unaccountable, is to ascribe also to the two circumstances already mentioned, a mystery which would for ever remain unfathomable. For then, to what cause can we ascribe the limitation of moral evil, seeing that numbers escaped the contagion, who were originally placed in the same circumstances with those who apostatized? And again, why are some fallen intelligences in a state in which salvation is possible, and others in a state in which it is impossible?

To leave this subject totally in the dark, seems to be a tacit reflection either on the divine goodness or power; as if God either would not, or could not, prevent the introduction of sin and misery among his creatures.

The person, therefore, who will elucidate this awful subject more satisfactorily, will thereby "assert eternal providence, and justify the ways of God" with the works of his own hands.

J. B.

Gloucester, March 7th, 1831.

THE CHRISTIAN'S HOPE.

"Which hope we have as an anchor of the soul, both sure and steadfast."—Heb. vi. 19.

Nothing is more painful or dangerous than uncertainty, while the distress and danger increase, as they affect objects of greater moment. Nor can aught be compared in importance to a knowledge of the duties and destinies of the immortal part of our being. Of this knowledge man has always been in some measure ignorant, when left exclusively to reason, on account of wilful transgressions and his love of sin.

Soon after his creation, he departed from the living God, and the wrath of Heaven swept him from the earth. Untaught by the repeated manifestations of Jehovah in his displeasure towards iniquity, he again forsook his Maker, till, as a just punishment for his wickedness, he was given up to his own ignorance and hardness of heart. Thus, not only a spirit of love to the Most High, but even a knowledge of their Creator, was far from the sons of men, and they soon became buried in the loathsomeness of superstition and vice. And if mercy had not been the peculiar attribute of Him who formed the heavens, the whole race of human beings would to this time have presented one deplorable scene of idolatry and ignorance.

It is true, that even among the heathens some degree of information respecting truth prevailed, though it was often greatly disfigured with error. By contemplation and reason, heathen philosophers premised many opinions respecting the nature of the soul, which shew that reason is not so much opposed to revelation on such subjects, as modern sceptics aver. Herodotus, in his *Euterpe*, tells us, that the Egyptians held "that the soul of man was immortal." And Tacitus, in his history of the Jews, book v. writes, "They buried rather than burnt their bodies, after the manner of the Egyptians; they having the same regard and persuasion concerning the dead." This was received as a truth by Plato and other philosophers. Neither was there wanting a conviction that a day of retribution would come, at the end of all things, when the good and the wicked would be rewarded or punished according to their actions in this world. We find this conviction expressed in the writings of most of the ancients, who justly concluded that it was at once a powerful incentive to virtue, and a restraint on vice. Hence the fictitious descriptions of Tartarus and Elysium.

It was undoubtedly through the prevalence of these opinions, that religious super-

stitions were practised by every nation. It was impossible for man to behold the grandeur of the scenes around him, the variety and yet beautiful order displayed in the works of nature, without feeling that there was a superior being every where present, at once the maker and preserver of all things. More especially would such a conviction arise in his mind, whenever he observed, in the dispensations of providence, how generally vice entailed disgrace and misery, while virtue was found to be the only source and condition of happiness. But as vice is always most predominant in the natural state of man, conscience dreaded those punishments which it knew to be just, and preferred a penance inflicted in this world, to the prospect of eternal anguish. Thus it was that idolatry and priestcraft had such a gigantic influence over the fears of man; and the most dreadful sacrifices were performed, to avert a merited retribution.

Deceased ancestors, who had distinguished themselves for virtues, real or imaginary, supplanted Jehovah, and were worshipped as gods, either from a terror of the Almighty, or a hope that intercessors might be provided, who, knowing human frailty, would not be too severe censors of vice. Then, according to that system of philosophy, which imagined life to be only the essence of the Creator, all living creatures were thought to carry about in them those particles of divinity which constitute the soul, and as such were supposed to be the most worthy objects of worship, as they were visible vehicles of the Deity. Others, more rationally, with the roving Indians on their mountain summits, adored

"One great, good Spirit, in his high abode,
And thence their incense and orisons poured
To his pervading presence, that abroad
They felt through all his works—their Father,
King, and God.

"And in the mountain mist, the torrent's spray,
The quivering forest, or the glassy flood,
Soft falling showers, or hues of orient day,
They imaged spirits beautiful and good;
But when the tempest roared with voices rude,
Or fierce red lightning fired the forest pine,
Or withering heats untimely seared the wood,
The angry forms they saw of powers malign;
These they besought to spare, those blest for aid
divine."

Eastburn's Yawoyden.

But amidst all the horrors to which they were subject from a consciousness of guilt, and the painful expiations to which they were required to submit, it is evident that to them the ways of religion were not "the paths of peace." Whatever philosophers advanced on the nature of the soul, its future state, and the attributes of the Deity, they could not but reflect that they were mere points of speculation. No one could admit the

certain truths, which nought but revelation could seal. The idolatrous ceremonies of priests might awe the minds of the vulgar, and in some cases restrain from the commission of sin, but they were not powerful incitements to virtue. Hence the fear of punishment seldom extended farther than human laws or probabilities; and in the perplexities of ignorance, a certain enjoyment was preferred to resting upon the doubtful truths of a future day of retribution. The knowledge of God and the duty of man, as unfolded by reason, were too feeble to hold out any assurance of safety or peace; and death was always terrible to him who knew not by what means eternal happiness could be procured. There was a hope wanting, which could guide him into the paths of virtue, and soothe his last hours with the prospect of bliss that should last for ever.

This hope has, however, been revealed to man. The nature of his being has been described, the attributes of his Maker unfolded, a correct distinction drawn between virtue and vice, the way of redemption and salvation pointed out, and the future state of the wicked and just, distinctly described. Such revealed truths as these, are indeed an anchor to that soul, which was driven to and fro by the perplexities of ignorance and speculation. In the midst of distress and uncertainty the message of hope unfolds, on its immoveable basis, the prospect of eternal happiness; a hope which, despising the pageantry and folly of this world, aspires above those objects of sense which lead man to temptation and sin. For, with Cowper, we may exclaim—

"Hope, with uplifted foot set free from earth,
Pants for the place of her ethereal birth;
On steady wings sails through the immense abyss,
Plucks amaranthine joys from bowers of bliss,
And crowns the soul, while yet a mourner here,
With wreaths like those triumphant spirits wear."

But it is possible, as experience testifies, that the mind may receive a knowledge of those truths given to man by revelation, and yet neglect to secure that hope which the scriptures point out. Hope is the anchor of the soul, but it must arise from the most certain convictions, or it will be of no avail. The minds of the heathens were perplexed and their lives vicious, because their religion depended on uncertain speculations. But those to whom the scriptures are delivered are almost as far from the possession of that hope, who have never earnestly endeavoured to know and practise the means of salvation.

When the Israelites possessed the land of Canaan, we read that they were commanded to appoint certain cities whither

the man-slayer might flee for safety. Every facility of escape was to be granted, and the city itself to be denominated a city of refuge. This benevolent provision, under the old testament dispensation, was the type of a more merciful one illustrated in the new. Man, as a sinner, was declared to be a murderer, and consequently under the penalties of a just law. This law, it was shewn, would pursue the culprit, and, if overtaken before he reached that refuge prepared for him, it would inflict on him the dreadful sentence of death. Eternal misery and everlasting bliss were set before him, his danger revealed, and the means of obtaining a safe deliverance pointed out, that he might, in full confidence of the immutability of Jehovah, flee for refuge to the hope set before him, "which hope we have as an anchor of the soul, sure and steadfast."

It is sure, because it springs from pure and fervent faith, for "without faith it is impossible to please God." There may be presumptions arising either from visionary views of the subject, or from that apathy which is so fatally delusive; but these are false, and will prove themselves, in the decisive hour, to be totally wanting in security. This hope, likewise, as an anchor is steadfast, because it is immoveably fixed on that rock, emphatically styled the Rock of ages, since all the storms and tempests that have agitated the ocean of life have never been able to prevail against it. The Redeemer of mankind is the rock on which the church is built, and the rock on which the anchor of hope can alone rest steadfast and secure. And if he is regarded not only as the Son of man, but as Jehovah himself, so that we may fervently utter with the psalmist, "My hope is in thee;" then shall we possess that anchor of the soul, which is sure and steadfast—sure, because it springs from faith; and steadfast, because it is fixed upon a rock that can never be moved. J. A. B.

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PAUL AT MELITA.

THE island now called Malta, (in the New Testament, Melita,) was that on which the great apostle Paul, and his shipwrecked companions, were cast, in their disastrous voyage to Italy. The inhabitants are called *barbarians*, a term by which the Greeks and Romans constantly designated all mankind, except themselves. But if they had not much refinement, they had something far more valuable, humanity; for they treated the unfortunate strangers with no

little kindness. An occurrence took place, soon after they had landed on these shores, that is on several accounts interesting, and very susceptible of moral improvement.

The sacred historian informs us, that "when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god," Acts xxviii. 3—6. The incidents which are here recorded to have befallen Paul, and the hasty comments of the simple natives thereupon, are each of them characteristic: the former, of the unexpected appearance of events, and their as often unexpected issue; the latter, of the religious views, if we may so call them, of these uninstructed pagans.

Paul, with the rest of the ship's company, had been for upwards of two weeks in the very jaws of death; tossed about in a shattered vessel upon a tempestuous sea. So extreme was their peril, that, "all hope of being saved was taken away," and the terror produced by their sense of danger was such as to annihilate their desire for food. Yet it pleased Him, whom the winds and seas obey, to permit no life to be lost; but the manner in which they reached the land sufficiently indicates the danger of their situation, for some saved themselves by swimming, "and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they all escaped safe to land."

Thus, having escaped from the furious elements, surrounding a comfortable fire, and amongst a kind people—who would not have pronounced them out of danger? Yet while, perhaps, congratulating one another on their astonishing deliverance, a venomous reptile rose out of the burning materials, and fastened on the hand of Paul; a reptile, the sting of which the natives appear to have thought deadly. Hence, sudden destruction seemed to spring up in what might be deemed a moment of perfect safety! and thus manifold, uncontrollable, and often unforeseen, are the evils which meet us in the journey of life.

The winds and waves, the most potent ministers of destruction; had for a long time

held him in their fearful grasp; but, protected by Omnipotence, he is in that dreadful situation perfectly safe, and the raging elements are finally compelled to resign their prey. But now, what an ocean tempest could not accomplish, seemed likely to be effected by a small animal. The God of providence frequently in this manner displays his power, by signally preserving men in scenes of imminent danger, and by arming insignificant causes with fatal power over human life. Thus, one man is drowned in a small river by the upsetting of a boat, perhaps the first time he was ever in one; while another spends his whole life upon the sea, and, after braving a thousand storms, dies at last in his bed. One man faces death in a hundred combats, and escapes unhurt; another is killed by a splinter or a pebble. A traveller, after passing through countless hardships and dangers in his foreign travels, after breathing the most sickly atmosphere, and enduring the most wasting fatigues and privations, returns home in perfect health, and then, in the midst of friends and comforts, and means of preserving health, he sickens and dies. The wisdom of this particular feature of Divine Providence is very apparent. It enables us to indulge hopes of preservation, in the greatest dangers; and in the greatest apparent safety, it forbids us wholly to abandon fear. Exposed to the artillery of the fiercest elements, we are perfectly safe, if God bid them spare us; and, ah! how often is death met, when he is least of all expected.

It is impossible for those who believe that satan is "the prince of the power of the air," and "the enemy of all righteousness," not to recognize his interference in the successive dangers with which the apostle was threatened. He doubtless foresaw the revolution that Paul would accomplish in his dominions at Rome, and he therefore endeavoured, if possible, to destroy him before he could reach the city. But "He that sitteth in the heavens" frustrated his hellish purposes.

We now direct our attention to the simple and unaffected sentiments uttered by the people of Melita, with reference to the incident which befel the apostle. We are told that "when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." But when Paul had shaken off the beast into the fire and felt no harm, and they, expecting that he should have swollen or fallen down dead suddenly, having looked a great while, and seen no harm com-

him, they changed their minds, and said that he was a god."

We have here a curious, and not an incorrect specimen of the versatility of popular opinion, and the slight grounds on which it is often built. In one moment they judged Paul to be a murderer, in the next they declared him to be a god. The apostle had before this witnessed the instability of popular feeling. When he had cured a cripple at Lystra, the people were so amazed at the power he had displayed, that they actually endeavoured to pay him divine honours; yet, soon after, these same people were persuaded by some Jews to stone him, as they thought, to death.

But the observations of these barbarians are chiefly interesting as a disclosure of their religious views. They, indeed, give us no very high opinion either of their intellectual or religious attainments, and yet, through them, we can discover the glimmering of some important religious principles, obscured indeed by folly and superstition. We recognize their belief in a supreme, or, at least, a higher Power; for the *vengeance*, of which the viper, as they supposed, was the instrument, could be the vengeance of no being less than God. The notion of a supreme Being, either in one shape or another, may be occasionally traced amongst the most unenlightened nations. Whether the notion be innate or traditionary, its existence is equally inscrutable to the atheist. Doubtless the theology of this people would contain much error and absurdity, yet they appear to have had some idea of a superintending and retributive Providence. The unexpected attack of the snake, connected with the very recent escape of Paul from shipwreck, seemed to have struck their minds as a divine interposition. "They said among themselves, No doubt this man is a murderer, whom, though he hath escaped the seas, yet vengeance suffereth not to live." From the chain that he wore, they had before been led to believe that he was a culprit of some sort; and now, the dreadful fate to which they think him doomed, induce them to think that he was a murderer.

The conduct of man, not his condition, is the criterion of his character; yet a generation has existed, from the time of Job's friends to the present, who have permitted the latter to influence their judgment of character, rather than the former. Indeed, an instinctive propensity is found to exist in most ignorant people, to regard calamities in the light of divine judgments. This sentiment, like most other vulgar sentiments, may be traced to an important truth as its original; but while true in principle, it is

often mischievously perverted by an indiscriminate application. Justly founded on an innate perception of the turpitude and demerit of vice, it is unrighteously fallacious when applied as a criterion of individual character: Paul was neither a murderer when attacked by the snake, nor a god when he escaped its virulence.

The truth of the matter is this: all suffering is to be considered as punitive, because, if sin had never been committed, pain would never have been inflicted. Particular vices, or habits of vicious conduct, by an established law, invariably draw after them particular misfortunes and miseries. Intemperance destroys health, idleness and negligence produce embarrassment and want, and crime is usually visited with disgrace, imprisonment, or death. Again, in certain rare cases, misfortunes are more signally and decisively judicial. The "vengeance" of Heaven against daring offenders or guilty nations, is too visible to be denied by any but the determined sceptic. The sturdy philosopher may laugh at this as superstition, but we are disposed to pay greater deference to the common sense of common people, when that harmonizes with the word of God, than to his refined deductions. Such instances are not so obvious or so numerous as to interfere with man's free agency, or interrupt the usual train of events; but they occur with sufficient frequency to prove that God has not abandoned his government of this rebellious province of his dominions. "Verily there is a God that judgeth in the earth."

But while we do not wholly discard the opinion, that judgments sometimes befall the wicked in this life, yet facts oblige us to exercise that sentiment with diffidence and caution. For the slightest survey of the world will convince us, that in general "one event happeneth alike unto all;" that the righteous are no more secure from the common calamities of life than the vicious and profane. Often the "wicked are seen to be in great power, and to flourish like the green bay-trees," while many pious men are permitted to struggle in poverty and pain. The following consideration will remove all the difficulty which this apparent dereliction of justice creates.

1. External circumstances are not essential to real happiness. The essence of happiness consists in rectitude of heart and conduct, in peace of conscience, the smile of heaven, and the hope of a happy immortality. He who possesses these is happy, whatever be his lot in life; and the whole world cannot supply their absence. "A little that a righteous man hath is better than the riches

of many wicked." A wicked man has a hell within him—the pains of which, riches cannot in the least mitigate. A good man has a heaven within him, which supplies him with a lamp in the darkest providential hour, which makes him buoyant under the greatest pressure of affliction.

2. If calamities befall a good man, there is no injustice done him. Comparatively, he may less deserve to suffer than some others. But he is not innocent: he has committed sins which, if they had been visited with due punishment, would have consigned him to perdition. Why then should a living man complain—a man for the punishment of his sins? A pious person will always be disposed to say, under the most grievous sufferings, "God exacteth of me less than my iniquity deserveth." "It is of the Lord's mercies that I am not consumed."

3. The afflictions of good men, although they are to be regarded as general expressions of divine indignation against sin, yet are graciously overruled for salutary purposes; they are employed as instruments of discipline and correction, and in this view, while they are of the highest value to the christian, they bespeak the most fatherly kindness on the part of God: "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth."

4. Lastly, it is ever to be considered, that the present world is only an introductory scene, a state of trial, not of perfect enjoyment or misery. The wheat and tares are suffered to grow together; both enjoy the same sun, and are exposed to the same blasts. But the day of final discrimination, decision, and retribution is approaching, in which all present irregularities will be adjusted: "Every work will be brought into judgment, with every secret thing, whether it be good or bad," and then "will every man be rewarded according to his works."

W. ROBINSON.

NATURE AND EFFECTS OF IDLENESS.

EXERCISE, appropriate and becoming exercise, essentially promotes the improvement of the mind, and the health of the body; whilst sloth, on the contrary, diseases the one, and incapacitates the other for any noble or vigorous effort. There is undoubtedly a difference among mankind with respect to natural abilities; but the distinction is by no means originally so great as it is afterwards made, by diligence and perseverance on the one hand, and sloth and inactivity on the other. Men, with

what the world calls moderate abilities, rise considerably higher in the scale of intelligence and usefulness, by a careful cultivation of their talents, than by the brightest genius united to a sluggish habit. Sloth paralyzes the most powerful mind, and brings it to a level with the meanest capacity. But for sloth, thousands who have in all ages sunk into merited obscurity, might have arrived at the highest distinctions in life; whilst many, with a happier temperament of mind, but with less abilities, have in every age become useful and honourable members of society.

Natural talents should be considered as the gift of God—a gift for the employment of which all men are responsible; and hence, whether a man possesses one, five, or ten talents, he should employ them to the honour and glory of God, and for the benefit of his generation, assured that, when his Lord cometh, if he have not multiplied them, "if he have laid them up in a napkin," if he have employed them to disadvantage, the consequences will be dreadful, and his doom irrevocable. What a stimulus does this view of the subject give to the proper exercise of the bounteous and beneficent gifts of Heaven! In despite however of these considerations, or rather in despite of this fact, what vast multitudes continually indulge in idleness, and, by consequence, come under the denomination of those who misemploy and abuse their talents!

Habitual idleness undermines every virtue. It is the parent of the grossest vices to which human nature is subject. The mind of the indolent is unoccupied to any purpose, and, therefore, vice finds an easy ingress. Idle habits and vicious dispositions are intimately united. The evil passions which are nourished and augmented by sloth, rapidly overrun the mind, and hold it in continual thralldom. They gain a fearful ascendancy over the whole man, and, if unrestrained by divine grace, consequent on a change of conduct, will soon bring their unhappy victim into the vortex of misery and despair.

It is natural for all men to desire good, to wish for an easy and comfortable station in society, or to become distinguished in the world. The diligent and upright man may obtain these objects by legitimate means. But what chance has the sluggard to realize his desires herein! He either pursues gross and criminal pleasures till poverty overtakes him, with all its concomitant ills, or till he is prematurely cut off, and hurried unprepared into the presence of a justly offended God; or else, if he can exert so much vigour, he attempts so retrieve his ruined state

stances by violent and dishonest means—by public robbery or private theft.

Idleness, long and recklessly indulged in, either leads to the gallows, or brings a man to hopeless penury and a miserable death. If we see a man totally given up to sloth, we are sure to find in him loose thoughts and unhallowed desires. His mind becomes corrupt. He is not only a useless, but a dangerous member of society. And how can the contrary be expected? The mind, from its very nature must be employed, either well or ill, either idly or laudably. If the body be not employed; if the mind be not engaged in some laudable or lawful pursuit—the man who so mis-employs his powers, mental or bodily, will surely be highly obnoxious to the Author of every good and perfect gift, and prove himself a nuisance, a very pest to that order of the social compact, to uphold and strengthen which, it is the bounden duty of every one to give his best assistance.

If we do not introduce order into our affairs, if we have not stated times for the performance of the several duties of life, if we give way to corrupting amusements, and suffer them to encroach upon the hours of study and of labour—we shall soon have bitterly to lament our inconsiderate and criminal conduct. Idleness is an insidious enemy. Thousands have been ruined by it, and thousands are daily placed in the greatest jeopardy by suffering themselves to be led into the snare. The poor immediately taste its bitter fruits, by being exposed to the miseries of want and starvation, and at such junctures have often arisen, in their breasts, those unjust thoughts, those dishonest resolutions, which are sure ultimately to terminate in ignominy and ruin. But it is not to the poor alone that idleness is dangerous. What station soever a man may hold in society, how elevated soever his rank may be, he should find proper employment for his mind, else he may rest assured, it will soon be filled with ideas the reverse of order and regularity—ideas which will disturb his peace of mind, and control his future actions.

Great numbers are perpetually occupied in searching after amusements. They choose companions of like dispositions, whose minds are equally dissipated with their own, and unite with them in one continued round of pernicious pleasures. Such characters are often seemingly busy in the accomplishment of their ends; but their objects, which are of the worst possible description, are connected with idleness of the most dangerous tendency—idleness too inveterate to be easily eradicated. The minds, moreover,

of such are frivolous in the extreme: a little elevates, and a little depresses them. They have discarded virtue, the sustainer of the human mind under trials and disappointments, and its best guide amidst the animating but dangerous smiles of fortune. The recollection of the past brings nothing to console, but much to harass and perplex them; and the future seems only to add fresh opportunities for an eager pursuit of vain and empty pleasures.

The idle are invariably selfish. They live in the world without being of any advantage to it; the interests of their fellow-creatures around them they never consult; and even their own eternal interests are too much out of the question: their main object seems to be the gratification of their desires, and the enjoyment of as much ease, or of as uninterrupted a succession of pleasures, as can be obtained.

Society is connected by different links; and as a chain is injured or rendered useless by even one broken link, so every unworthy member of society is injurious to the body politic. It is useless to say that an idle man only injures himself or his family. There is no man so low but that he may have imitators; and he that sets a pernicious example, and does not add his mite to the public weal, may well be denominated an enemy to his species, to himself, and to his God.

From the king upon the throne down to the meanest of his subjects—all are the several links of one common chain, and responsible for the manner in which they perform their several duties. They are mutually dependent on each other. It is the industry of a nation that adds splendour, dignity, and stability to the throne. It is a wise, well-ordered, and unanimous government that purchases peace and tranquillity to a nation, protects its civil and religious liberties, and gives to civilized life its greatest charms, and its most valuable benefits. All may be well employed in their several spheres. By these means, and by no other, can rulers and subjects unitedly purchase, what cannot be individually or separately purchased, becoming dignity and splendour on the one hand, and on the other the blessings of good and righteous government. Kings and governments, to be good, must not be idle, must not revel in luxury and ignoble ease. Indeed, no stations are mentally so arduous as those of good kings and their responsible servants.

It is the especial duty of subjects, in return for the enjoyment of social happiness, religious privileges, personal security, and the protection of their property, to attend actively

to their several duties, and to uphold the government under which they live, and by which they prosper. Industry is necessary to the independence, the safety, yea, the very existence of governments: and when it is considered, and nothing can be more plain, that the aggregate industry of a community is composed of individual interests and individual exertions, we shall immediately see the criminality of those who are not only useless, but injurious members of society.

The higher and the lower ranks have their respective claims upon each other. Neither can do without the other. Money, the circulating medium, and the representative of property, can purchase for the rich all the comforts, and even the superfluities of life, without any labour of their own; but then, is it not the united labour of their inferiors in rank, that supplies them with the means of enjoying the advantages of a superior fortune? The hand of industry, on the contrary, is invigorated, and the heart made glad, by an adequate remuneration, with which the necessities of life may be supplied, and perhaps many of its comforts enjoyed.

But, though the rich seem to be above want, owing to their having the means of obtaining what they desire, yet this consideration should not lead them to indulge in slothful habits, nor to pamper themselves with the good things of this life. Wealth, well employed, is a great blessing, but, if not, it will prove to its possessor the direst curse. The man who pursues his lawful avocations with industry and success, will feel that calm complacency, that inward satisfaction, to which the wealthy, who make a bad use of their riches, are utter strangers.

The satisfaction, however, to be derived from a proper distribution of wealth is very great. To make the widow's heart to leap for joy, to console the fatherless, to assist the needy, to search out with diligence the abodes of penury, disease, and pain, and to administer spiritual and temporal relief to their wretched inmates, are some of the privileges attached to wealth. Happy, thrice happy, that man, who considers himself but the steward of what he possesses, and who, consequently, instead of pining away unemployed hours, or smarting under the consciousness of having employed them ill, divides his time between the cultivation of his mind in his study, and the careful performance of the active Christian duties of benevolence and beneficence in the world. Truly such a man may be pronounced blessed.

Idleness is so inimical to the well-being of society, that no man, be his station what

it may, who does not exert himself, in his proper sphere, to advance the interests and secure the comfort of his fellow-creatures, ought to be looked upon in any other light than as an enemy to his species, and treated accordingly. If any will not work, says St. Paul, neither should he eat.

If man will do nothing towards the maintenance of social order and happiness, he ought not to enjoy the blessings derivable therefrom. Those little busy insects, bees, "which gather honey from every opening flower," and destroy the drones which will not co-operate with them in their daily labour, might teach an instructive lesson to the drones in human society, and humble them in their own estimation, were they but to give themselves to reflection, and lay their minds open to conviction. There are characters, however, whose sluggish and pernicious conduct, example, as well as precept, fails to correct and amend. Such, no motive can arouse from their inactivity and sloth, and, therefore, they deserve nothing better than proscription from the benefits and pleasures of that society, whose true interests they rather retard than promote.

In youth, the mind is most susceptible of impressions; and it often happens that the impressions then formed remain with a man through life. If in youth, therefore, the mind be suffered to lie dormant through a predilection for ignoble ease, or a desire to gratify a slothful disposition, there can be but slender hopes that the man who has thus spent his early years, will, in future life, be a serviceable, much less a distinguished, member of society.

Nothing can have a greater tendency to corrupt the mind than idleness. It is the source of almost every other vice, of vices the most odious and ruinous, vices that lead directly to the gallows. The man who has once given way to it, lays his mind open to the reception of the worst of feelings. He entertains thoughts which could never be cherished, and projects designs which could never be formed, by a mind constituted as it ought to be—a mind invigorated by bodily exercise, and bent upon the vigorous exertion of all its powers. Thus, the corruption which begins in youth, retains its influence, and dishonours age.

The idle young man finds, when he arrives at manhood, time to hang heavily upon his hands. The mind, which should then be full of energy, is in him inert. His innate love of ease reigns predominant over every other feeling, and makes him indisposed to form designs capable of stimulating him to a diligent exercise of his mind.

faculties; and to corporeal exertions, even the sternest necessity is not able to reconcile him. Thus the sluggard pines his days useless to the world, and unhappily to himself. Should such a man reach the utmost verge of life, his grey hairs cannot be looked upon as a crown of glory, but only as the testimony of a long and useless career: his offspring, if he have any, cannot behold their aged sire with that unmixed reverence and affection, which, under ordinary circumstances, would, in the eye of the world, and in their own breasts, be considered a most sacred and imperative duty; nor can the world at large look upon him in any other light than as an incumbrance to, and a dead weight on, society.

But though idleness in secular matters is bad enough, so bad that every effort should be made to root it out of the mind, yet, when we take a higher view, and survey it in relation to our spiritual interests, surely we shall see plainly its pernicious and destructive tendency. No idle man can be a true Christian. It is possible, indeed, for a man to be diligent in his secular pursuits, without having a proper sense of his religious duties. A variety of motives may urge a man to exertion, all of which may be incompatible with the doctrines and precepts of the gospel; such as an eager desire to amass wealth, an inordinate ambition to rise to an elevated station in society, for the sake of obtaining the praise and flattery of the world, and an innate love of sway. Such motives as these, I repeat, may urge a man to diligence, who has no just knowledge of his moral and religious duties. But no man can practise his religious duties aright, who at the same time neglects the duties which his station imposes upon him.

The sacred scriptures, which command us to work out our salvation with fear and trembling, instruct us likewise to attend to our several duties in life, and to fill our respective stations with credit and advantage. The good man has a proper sense of the value of time; and this sense of its importance, and the reflection that one moment lost is lost for ever, enables him, through divine assistance, whatever inclination he may have formerly felt to idleness, to keep to the post of duty, and to attend sedulously to the duties of his calling, as consequent on, and subordinate to, Christian faith and practice.

Edenhall.

THOMAS IRELAND.

* * * The author informs us, that the preceding essay was composed for his pupils, and divided into short dictates for their accommodation.

THE LATE REV. ROBERT HALL'S OPINION
ON THE CALVINIAN AND ARMINIAN
PECULIARITIES.

[A Letter from the Rev. Robert Hall, Leicester, to the Rev. W. Bennett, on his Treatise on the Gospel Constitution.]

DEAR SIR, *January 18th, 1810.*

I OUGHT sooner to have acknowledged to you the great pleasure I derived from the performance you were so kind as to give me at Northampton. I have read it with as much attention as I am able; and though the subject is involved in so much difficulty, I admired the perspicuity with which it was treated, so as to be within the limits of an ordinary capacity. There is a precision and comprehension in the choice of terms, and a luminous track of thought pervading the whole, which, according to my apprehension, has scarcely been equalled, and never exceeded, in the discussion of such points. I do think you have steered a happy medium between the rigidity of Calvinism and the laxness of Arminianism, and have succeeded in the solution of the grand difficulty—the consistency betwixt general offers and invitations, and the speciality of divine grace. This interesting question is handled with masterly ability. I am particularly delighted with your explicit statement, and vindication, of the established connexion between the use of instituted means, and the attainment of divine blessings, and the consequent hypothetical possibility of the salvation of all men, where the gospel comes. On this point, the representation of Calvinists has long appeared to me very defective; and that, fettered by their system, they have by no means gone so far in encouraging and urging sinners to the use of prayer, reading the scriptures, self-examination, &c. as the scriptures justify. They have contented themselves too much with enjoining and inculcating the duty of faith, which, however important and indispensable, is not, I apprehend, usually imparted, till men have been earnestly led to seek and to strive. Here the Arminians, such of them as are evangelical, have had greatly the advantage of the Calvinists, in pleading with sinners. Your great principle of the design of religion, in every dispensation of it, being intended as a pursuit of the plan of divine government for exercising the moral powers and faculties of creatures, is good and noble, and gives continuity and harmony to the whole scheme. I lent your book to B, commonly called 'Squire B, who is much pleased with it, and only wishes you had expressed yourself more fully in favour of

the general extent of Christ's death. I think you have asserted it by implication, though I wish you had asserted it unequivocally; because I am fully persuaded, that it is a doctrine of scripture, and that it forms the only consistent basis of unlimited invitation. I think the most enlightened Calvinists are too reserved on this head, and that their refusal to declare, with the concurrent testimony of scripture, that Christ died for all men, tends to confirm the prejudices of the Methodists, and others, against election and special grace. With this small exception, if it be an exception, your work appears to me entitled to the highest approbation and applause; and I cannot but hope that it will have an important effect in bringing good men nearer together, than which I know nothing more desirable. Wishing you much success in every labour of your hands, I remain, dear sir, with high esteem, your affectionate brother,

ROBERT HALL.

ON THE EVIDENCE FROM SCRIPTURE, THAT THE SOUL, IMMEDIATELY AFTER THE DEATH OF THE BODY, IS NOT IN A STATE OF SLEEP, ETC.—NO. III.

(Continued from p. 175)

IN reflecting upon the opinion of the soul's sleeping between death and the resurrection, there will be found an obvious contradiction in terms, at which every philosophic mind must stumble *in limine*. If the soul is the immaterial part of man, and if sleep is a suspension of the functions performed by the material organs of his body, then sleep cannot be applied to the soul.

It has indeed been said, that sleep affects the mental as well as the bodily powers; but this is a gratuitous assumption, a *petitio principii*. What are dreams? Should it be answered, that when we awake, we are not always conscious of having dreamed; it may be rejoined, Neither are we conscious, at night, of what we have been thinking through the day. Should the various organs through which sensations are communicated to the soul, by being suspended in sleep, be any hinderance to its operations, this obstruction will be removed at death.

"If it be demanded why any one should imagine that the soul may think, perceive, and act after death, when it doth not do this in sleep, &c. the answer is, because these enclosures and impediments which occasioned the forementioned intermissions, and those great limitations under which it labours at all times, will be removed with its enlargement out of the body. When it shall, in its proper vehicle, be let go, and

2D. SERIES, NO. 5.—VOL. I.

take its flight into the open fields of heaven, it will then be bare to the impressions of objects; and why should not these impressions, which affected the nerves that moved, and affected the vehicle and soul in it, affect the vehicle immediately, when they are immediately made upon it, without the interposition of the nerves? The hand which feels an object at the end of a staff, may certainly be allowed to feel the same by immediate contact without the staff. Nay, why should we not think that it may admit of more objects, and the knowledge of more things, than it can now; since, being exposed all around to the influences of them, it may be moved only by visible objects, just at the extremities of the optic nerves, by sounds at the auditory, &c. but because as it were all eye to visible objects, all ear to audible, &c.? And why should we not think this, the rather because the soul may be also perceptive of finer impressions and ethereal contacts, and consequently of more kinds of objects, such as we are now incapable of knowing? And then, this being so, why should we not pressage, that other endowments, as faculties of reasoning and the like, will be proportionable to such noble opportunities of knowledge? There seems to be nothing in this account impossible, and therefore nothing but what may be."*

The principal passages of divine revelation upon which the sleeping system is erroneously founded, are—"Many of them that sleep in the dust of the earth shall awake," Dan. xii. 2—"And the graves opened, and many bodies of the saints which slept arose," Matt. xxvii. 52—"David, after he had served his own generation by the will of God, fell on sleep, and was laid to his fathers, and saw corruption," Acts xiii. 36—"Now is Christ risen from the dead, and become the first-fruits of them that slept," 1 Cor. xv. 20—"We shall not all sleep, but we shall be changed," ver. 51—"If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him," 1 Thess. iv. 14. Let us now try these by the ordeal of unprejudiced criticism.

The word *sleep* has a variety of meanings in the sacred oracles. When applied to the death of the righteous, it is generally intended to convey the comfortable truth, that they as willingly and contentedly lay aside this mortal life at death, as a fatigued traveller retires to sleep at night. In this sense, the word *sleep* is in the Holy Scriptures applied to the *bodies*, and not to the souls, of the righteous. Hence, if in this

* Wollaston's Religion of Nature. § 9

case it can be applied to an individual, and historical narration ascribes sleep to his *body*, and not to his soul, at death, then we may legitimately apply the same to others in a similar situation.

In the history of the martyrdom of St. Stephen, we are informed, that when his brutal murderers had accomplished their diabolical purpose, "he called upon God, saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell on sleep," Acts vii. 59, 60. From this short account of the violent death of this protomartyr, it may be fairly inferred,

1. That his violent death is called a sleep.
2. That he died in the full persuasion that the Lord Jesus Christ would immediately receive his soul.
3. That as his soul was immediately received by Christ, the sleep which is mentioned could only apply to his body.

These inferences may safely be used as *formulae*, to which all those passages, upon which the sleeping system rests, may be brought and measured. "Many of them that sleep in the dust of the earth shall awake," Dan. xii. 2. Bodies when laid in the dust soon become decomposed, and the different particles frequently get scattered at an immense distance from each other; and should the soul be sleeping with them, it must be divided with these particles, and lead to the unphilosophical notion, that the soul is divisible. And should any animal incautiously swallow any of these particles, to which a portion of the soul is annexed, we should have a fraction of a spiritual substance united with the brute. This absurd conclusion cannot be avoided by saying, that the soul sleeps in a separate state, for the passage expressly mentions "the dust of the earth." Here the abettors of the system are reduced to the dilemma of either maintaining the absurd position of the soul being divisible, or acknowledging that the passage refers merely to the body.

"And the graves opened, and many bodies of the saints which slept arose," Matt. xxvii. 52. We make no pretensions to satisfy the fruitless inquiries of those who ask,—Whose bodies were those that arose? Where were their souls between the periods of their death and resurrection? What became of them afterward? We have merely to observe, that the text applies sleep exclusively to their bodies.

"David, after he had served his generation by the will of God, fell on sleep, and was laid to his fathers, and saw corruption," Acts xiii. 36. The last clause of

this verse evidently proves that the apostle applies sleep only to the body of David, which has, ages ago, by its own decomposing tendency, mingled with its kindred earth.

"Now is Christ risen from the dead, and become the first-fruits of them that slept," 1 Cor. xv. 20. These being also the words of St. Paul, we have a decisive proof that he does not mean the souls of believers fall asleep at death; for in his epistle to the Philippians, ch. i. 2, he says that he had "a desire to depart, and to be with Christ." This explanation will also apply to 1 Thess. iv. 14. It must then appear evident to every unbiassed mind, that the passages which are brought forward to support a gloomy system, are glaringly misapplied.

T. R.

Huggate, March, 1831.

THE ALIBI.

(By th, Rev. J. Y ung.)

"Such things I've heard and read of, but before
Gave no full credence to them; and e'en now
They do astound me. Yet I doubt no more:
And in believing them, dare not deny
The hand of Him who balances the spheres,
And guides the swallow's emigrating flight,
Is in them; who out of seeming evil,
And evil's self, (for some brief while allow'd,)
Elicits lasting good." RECOGNIS.

"SEVEN hundred years ago, and upwards, when as yet the die was not cast, or the fatal arrow drawn which pierced the heart of Harold, on the plain of Epiton, and determined who should be the masters of our happy isle, whether those in whose veins the hot blood of the Danish race flowed, or those whose cooler, though not less fierce, temperature was of Norman extraction:"

Thus far I had proceeded in my projected piece, intending to furnish a sketch of the fortunes of William Henry Joceline, or some one at least of the renowned De Percies, the brave progenitors of a long line of noble lords of Petworth, from whom descended the coronet which now adorns the brow of the eighteenth lord of that paradisiacal domain—George O'Brien Wyndham, earl of Egremont,—when a gentle but familiar rap at my study door, broke off my cogitations, and, permission being given, a beloved friend, of the *cacoethes scribendi* order, entered. Glancing over my manuscript, which lay before me, he exclaimed, "Seven hundred years ago I why, in the name of sober reason, wander so far for a subject, while facts,

'Thick as autumnal leaves which strew the brooks
In Vallombrosa,'

crowd you round, as if to court your

attention, or solicit the exercise of your ready pen? An affected attachment for the antique is ridiculous, and if writing, not merely for the amusement, but the benefit of others, why not fix on themes best calculated to accomplish your object, both from their modern date, as well as their applicability to the present and common affairs of life?"

There was a spice of *raillerie* in my friend's manner, of such original character, as conveyed correction, or something very like it, to my mind, of the folly of my original purpose, much more effectually than the most profound and logical disquisition could have done, although proceeding from a more serious mentor, or pompous, sage professor of casuistry. "Perhaps," he continued, "your port-folio is exhausted; if so, for once stoop to become my amanuensis, and, with your assistance, my rough tale may at least become passable. I admit, indeed, my statements will be second-hand; as, however, I received them from the mouth of the individual concerned, I can pledge myself for their correctness." The necessary preparations having been made, my friend began as follows:—

A less number of years than that at which your tale commences, even after you have removed the ciphers from it, have passed, since my tour, with which you are acquainted, was performed. Leaving the place in which I had taken up my abode on the preceding night, at an early hour, I embarked on board a steamer, one not inferior either in size or accommodation to many of which the metropolis of our own country boasts. On entering the cabin, I found many who, like myself, were bound across the mighty waters. There was, as is usual in such conveyances, a medley of personages, whose countenances, costumes, and conversations, furnished ample material both for the pen of the satirist and the pencil of the painter. I had not long been seated before an addition was made to our party, by the entrance of a person enveloped in a large travelling cloak. He bowed, and silently took his seat immediately opposite where I sat. I perceived on his countenance evident traces of sorrow, which gave to his dark complexion a thoughtful cast that interested me. His eye was generally buried beneath a scowling brow, that was however occasionally lit up by a fire which circumstances struck out. A smile did but seldom illumine his physiognomy, and, when it did, it was neither of pleasure nor of scorn, but evidently of pity, occasioned by the engagements or conversation of his fellow-travellers.

My curiosity was excited to know who and what this singular being might be—for singular he appeared—and it was at length gratified. He remained not long below, but, folding round him his cloak, which he had partially thrown off, he ascended the ladder, and walked the deck: there I joined him, and soon found him to be a social and communicative person, above what his forbidding exterior would have indicated: nay, there was a degree of vivacity about him, an elasticity of spirit, which, like some tuneful instrument, only required touching to send forth cheerful notes.

By the time we had reached the pier head where we were to disembark, we found ourselves *old* friends, having been school-fellows. We put up at the same inn, and, entering into free conversation, the way by which we had been led, and the providential interpositions we had experienced, in connection with our present views and future prospects, engaged us so fully, that hours had passed away before we were aware of it. I had before learned that he had entered the ministry; and, adverting to the pleasure which an individual must enjoy, of enlarged mind and devoted spirit, who is so engaged, when success attends his labours, he replied, with an animation I shall not soon forget, "Yes, sir, the delight is heavenly! the exalted views and holy triumph of the apostle, in reference to his ministerial character, are strikingly beautiful, and strictly correct—"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." But he had also to suffer as well as to enjoy, and the greater part of his sufferings evidently arose from his official calling—hence, referring to other ministers, he inquires, Are they ministers of Christ?—"I speak as a fool, I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft, &c."—2 Cor. xi. 23—28. And now, as then, a thorn is sometimes given in the flesh, lest pride should exalt, and the condemnation of the devil ensue. "Yes, sir," he continued, "even to the present day, the fact is experienced, 'the servant is not greater than his Lord.' If I am not wearying you, a few words relative to myself will exemplify the statement I have made, and serve to act as a beacon to others, while it tends—

* To assert eternal providence,
And justify the ways of God to man.*

Having assured him he would oblige me by the statement, he thus proceeded:—

"The call of friendship induced — — short time since, to take my place"

a packet boat, in which I proceeded to the Humber. The morning was raw and damp, affording strong indications that one of those depressing days would follow, which are not unfrequent in our country in the month of February. Immediately on getting on board, I hasted below to escape the chilling haze, which fell thickly, and a piercing wind, which blew from the coldest point of the compass. Neither the size nor nature of the accommodations afforded, nor the number or character of the passengers already on board, is necessary to be distinctly stated. It is sufficient to observe, in reference to the former particular, they did not in any sense rise above mediocrity, but might perhaps fall some degrees below it; while, as to the other, nearly every sitting place was occupied prior to my appearance. The greater part of the passengers were residents in the town we were leaving, and, as far as I can remember, were made up of a pretty equal proportion of the sexes; if, however, superiority in point of number could be claimed, it was without question found on the feminine side.

"I am an admirer of female eloquence, when properly managed, and like those who possess an ear for music, without any knowledge of the science, am frequently pleased where I do not understand it: but when the charms of a lady's speech descends to flippant loquacity, it becomes both unpleasant and offensive. Often have I experienced, that what I should decidedly have preferred, has been the thing I have not possessed. So it was at the period to which I now refer. For there was *one*, a smart, piquant, forward Miss, who possessed the gift of utterance most wonderfully, who could and *did* discourse with deafening volubility. I had frequently heard, and doubt not have frequently used the proverb, "What cannot be cured, must be endured." I was now, as indeed I often have been, called upon, not to philosophize abstractedly upon it, but to *practise* it philosophically. Four hours and a half, or five hours, of such confinement, appears almost an endless period. Yet it did end, and we reached in safety the ancient sea-port of Hull, and a most welcome separation of companionship instantly took place.

"My first inquiry on landing was, at what hour, and from what place, the steam vessel by which I was to proceed, departed. On each of these interesting particulars, instant information was given, and, bearing on my arm my travelling cloak, and in one hand my umbrella, and in the other a small portion of game, I entered the house of call pointed out to me, at which passengers

put up. There I deposited my luggage, and, as I had at least three hours upon my hands, according to the information I had received, before the packet would leave, I determined to avail myself of the opportunity to examine those parts of the town which I had not previously seen. I accordingly sallied forth, and, after viewing the chief divisions, and fatiguing myself with my ramble, returned to the pier a short time before the appointed hour, to inquire after my conveyance. You may better judge of my perplexity than I can describe it, when I inform you, that the information I had received as to the time of leaving was incorrect. The vessel had sailed upwards of an hour already. There was now no possibility of leaving Hull for the place of my destination, until the following day: the only resource left me, to preserve myself from that torment to an Englishman, *ennui*, was to endeavour to forget my disappointment, and reconcile myself to my circumstances.

"Having rested my body awhile, and amused my mind with the occurrences of the day, I walked round the spacious docks, and, with mingled emotions of astonishment and national pride, gazed upon this comparatively small maritime rendezvous, which seemed silently to proclaim to the mind, the extent of commerce, and means of wealth, with which our country is favoured. But a more exalted feeling thrilled through my bosom, while I looked upon a sight, honourable alike to the pious of Hull, and the land of my birth—a place for prayer floating upon the waters, for the accommodation and welfare of 'those who go down to the sea in ships;' and, as I read with unutterable delight in ample characters, 'SEAMEN'S FLOATING CHAPEL,' I mentally exclaimed, 'The abundance of the sea shall be converted unto thee.'

"From thence I again visited some of the principal parts of the town, and, attracted by the pleasantries of a public auctioneer, I entered his sale-room, purchased a few articles, and then hasted to the inn at which I intended to take up my night's abode. Not wishing to mingle with an indiscriminate company who might visit the house, I cheerfully accepted the invitation of the hostess to take a seat in what was evidently a species of *sanctum sanctorum* to the place. I now took such refreshment as was necessary, and then enjoyed, what has always been grateful to me in an hour of relaxation, a gambol with a sweet child, the heir of mine host. So passed the evening, until at an early hour I retired to my chamber to seek—

'Tir'd nature's sweet restorer, balmy sleep.'

"On the following morning, between eleven and twelve o'clock, I left my inn, and with intense anxiety watched the preparations which were making for leaving this celebrated port. The hour at length arrived for the packet to start, and with all convenient speed I hastened on board. Two short hours brought me to the place where the coach receives its passengers, and at about ten o'clock that night I found myself comfortably seated with my invalid friend in his warm and well-stocked study.

"To me there has ever been, since I first knew the import of the endearing name of '*friend*,' inexpressible charms, a mystic influence in friendship, which I can fully feel, but cannot describe: my whole soul is led in pleasing captivity by it, and, like a soporific draught, the cares and turmoils of life are annihilated by it. Whatever some may conceive of the assertion, yet I hesitate not to make it, that I am a disciple of Spencer in this particular, preferring friendship to love. The heart that beats not high with friendship is not capable of love: some rude passion it may indeed possess, misnamed love; but love it is not, cannot be. The celebrated Tully has well observed, that '*friendship improves and abates misery, by doubling our joys and dividing our griefs.*' The son of Sirach has beautifully expressed the influence of friendship: '*A faithful friend is the medicine of life.*'—Eccl. vi. 15. What, in the admired writings of Horace and Epictetus, can compare to this? Nothing! Steele too has said with great force, '*The mere well-wishes of a friend give a man constancy and courage against the prevailing force of enemies.*' The well-known and interesting historic fact of Damon and Pythias immediately rushes to the mind, and with Dr. Young we exclaim—

'Poor is the *friendless* master of a world.'

"The time which I was capable of spending with my friend was brief, not comparatively, but in reality. My visit, however, had its influence upon him, for at my departure he was able to accompany me to the coach; while I, with an elasticity of feeling I had not recently experienced, journeyed back towards my place of residence. On entering the inn at which travellers stop until the vessel is ready to cross the Humber, I ordered some refreshment; and scarcely had I tasted it, before an inquiry was made for me by name, and a packet put into my hand bearing my address. I opened it with haste, at a loss to conceive whence, or from whom, a parcel could be directed for me to a place where I was

utterly unknown. Conceive of my almost crushing astonishment: but that is impossible—no; the most imaginative of imaginative beings would fail to do it, while I read the following:—

"'Rev. and dear sir,

"'Under feelings which no language can adequately describe, produced by the astounding information furnished to us to-day, (O tell it not in Gath,) that you were recognized at the theatre at Hull, on Tuesday evening last, we hastily but most earnestly suggest to you the impropriety of returning to —. Such is the present wretched feeling of our immediate friends, and such the excitement produced throughout the town by this sad event, that any attempt on your part to occupy the pulpit next Lord's day, *under any circumstances*, would only increase the excitement. *

"'With hearts almost bleeding with grief for the irreparable injury the cause of Christ will hereby sustain, we subscribe ourselves hastily yours.'

"I merely glanced over a part of this epistle, the whole I had not power to read. My first feeling, if feeling it may be called, was of an overwhelming order. I was stupified, neither knowing what I said or what I did. Had the earth yawned beneath my feet, my astonishment could scarcely have been exceeded. The readily received evil report, and the coldness with which the communication closed, unmanned me. I directed the person who delivered the packet to take the refreshment which I had ordered for myself, and hastened on board, although in direct opposition to the advice of my friends. Bold in my innocence, I determined to hasten to the spot of accusation, and meet it as circumstances might enable me.

"On no occasion, perhaps, was the poet's meaning better understood in his application of the epithet '*leaden winged*' to time, than by myself during the painful hours which intervened betwixt my leaving the place where the packet was received, and my arrival at home. Unexpectedly, and perhaps rather abruptly, I entered the apartment in which the gentlemen by whom I had been addressed were assembled. Never shall I forget my feeling, as I looked on them; the deep workings of mental anxiety were portrayed in each countenance, although in different degrees, and in various ways. "*Gentlemen,*" I exclaimed, as soon as I obtained utterance, "*I feel hurt that so unworthy an opinion should have been formed of my character by you, as to receive so degrading a report: however, to set your minds at ease, as far as possible, I*

question, before I enter into particulars—I deny the charge, without any exception. Whether,” I continued, “the report be the product of erring mistake, or designing mischief, or by whom it has been circulated, to me is alike unknown; nor is it necessary I should at present direct my inquiries to those points. As my character and your peace are both concerned, I will first furnish you with a detailed account of the manner in which my time has been spent from my leaving this place until my return.” I then particularly and carefully stated the manner in which my time had been divided and employed as far as I could remember.

“After having so done, it was judged necessary that the person by whom the report had been circulated should be seen: this was immediately attended to; when I found that the same distinguished personage who had been so markedly garrulous during my voyage to Hull, had again been putting her astonishing powers into exercise. With a pertinacity which deserved a better cause, she insisted upon the correctness of her statement—that on entering the pit of the theatre, on the evening in question, she not only saw me, but, on her looking me in the face, I bowed to her. This, in her mind, was evidence amounting to demonstration; besides which, her companions (two gentlemen) who were with her, likewise saw me: one of them, she admitted, was in a state of *inebriety*; but the other, although the contrary had been stated, was *sober*. Every argument which could be employed to convince her of the possibility of being mistaken was unavailing. I gave her credit, and still do, for stating no more than she was convinced in her mind was a fact; but as nothing could be done to convince her of her mistake, we left her to consult upon the steps which it now appeared necessary should be taken. After a variety of suggestions, it was determined that one of the gentlemen whose high character in the town would, it was certain, secure full credence for all he should report, and whose ample knowledge of human affairs, and undissembled piety, rendered him eminently qualified for the business, should (having kindly consented to do so) visit Hull on the following morning, and, if possible, obtain from the inn-keeper, where I had stayed, such information as might prove to the public the incorrectness of the tale.

“The strong excitement of my feelings produced effects upon my system, such as I have not to the present moment overcome, nor do I expect I ever shall, until my spirit shall enter a happier region. The following

day was the eve of the sabbath: calls and messages from Christian friends, whose kind sympathy I shall never forget, were frequent. A feverish anxiety possessed me, to know the result of my kind friend’s journey: fearing, as I did, that the required information might not be obtained. In that case, I was aware that I had nothing to depend on for my justification, but my own asseveration that I was not in the theatre; and this, I felt assured, would not be sufficient to remove the impression which had taken hold on the minds of some. During the day, various observations were floating about, and not a few of them truly ludicrous.

“Among numbers in the place which Kirk White has immortalized, as the ‘little litigious town,’ some observed, ‘Poor man, perhaps he was mistaken in the building, and took it for a place of worship;’ but then, ‘*pay here*,’ issuing from the mouth of the door-keeper, cut up the supposition. Other some thought, in the abundance of their compromising good nature, that there was ‘little harm’ in it, even admitting the statement to be a fact, and therefore conceived too much ado was made about it, as if the gentleman had committed murder; while there were not wanting those who offered the apology, that ‘I had taken my place in the pit,’ for the purpose of assisting me more correctly to describe from the press and the pulpit the ‘*BOTTOMLESS PIT!*’ A kindly feeling towards me, I believe, prompted this variety of opinion, and, although I desired them not, I felt grateful to their authors.

“The hour at length arrived when I was aware the gentleman referred to would return. Never did a condemned criminal, who looked for a reprieve, count with more anxiety the lagging periods of time. I laid my watch on the table before me, and gazed with a nervous sickness upon its face. The hour had passed, and he returned not. I bowed my knees, and prostrated my soul before God, and sought his aid. Presently a report reached me that ‘all was right.’ Yet he came not. What the import of the word might be, I feared to allow myself to think. It might be believed that all was correct which had been stated; if so, my character, my all, was blasted, and by what base means. At length the quick foot of my friend caught my ear—he entered—I fixed my eye upon his countenance—I saw, or fancied I saw, that the deep tinge of sorrow, which rested on it on the preceding evening, was gone, and that a pleasing satisfaction was playing in its stead. “What information, sir!” I inquired,

'have you received?' 'All that could be desired, sir,' he replied, 'and most satisfactory.' At that expression, accompanied with a warm pressure of the hand, a load fell from my spirit; I could scarcely sustain my feelings, and I breathed my silent but fervent thanks to God.

"He proceeded to inform me, that, after after having described my person to the keeper of the inn, he asked if he remembered such a gentleman having been at his house on such an evening? He replied to him in the affirmative, adding, 'The gentleman came in, sir, while we were at tea, the usual time of which is six o'clock, it might have been a few minutes after, though many it could not have been; he remained in my house the whole of the evening, and at about ten retired.' 'Having stated this much,' said my friend, 'he turned, and called his wife, who, when she appeared, corroborated in every particular the statements of her husband.'

"AN ALIBI was thus satisfactorily proved, as the time stated, that I was discovered in the theatre, was from seven until about ten minutes after. This pleasing information was the same night laid before a meeting convened for the purpose, and received by every one with unfeigned delight. The next day I pursued my usual labours, although but little fit for my engagements, thankful that I had promptly met the allegation, and that deliverance had been experienced from Him who is 'a very present help in time of trouble,' and who has promised, if we call upon him, 'he will deliver us.'"

Here my friend ceased. A bright tear stood in his eye, he was evidently affected. My own vision was obscured by some drops I could not restrain, which gave evidence that I had not been an inattentive or unaffected listener to his interesting relation. A variety of reflections passed through my mind, which I forbear to state, leaving it with yourself to furnish such as the importance of the circumstances immediately suggest.

Brigg.

THE REV. JOHN TRAPP, A.M., AND HIS
COMMENTARY.

Few, after writing so voluminously, and so much to the purpose, as this learned, pious, and judicious author, have had so little written of them. I do not find him even mentioned in any biographical work, though his grandson, Dr. Joseph Trapp, made some figure in the literary annals of queen Anne. Chalmers says the doctor's father was rector

of Whitchurch, who, it appears, was our author's eldest son. The title-pages of his commentary inform us, he was some time of Christ Church College, Oxford, and preacher of the word of God at Weston upon Avon, Gloucestershire. This parish, in 1808, is said in Capper's Topographical Dictionary, to contain 20 houses, and 118 inhabitants.

It appears, from an incidental allusion to the gunpowder plot, which he remembered, and which he informs us took place when he was four years old, that Mr. Trapp was born in 1601, two years before the death of queen Elizabeth.

Of his early years and education, little is known, beyond an occasional reference in his great work. On Revelation v. 9, we read: "Oh! I could find in my heart to fall afresh upon the study of the Revelation, had I strength to do it," said my reverend old master unto me, a little afore his death; Mr. John Ballam, I mean, minister of the word for many years at Evesham, where I heard him (in my childhood) preaching many a sweet sermon upon the second and third chapters of this book." Likewise, in his "*Common Place of Acts*," at the end of his Notes on the New Testament, after commending a great many worthies distinguished for their liberality, he observes: "Neither may I here forget that late reverend man of God, Mr. John Ballam, pastour of the church at Evesham, (my spiritual father, and bountiful benefactor,) nor yet Mr. Simon Trappe, late minister of God's word at Stratford-upon-Avon, my dear and near kinsman both in the flesh and in the faith."

Some account of the author is furnished in an Epistle to the Reader by Samuel Clarke. It states that he preached constantly, even when he had the care of a public school; that in the bloody times he suffered much, and shrouded himself in the army of the parliament, where he laboured daily among the soldiers. It says, the author is well known in the church of Christ by some former labours of his. I find references accordingly to his "*Love Tokens*," and "*The Afflicted Man's Lessons*," in his Note on Eccles. vii. 14. Other articles of his, with quaint titles are, I think, glanced at elsewhere, but none of them have I ever seen.

It appears from Dugard's poetical address to the "Learned Reverend Author," in Vol. V. that he published first, his Notes on John, and afterwards those on the whole New Testament. Home (who seems to have seen his Notes on the New Testament only) says, "Trapp on the New Testament, first edition, is dated, London, 1647, 2 vols. quarto." It must then have been at pre-

the author was forty-six years years of age, and two years before the death of Charles I. The copy of the Notes on the New Testament in my possession, is dated 1656, second edition. The first part, consisting of Notes on the Evangelists and Acts, is dedicated to Colonel John Brydges, governor of Warwick castle, and one of the committee of safety. The Notes on the New Testament were written, it appears, when the author was under the protection of the colonel. Though attached to the constitution, I should think his politics were not sufficiently violent to serve the interests of the royalists, who appear to have forced him to put himself under the wing of the parliament.

The second part of the volume, beginning with the Epistles, is dedicated to his much honoured father, Mr. John Ley, preacher at Budworth in Cheshire, and one of the venerable Assembly; author, he says, of Notes on the Pentateuch. He alludes to his "adoption," but in what sense does not appear. His "Marrow of many Good Authors," at the close of the volume, is dated 1655. The advertisement is without date, but he speaks of being in trouble from "irrational and irreligious men."

The first volume of his Notes on the Old Testament, second edition, is dated 1662. Dugard's address to the book is dated August 8, 1649, which perhaps points out nearly the date of the first edition. This volume is dedicated to Sir Charles Lee, deputy lieutenant of Warwick, and to Lady Mary Lee, of Bilsley. These dedications have a singular but pleasing appearance, one in Italics, the other in Roman, and arranged in parallel columns, with "Grace, mercy, and peace be multiplied," placed across the page, so as to suit both personages—and between their titles and the addresses themselves. The author acknowledges the kindness of the knight's father towards him forty years before. At the time of the publication of the entire work, his son was beneficed, as appears from the signature to an address to his "Honoured Father, on his Commentaries upon the whole Bible." These lines do equal credit to the work they are designed to honour, and to the good feelings and poetical talents of the writer:—

"Thus from the scattered cloud does lightning fly
And dazzles with wing'd flames the daring eye;
Thus, when the picture's veil is drawn, the sight
Is fill'd with equal wonder and delight.
How do we owe our better part to you
Who mysteries present to common view!
Now Moses is all light, as when he came
Crown'd with reflections of an heavenly beame.
Time was when truth eclips'd in darkness lay,
As if all scripture were *Apocrypha* :

When knowledge with the priest alone did rest,
Kept buried in his close and envious breast;
When that the Bible did keep home, and dwell
Imprison'd with his reader in one cell;
When flames did punish light; when but to try
And seek for truth was down-right heresie;
When unknown language did amuse the throng,
And Latine was alone the holy tongue.
But since your blest endeavours now have made
The night to fly, and have dispell'd the shade,
A fire's our conduct now, from heaven sent;
Our guide and comfort, not our punishment."

JOHN TRAPP, M.A. Rector of Whitchurch.

It appears from the concluding note on Genesis, which is dated July 11, 1643, that the author was liberated four months before, and wrote his observations on that book, consisting of 236 small folio pages, during that period, "amid manifold fears and distractions, at spare hours;" and purposely to testify his thankfulness to God, his Almighty deliverer, and to those whom he was pleased to use as instruments of his much-endured liberty.

The second volume, consisting of annotations, beginning with Ezra, and ending with the Psalms, is dedicated to Sir Edward Leigh, author of the *Critica Sacra*, and dated 1656, at Welford. The author returns his patron thanks for freely benefiting and fairly encouraging his eldest son. The third is dedicated to the Stephenses of Sadbury, and bears date, Welford, Oct. 24, 1659.

The fourth volume, dated 1654, is apparently of the first edition. It has, prefixed, a short Latin dedication to Dr. John Owen, vice-chancellor of Christ church. The preface, written by John Bryan and Obadiah Grew, is dated Coventry, August 29, 1654. They quote this aphorism from a piece by Dr. Fealty, entitled, the *Tree of Saving Knowledge*: "*Scripture is of itself abundantly sufficient for us, but we are not sufficient for it, without the help of arts and liberal sciences*;" and excellently observe—"We cannot sufficiently conceive or declare the works of God without *natural philosophy*, nor law of God without *moral*, nor his attributes without *metaphysics*, nor the dimensions of the ark without the *mathematicks*, nor the songs of Sion without *musick* and *poetry*: we cannot interpret the text without *grammar*, analyze it without *logic*, presse and apply it without *rhetorick*. These it hath seemed good to the Holy Ghost to use in the penning of scripture, to shew their usefulness in their opening; and who can understand or expound prophesies already fulfilled, and to be accomplish't, without insight into profane history? As for knowledge in the tongues, he deserves to have his tongue cut out that dares but mutter a word against it. *Dulcius ex ipso fonte*."

This volume is likewise introduced by an

address from the pen of Samuel Clarke, and dated from "his study in Threadneedle street, July 27, 1654. He thinks fit to tell the christian reader that "besides the golden eloquence, sweet similitudes and fitly applied histories, which thou shalt find interwoven through all this work, thou shalt meet with more, for exposition and opening of the difficult texts, in this, than in most of his former commentaries. . . . Besides, the author is now grown aged, and so better experienced in this kind of writing than formerly."

Never surely was an author more happy in availing himself of historical facts and passing events in illustrating scripture. Thus, on Ezek. xvii. 3. "*A great eagle with great wings.*" Monarchs, as eagles, have quick eyes, long talons, fly high pitches, aim at great matters, strive to get above all others, chuse themselves high and firm seats. . . . The *Spaniard* was well laughed at by captain *Drake* and his forces, when they took *Sancto Domingo*, 1585, and found in the town-hall the king of Spain's arms, and under them a globe of the world, out of which issued (not a well-plumed eagle, but) a flying horse, with the inscription, *Non sufficit orbis*. We could not so well bridle his *pegasus* at *Sancto Domingo*, (yet we put a stop to him at *Jamaica*,) but we have lately pulled his plumes in *Flanders* to some purpose, by gaining from him *Dunkirk*, (now held by the *English*) and likewise *Berghen*, another place of great strength, now held by the French, the good news whereof came to us yesterday, being June 27, 1658. Praised be the holy name of God for ever."

So on Nehemiah xiii. 12.—"*Then brought all Judah.*" Then, when there was no other remedy. There must be compulsory means, or ministers shall be poorly maintained. . . . If once they be brought to live upon the people's benevolence, they shall have a poor life of it. Once (in times of popery) there was need of a statute of *Mortmain*, providing that they should give no more to the church. But now 'tis otherwise: these last and worst times have scene the springs of bounty, like Jordan, turned back; which heretofore did run so fresh and fast into the church. Our statesmen have ministers' maintenance now under debate; and much lifting there is by a levelling party, (not without a Jesuite to help them) at tythes and college-lands. The Lord direct our rulers, and preserve us out of the hands of these hateful harpies." A note in the margin says, "this was written July 30, A.D. 1653."

In his note on Romans xiii. 6. he comments. 2D. SERIES, NO. 5.—VOL. I.

mends the diligence of "the present parliament." In the margin are these words, "this was written an. 1646." He remarks: "The parliament in the 25th of Edward III. is known to posterity by the name of *benedictum parliamentum*; so shall the present parliament, for the continual attendance upon the Lord's work, bending themselves to the business, (as the word signifies) and holding out therein with unparalleled patience." But what can be more uncertain than political speculations? Mr. Trapp alludes here to the *long parliament*, for his note was written three years before the death of Charles I. The word "parliament" in my copy is underscored, and, after the note, I find this entry in quaint-looking writing: "*If he means the parliament then of England, he is deceived, for they were most of them deservedly hanged.*" On the transactions of that period there will perhaps ever be a diversity of opinion.

No character is more familiar to the readers of our immortal dramatist, than that of *Justice Shallow*, who is allowed to have been founded on that of *Sir Thomas Lucy*. The vanity, pedantry, and garrulity of the county magistrate certainly render him in Shakspeare's hands an object of "continual laughter." The cause of the poet's resentment need not be related; but whatever might have been Sir Thomas's defects, the following note of Mr. Trapp, on Matt. viii. 6. portrays such of his excellencies as his greatest enemies might be happy to have ascribed to them. "*Lord, my servant lieth at home,*" &c. Not thrown out of doors, nor cast sick into a corner, to sink or swim, for any care his master would take of him: No, nor left to be cured at his own charges. The good centurion was not a better man than a master. So was that renowned *Sir Thomas Lucy*, late of *Charlcot* in *Warwickshire*, to whose singular commendation it was in mine hearing preached at his funeral, and is now since published by my much honoured friend, *Mr. Robert Harris*, that (among many others that would dearly miss him) *a houseful of servants had lost, not a master, but a physician, who made their sickness his, and his cost and physic theirs*. Or, as (mine *alter ego*) mine entirely beloved kinsman, *Mr. Thomas Dugard*, expresseth it in his elegant epitaph, "*His servants' sickness was his sympathy, and their recovery his cost.*"

But what I most of all admire in Mr. Trapp, is his skilful diligence in ascertaining, illustrating, and establishing the literal and connected sense of scripture. His

are honestly and indefatigably pointed to this great object. At the same time he is one of those observant authors, that imbody in his pages he ideas of his own, as well as those of all former times. Never, surely, was a writer more successful in illuminating the darkest passages, and turning to practical account such as escape an ordinary reader. His well-furnished mind cashiered every thing like prosing and prolixity. Though his theological views are occasionally tinctured with Calvinism, we observe no wresting of the scriptures to support any hypothesis. He removes difficulties, that holy writ may inform the head, and mend the heart. Should any be disposed to lay undue stress on passages apparently favourable to high Calvinism, they would do well to keep others in view of a contrary tendency. Thus, on Eccles. viii. 8.—“*He is the Saviour of all men*, 1 Tim. iv. 10—not of eternal preservation, but of temporal reservation, that his elect may lay hold on eternal life, and reprobates may have this for a bodkin at their hearts one day, *I was in a fair possibility of being delivered.*” This appears to have been one of his standing sentiments, as appears from his note on 2 Thess. i. 8. “*And that obey not the gospel*: This is the grand sin of this age, John iii. 19. No sin will gripe so in hell as this. This will be a bodkin at the heart one day—I might have been delivered; but I have willingly cut the throat of my poor soul, by refusing those rich offers repeatedly made to me in the gospel.”

On the whole, with all deference to the invaluable labours of others since his time, I cannot but think Mr. Trapp's commentary deserving a place among those of the first class—it ranks high in my estimation, as the most excellent I ever consulted for every thing a work of the kind should be. Every preacher, in particular, who feels it incumbent on him to inculcate *the true sayings of God*, and who deserves the character of “preacher and expounder of God's holy word,” will find in Mr. Trapp the richest assistance. It would be an undertaking worthy of an age in which the grammatical sense of holy writ is appealed to as the test of religious doctrine, to perform an act of justice to the memory of this admirable writer, by removing some passages rather adapted to his day than the present; exchanging some words now obsolete for others more modern; and presenting the five portable folios to the public in a form calculated for general purchase and perusal.

JOHN CALLAWAY.

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HISTORY OF NAVIGATION.

THE antiquity of naval architecture is proved in the oldest and most authentic of all records. Now, it is not to be supposed that the structure and use of the ark would be soon forgotten, by the descendants of those who were preserved by it from the devouring flood. Vast and wonderful as the vessel was, it demonstrated the practicability of transporting persons and goods from one shore to another. If, therefore, necessity be the mother of invention, the means, by which the world had been repeopled, could not fail to be remembered with veneration, and consequently to be made an object of imitation under all circumstances, where the adoption of it as a model became expedient.

That such was the case is put beyond all doubt, by the religious honours paid to the ark among different nations, widely separated from, and having no intercourse with, each other. Some of these were accustomed to carry about small navicular shrines, and even to build their temples in the form of ships. Diodorus Siculus says, that the Egyptian king Sesostris constructed a vessel which was two hundred and eighty cubits in length; that it was made of cedar, and covered with plates of gold and silver.

This extraordinary and magnificent structure could not have been intended for a maritime purpose, as the situation in which it stood was the inland district of the Thebais, so named from *Thebah*, the ark. What is very remarkable, there are yet the ruins of a similar temple still existing near Dundalk, in Ireland. Its form is that of a mutilated galley, and such is the appellation by which it is distinguished among the Irish to this day.

The reverence for the ark must have extended its practical use on the element which it may be said to have commanded. Accordingly, we read that “the posterity of Japhet divided among themselves the isles of the Gentiles, every one after his tongue, after their families, in their nations,” Gen. x. 5. Now, his colonization could not have been accomplished, however near the islands might be to each other, without vessels, and some skill in the management and direction of them, in the day by oars or sails, and in the night by observation of the stars. Thus far, the earliest existing history of those ages enables us to trace the origin of navigation; but of long voyages we meet with no account to be relied on, either as to time or object, till about the reign of Solomon. Here, however, poetry and fable, when cautiously trusted may,

serve to enliven the inquiry, if not to supply the defect of evidence.

Among the legends of classical antiquity, one of the most famous is that of the Argonautic expedition. The object of this enterprise was to recover from *Æetes*, king of Colchis, the golden fleece, which Phrixus had consecrated to Mars, after sacrificing to the deity the ram that had conveyed him across the Hellespont, to avoid the wrath of Ino. Pelias, king of Ioleus, fearing that his relative Jason would supplant him in the government, commanded him to sail to Colchis, and bring from thence the fleece, which was under the care of a dragon that never slept. Thus commissioned, Jason employed Argus the son of Phrixus, to build a ship, which was named from him, the *Argo*. Every thing being completed, the two adventurers, accompanied by some of the most intrepid Grecian youths, departed with a fair wind from Pagasæ. Previous to embarkation, however, Chiron, a famous astronomer, was consulted, who gave the heroes proper instructions for their guidance, and at the same time, with his daughter Eippo, framed for their use a sphere; but the credit of this invention is given by some writers to Musæus. On this sphere, which was the first ever constructed, the stars were formed into asterisms, that the Argonauts on inspection might with certainty direct their course in this perilous voyage. At the rising of the Pleiades, in obedience to the counsel of Chiron, the adventurers set sail; but with respect to the route they took, either in going or returning, the ancients who have written the history differ greatly. The general account makes them coast along the shore of Macedonia to Thrace, and thence to the Bosphorus. Here were two rocks, called the Cyanean and the Sympligades, which dashed against each other with such violence as to render it nearly impossible for the smallest vessel to pass between them. In this exigency the voyagers let loose a dove, which flew with such rapidity, that the feathers of its tail alone were brushed by the collision of the rocks. Encouraged by this, the Argonauts entered the passage, and cleared it with little damage.

On their arrival at Colchis, they demanded the golden fleece; which *Æetes* refused, unless Jason would undertake to tame to the plough certain brazen-hoofed fiery bulls, and to sow the ground with the remaining teeth of the serpent slain by Cadmus at Thebes. Such were the conditions required by *Æetes*, and accepted by Jason, who, with the help of Media, daughter of the king of Colchis, subdued the bulls, escaped the

fury of the armed men generated by the teeth of the serpent, and, having laid asleep the guardian dragon, succeeded in carrying off the prize, together with the princess.

Æetes, enraged at the loss of the fleece and his daughter, pursued the Argonauts, who, however, escaped by taking a circuitous route, and, on their return home, consecrated, their ship to Neptune.

Though this relation is palpably mythological throughout, many writers, both ancient and modern, have treated it as historic truth; and some men, of the first repute for science, have endeavoured to ascertain, by calculation, when the expedition actually took place. Petavius fixed its date in the year 1226 before Christ; while Newton brought it down to the year 937, that is, about twenty-five years after the death of Solomon. On this visionary basis, our illustrious philosopher even formed a system of chronology; to support which, he took infinite pains, by bringing together all the lights that could be obtained from the oldest Greek writers, and the scattered fragments, relating to the Argonauts, that were preserved by different compilers. His principal authority is the unknown author of a work called *Gigantimachia*, quoted by Clemens Alexandrinus. From such a doubtful source did Sir Isaac draw what has been termed his astronomical argument.

Next, it is assumed by Newton, that Chiron, the oracle of the Argonauts, was a practical astronomer, and, either invented the sphere, or was at least the first that disposed the stars into constellations, which he performed for the use of the Argonauts, who were to sail by night. Newton next supposes that Chiron placed his colures so as to pass through the middle of the signs Cancer and Capricorn, over the back of Aries, and through Chelæ. In the same hypothetic strain, the great calculator takes it for granted that the precession of the equinoxes was unknown in the time of Eudoxus; and that, therefore, when he made the colures pass through the middle of the signs, as Hipparchus says he did, it was no more than supposing that they continued in the same place where they had been originally fixed by Chiron. The conclusion of the argument is, that, as the equinox retrogrades fifty seconds in a year, and one degree in seventy-two years, therefore, by counting back from the beginning of 1690, when the star called *Prima Arietis*, was in Aries twenty-eight degrees, fifty-one minutes, it will place the Argonautic voyage in the period assigned for it; that is, within one thousand years of the Christian era.

Notwithstanding the labour bestowed upon this ingenious scheme, neil'

calculations themselves, nor the high reputation of the illustrious author, could keep it up. The foundation was sandy, and every prop, affixed to support the hypothesis, tottered and fell with it to the ground. The passage from Clemens Alexandrinus, on which so much stress is laid, mentions vows and propitiatory sacrifices, in connection with the *σκηματα ολυμπι*, which Chiron and his gifted daughter Hippo provided: whence it is evident, that instead of planispheres, the Argonauts received horoscopes or astrological configurations, to encourage them in their enterprise; and that nothing else could be meant by the historians and poets who have celebrated this adventure. Thus, the inference from science is demolished at a stroke; and the rest of the history is doomed to a similar fate. The whole tale, in short, is only a poetic and highly coloured allegory or mythos of the renewal of the world by means of the ark, the safety of which was augured in the mission of the dove.

But fictitious as the story of this voyage is, in its details it shews the early practice of building and navigating ships; for all fabulous representations are drawn from things and customs in familiar use and observation.

Another poetic evidence to the same effect we have in the *Iliad* and *Odyssey*. It is beside the present purpose to enter into the history of Homer, or the question so much agitated, of the reality of the Trojan war. It is sufficient for the object of this inquiry, that two of the oldest poems extant are full and accurate in the description of shipping, and the art of practical seamanship. If Homer had not been thoroughly acquainted with nautical affairs, he never could have given such exquisitely painted pictures as he has done; particularly in the adventures of Ulysses, which the learned Bryant conceives, with great reason, to be a veiled history of the poet's own adventures. What, for instance, can be finer than the following representation of the hero when struggling with the waves:

Ὡς ἀρα μὲν εἰποντ' ἔλασεν μέγα κύμα καὶ ἀκρὸς

Δείνον ἐπισσυσμενον, κ. τ. λ.

"Just as he spoke, a mighty wave, wide spread,
Rose high behind, and burst upon his head.
He felt his raft whirl'd round, of winds the play,
And, from the helm he grasp'd was borne away;
Rent was the mast, and in the middle fall'd,
A whirlwind wild o'er all the sea prevail'd;
A fierce impetuous hurricane, combin'd
Of every stormy gust and lawless wind."

The Phenicians, as they were called by the Greeks, but Canaanites, or merchants, in scriptural language, were certainly the

first who discovered the art of navigating vessels. Their situation on the coasts of Syria was peculiarly favourable to commercial pursuits; and Sidon, which was originally their capital, held the entire sovereignty of the Mediterranean sea, till supplanted by its own colony of Tyre. The flourishing state of Sidon soon drew thither numerous emigrants, many of whom became settlers there; but the territory being small, it was found necessary to dismiss some of the new inhabitants, and to establish them in other places. Their first settlements were in the isles of Cyprus and Rhodes. Afterwards they passed successively into Greece, Sicily, Sardinia, and Spain. For a long time their maritime expeditions were confined within the limits of the Mediterranean, but at length they ventured to pass the Pillars of Hercules, or the Straits of Gibraltar, and, being attracted by the convenience of the isle of Cadiz for trade, they took possession of it, and there founded a city, which became the principal emporium of their western commerce.

That, among other countries, the adventurous Phenicians visited Britain, is a fact too well established to require any laboured argument. But at what period this intercourse began, is not so easy to determine. Some antiquaries have given it no earlier a date than the fifth or sixth century before the Christian era. This, however, is set aside by the historic fact, that, in the time of Solomon, tin was brought in great quantities to Jerusalem. We learn also from Homer, that the use of this metal, which he calls *Κασσιτερος*, was familiar among the Greeks before the Trojan war, for he mentions it more than once, in his description of the shield of Achilles.

But common as tin was, the country that produced it remained concealed even from the Greeks for many years; and all they knew of the matter was, that it came from certain remote islands which were called the Cassiterides. This ignorance was owing to the extreme caution observed by the Phenicians in the management of their commercial concerns; of which reserve, Strabo relates a remarkable instance. The master of a Phenician ship, perceiving that his course was tracked by a Roman vessel, purposely ran his own ashore, to prevent the trade in which he was engaged from being discovered. The enterprising Romans, however, succeeded afterwards in gaining a share of this valuable traffic; and having opened an intercourse with the inhabitants of the Cassiterides, taught them to improve their resources by working the mines to a greater depth, and carrying the produce to

the continent, instead of selling it to foreign merchants.

The Cassiterides are commonly supposed to have been the Scilly Islands, which Strabo says were no more than ten in number; though in fact they now consist of one hundred and forty.

Now, though we may admit that some or other of this cluster constituted the first objects of Phœnician curiosity and enterprise, it is not to be supposed, that a people so active and intelligent as they were, should neglect to visit the opposite shore, or mainland of Cornwall. There, and all along the line of coast to Plymouth Sound, they must have found many capacious harbours, far more convenient for their commercial purposes than any of the adjacent islands. Falmouth, in particular, could not have escaped the observation of these experienced navigators; and that port was, beyond all question, the great depôt to which the natives carried their tin and other commodities, which they disposed of, for money, or in barter, to the foreign traders.

From a connexion like this, first with the Phœnicians, and next with the Greeks and Romans, the western Britons, or Danmonii, must have acquired the knowledge of many useful arts, and, among the rest, those which related to navigation. When Cæsar landed on the coast of Kent, he found no other vessels in use there, than boats of wicker-work, made of osiers, and covered with skins; whence they had the name of coracles. Such continues to be the structure, and such also is the appellation of the fishing-boats on the rivers in Wales at this day.

Now, a traveller that should witness one or two of these simple vehicles on the Wye, or the Towy, and thence infer that the people had no craft of a superior description for a maritime purpose, would reason just as correctly as those writers do, who, upon the authority of Cæsar, conclude that all the Britons were without shipping when the Roman legions landed at the mouth of the Thames.

Whatever caution the Phœnicians might think it necessary to adopt, to secure the monopoly of the trade of Briton to themselves, it was impossible for them to hinder the people with whom they trafficked, from imitating what they admired and perceived to be of so much practical utility. Ship, building, therefore, though probably in a very limited state, and adapted only to the coasting trade, would be the effect of this intercourse. It deserves to be noticed also, that as the voyages of the Phœnicians were necessarily long, their vessels must have stood in need of occasional repair; and

sometimes in want of new planks, of masts, and yards. There is upon record a remarkable circumstance in proof, that Britain stood high as a maritime station long before the settlement of the Romans in the island. When Archimedes built that famous ship at Syracuse, which Hiero presented to Ptolemy king of Egypt, they were obliged to procure a mainmast from the mountains of Britain. As this was more than two centuries prior to the expedition of Cæsar, it shews in what repute the island stood among those powers best qualified to estimate its value and importance for naval purposes.

But it is time now to follow the Phœnicians in another direction. Ever in search of new sources of gain, they extended their dominion to the western coast of Africa, and there founded several settlements, from whence they drew immense riches. But the most extraordinary circumstance in the history of these people, and that which has perplexed all who have undertaken to trace the rise and progress of nautical science is, the account of their circumnavigating the African continent, from the Red Sea to the Mediterranean. The circumstance is related by Herodotus, who, however, calls the truth of the story in question, on account of a fact which in reality confirms it.

Certain Phœnician voyagers, he says, related, that in sailing round the extremity of southern Africa, they witnessed a singular phenomenon, and that their shadow, instead of falling to the north, fell in a contrary direction. This appeared so incredible, and contrary to all experience, that, though the father of history thought it worth while to record what he had heard, he at the same time acknowledges his disbelief of this part of the narration. Yet the very thing which he considered as throwing a doubt upon the veracity of the relators, is now known to all mariners. Notwithstanding this, some great writers of our own country have set the entire story of the Phœnician voyage down as a mere fable. Dr. Robertson, in his disquisition on the knowledge which the ancients had of India, decides the point summarily, by saying that the Phœnician vessels were too small for such an undertaking; which is a gratuitous assumption, unsupported by any authority, and directly opposed by all that we learn of the expeditions of those adventurous and enterprising people.

Dr. Vincent labours the question more like a scholar and a man of science, in his "Periplus of the Erythrean Sea;" though he too discredits the account of the circumnavigation of Africa, in any age before the discovery of the route to India by Var-

Gama. The learned dean's general argument is wholly negative. "Had this fleet," he asks, "no difficulties to encounter, because we read of none but the want of provisions? Can we suppose the Phenicians so superior to the Greeks in the art of navigation, as to have no dread of passing the greatest promontory in the world, when Nearchus and his officers shuddered at Mussendon, and dared not attempt Ras-el-had? Can we believe that Phenicians, who had never crossed the Indian ocean, were bolder mariners than the Arabians, who trusted themselves to the monsoons? and yet the Arabians never dared to try the Mosambique current, during their neighbourhood to it, for fourteen hundred years, when these Phenicians launched into it at first sight? To them the terrors of the stormy Cape were no barrier, and the promontories on the western coast of the vast continent no obstacle. Were all these, which the Portuguese surmounted only by repeated attempts, and by a persevering spirit exerted for almost a hundred years, to be passed by Phenicians on their first expedition, and in the course of a few months? Raise them as we please above Greeks, Romans, and Arabians in science, they were doubtless inferior in courage to them all. And whatever science we allot them, the smallest bark could have been conducted by the knowledge of a Portuguese pilot in greater safety than the largest vessel ever fitted out of Egypt."

It must be confessed that these objections to the Phenician voyage are forcibly put; yet they are all answered at once by another question. How could Herodotus be told that the Phenician navigators had witnessed such a phenomenon as that described, and which the historian himself disbelieved, if nothing of the kind had ever been observed? The report could not have been fabricated for the purpose of deception; and as to the alleged inferiority of the Phenicians to the Greeks and Arabians in scientific skill and courage, it is repugnant to the testimony of all history. In short, Dr. Vincent may be answered by himself—"Great moderation is due," says he, "in judging all writers who speak of a country, in the first instance. Things are not false because they are strange, and an example occurs which ought to set rash judgment on its guard. Agatharchidas mentions the worm which is engendered in the legs, and is wound out by degrees. Plutarch ridicules the assertion, and says it never has happened, and never will. In our days every mariner can vouch the truth of the fact."

(To be continued.)

DESCRIPTION OF THE MONASTERY OF THE
GRANDE CHARTREUSE, SITUATE IN THE
SOUTH-EAST OF FRANCE, NEAR GRE-
NOBLE.

THE interior of France does not present a range of more extraordinary mountains than those forming the groupe known under the name of the Grande Chartreuse; and though their greatest height, which does not exceed 6,600 feet perpendicular, is much less than that of the Alps, of which they are a portion, still they abound with scenery displaying more of the genuine terrific than can be met with in most other parts of that range. But before we proceed to a description of the scenery, it may not be amiss to give some account of the celebrated ecclesiastical establishment which they enclose within this precinct.

The Grande Chartreuse is a monastery of the Carthusian order, which was founded by one Bruno, a native of Cologne, about A. D. 1080. The following is the legend told concerning the foundation of this order.

Bruno, who was a very learned man, and professor of philosophy at Paris, was one day attending the funeral of a friend of his, whose ill-spent life had been closed by a sudden death, when, to the surprise of all present, during the performance of the service, the corpse, which was laid on a bier before the altar, raised itself up, and the dead man cried out with a loud voice—"By the just judgment of God, I am accused; the just judgment of God is given against me; by the just judgment of God, I am damned."

This miracle had such an effect upon Bruno, that, taking with him six companions, on whom it had equally wrought, he retired to the Desert of Chartreuse in Dauphiné, and, on a spot of ground given to him by Hugh, bishop of Grenoble, founded his first monastery, and established the Carthusian order of monks, which, next to that of La Trappe, is the most severe rule in the Romish church.

The monks wear hair-cloth next their skin, never eat flesh, fast on Fridays on bread and water, eat alone in their cells, except on certain festivals, when they dine together in the refectory. But on these occasions they are ordered "to keep their eyes on the food, their hands on the table, their attention on the reader, and their heart fixed on God." Their silence is almost perpetual; nor are they allowed even to speak to their own brother without leave first obtained from the prior. They are not permitted to leave their cells except to go to chapel, and for necessary occasions,

without leave. No women are permitted to enter their churches. In their cells the monks are to employ themselves in reading, writing, and meditation; those who have been brought up to any handicraft are permitted to have their tools. Their diet is bread, fruit, raw herbs, and occasionally, upon high festivals, fish or cheese. Their bed is a straw mat covered with a sheep's skin or coarse felt. There are at present, in the establishment at the Chartreuse, about eighty monks; but these never see each other, except during the hours of divine service, and on festival occasions. The only recreation allowed is gardening. Each monk has a small plot of ground which adjoins his cell, and for a short time each day is permitted to cultivate it alone, and in silence. Gloomy as this system is, it seems more so from the spot which has been chosen to carry it into full effect, and in which the monastery is erected; this is not inaptly termed the Desert of the Chartreuse.

This celebrated monastic establishment is situated about five leagues to the N. E. of Grenoble, in the department of the Isere, and province of Dauphiné, near the borders of Savoy. The usual point of approach is from Grenoble by the Lyons road, which you keep as far as a small town named Voreppe. This first part of the road is along the beautiful valley of the Isere, richly covered with vineyards, and dotted with clumps of walnut and mulberry trees: the rapid but muddy Isere is seen on the left, hurrying on, to mingle its waters with the Rhone; and on the right rise the steep, craggy, shattered mountains of the Grande Chartreuse.

At Voreppe you leave the main road, and enter a defile which runs for about three leagues due north, into the heart of the mountains. This road is bounded on the left by high hills, which, though rather steep, are cultivated to their summits; to the right run barren inaccessible mountains, protected throughout by embattled rocks, forming a sort of natural rampart, to separate the disciples of St. Bruno from their fellow-men. Forests of black firs are the bastions to this natural fortification; deep gullies, the majority as inaccessible as the mountains themselves, form the trenches. These gullies have been worn by torrents, which still foam through them, and the traveller has to pass five or six rather dangerous ones which cross the road, before he reaches the village of St. Laurent du Pont, where the carriages of the heads of the order always stop, when they meet, to hold their annual chapter.

At this village the road becomes very narrow, and runs along a ledge of the rock, suspended like a cornice over a foaming torrent. A distant confused rumbling and roaring is heard, which grows louder and louder as the traveller advances, till the din becomes so great as to drown all other noises, and conversation can only be carried on by means of signs. Numerous cataracts, which have for some time been seen in the distance, now appear close at hand. The valley suddenly contracts, and is nearly closed by the two mountains, whose lofty and almost perpendicular tops tower to the skies. On either hand, the most dreadful steep, covered with briars and pines, and rocks worn by torrents, form a barrier equally inaccessible to those who would either penetrate into, or leave, this retreat, except at one point.

After crossing the torrent, over a terrific-looking bridge, thrown from one mountain to the other, the traveller finds the whole passage closed by a house built over an arch: to the right this building joins the mountain, and, on the left, is suspended over an abyss. The only road is beneath the house, through the arch-way, each end of which is closed by a strong gate. This double entrance being passed, the traveller finds himself in the Desert of the Chartreuse. The mountains which surround this enclosure are the highest, the wildest, and the most shattered of the whole chain. Forests of pines, which cover the mountains from the summit to the base, take the place of vineyards and plantations; the only embellishments are raging torrents and frowning rocks.

After a walk of about three miles along the ridge of a tremendous abyss, at the bottom of which a rapid stream is heard roaring among the rocks which obstruct its passage, but of which only occasional glimpses are seen through the thick foliage, you come to a cataract which falls from the top of the mountain on the right, directly into the middle of the road. There is no other path than this, and the traveller has to pass within two or three feet of the edge of the precipice, exposed to the spray which is continually showering from the cataract. Wo to the rider, should his steed start at the roar of the water, or the rapidity of the torrent which crosses the road; one single false step would precipitate both into the abyss on the left, a depth of four hundred feet perpendicular, into which the stream throws itself at one leap.

In the summer, the danger is much less than in the spring, when the torrents are swollen by the melting of the snows;

is during the former season that pilgrimages are generally undertaken to the Chartreuse; should, however, a sudden storm overtake the unfortunate devotee in this valley, he can only trust to Providence for a deliverance. The path still continues through the thick of the forest, with the mountain on the right, and the torrent on the left, till you arrive at the second bridge, which was formerly the entrance to the Chartreuse. Crossing this bridge to the opposite bank, you travel on for about a mile and a half through the same kind of scenery; the gloom is as deep, the precipice as rugged, and the mountains become more lofty, but the path rises in the same proportion. As you advance, the valley opens a little, and the dark hue of the pine is succeeded by the lighter green of the spreading beech; the forest becomes more open, and a view of the monastery is obtained through the scattered trees.

This building, which is situated in the midst of a small meadow, cost a million in erecting: the architecture presents nothing striking; it is massive, heavy, and plain, and completely surrounded by mountains, which overtop it within a few paces of its walls. It is gloomy even at mid-day. The front, which is more open, is adorned with a garden, disposed in terraces. There is little worthy of notice in the interior; the most remarkable objects are the apartments appropriated to visitors, the spacious cellar, and the dairy, where they make a sort of Gruyère cheese. The kitchen tables are formed of two large slabs of coarse marble, but the places most worthy the attention of the visiter, are the extensive cloisters, and the chapter-house, the last embellished with portraits of all the heads of the order.

This monastery was not sold during the Revolution, because no purchaser could be found silly enough to buy such a gloomy habitation; and the building was not destroyed, for its destruction would have brought no emolument to the government. The establishment of La Grande Chartreuse, though rich, attracted little envy; the monks were celebrated for their hospitality to strangers, and their bounty to the poor; riches had not been accompanied by corruption; the rule, as established by St. Bruno among the first Carthusians, had been observed in nearly all its purity; and as this building was the cradle of the order, its inhabitants continued to shew themselves worthy of being considered models of the discipline.

After leaving the monastery, a quarter of an hour's walk along the banks of the torrent takes you, by a broad, shady, and convenient walk, to what is called the cell of St. Bruno,

now converted into a chapel. In the grôtto beneath, flows a clear fountain, at which St. Bruno is said to have been accustomed to quench his thirst: the situation is well suited for retirement and meditation. There is a different and a shorter way back to Grenoble from the valley of the Chartreuse; but, like that by the village of Saint Laurent du Pont, you have to travel along the banks of a torrent confined between two high mountains, traverse a bridge, and pass along a vaulted passage beneath a house, closed at each end by a gate. Nature, so terrifically varied in these mountains, has no other uniformity than this strange, this double fortification, with which she encloses the two valleys abutting on that of the Grande Chartreuse. These two unique entrances, and the craggy wall which surrounds the whole precinct, are fortifications far stronger than any with which the most skilful engineer can surround a fortress, built according to the strictest rules of science.

The road by the village of *Chartreuse* (from which the Carthusian order took its name,) and the Sapey is, though shorter by nearly a third, much less picturesque and interesting; but it passes through a more fertile country. There is one most superb cascade, formed by a stream which precipitates itself from a rock on the roadside, and runs across the road. The forests are interspersed with pasturages, meadows, barns, and farm-houses; and from the mountain which commands the valley of Grésivaudan, in which the city of Grenoble is situated, you enjoy a splendid *coup d'œil*. The valley of Grésivaudan is extremely fertile, forming a brilliant contrast to the country you have just left, and is watered by the meandering Isere and rapid Drac, which unite a short distance below the town of Grenoble, irrigating in their course a series of vineyards, meadows, orchards, and plantations. To the left, this valley is bounded by a chain of secondary mountains proceeding from the Alps—and to the right by the Alps themselves, whose snowy tops rise high into the clear blue atmosphere.

EUROPE IN THE SPRING OF 1831.

WE said, in the last exposé, (see Imperial Magazine for February last,) "Blood has already flowed in Warsaw, and scenes of awful daring yet await that city." Even so it is. But, "the race is not to the swift—the battle is not to the strong." There is One who, although He sitteth above the circle of the heavens, sways over the affairs of men. "For the kingdom is the Lord's; and He is the governor among the nations." At His

feet the lofty-plumed helm must bow, and in vain does the arm of flesh shake its spear over the nations. It shall not be so: no, the will of man ruleth not—all rule is according to the will of God; who is Lord of all. Even so, O Lord. Amen.

Deeds of awful daring have in fact been done. We have seen seventy thousand Poles, newly organized and badly equipped, meet in combat one hundred and seventy thousand Russian troops, ably commanded, and amply furnished with all the munitions of war; and baffle, with direful slaughters and signal defeats, all their efforts to penetrate Warsaw; while disease and death have thinned the ranks of these invaders, and insurrection has perplexed their mightiest.

It was the motto of an English queen, on a memorable deliverance of these islands from the projected slavery of a foreign despot, "He blew with his winds, and they were scattered." Happy idea! what could the deeds of daring performed by the British fleet, small as it was, although all was effected that valour could achieve, against the colossal power of the Spanish armada, if He, who giveth the kingdoms of the earth to whomsoever he wilketh, had not on this occasion sent his angry storms, and dashed these potent ships to atoms against the very rocks they were sent out to conquer? Even so the Poles. Had not providential storms, seasons unfavourable to warfare, and the overwhelming floods of the Vistula consequent thereon, interfered, Warsaw ere this might have been whelmed beneath a second catastrophe, equal to the former, when a massacre by the Russians, in cold blood, depopulated Praga, and Warsaw ran with blood. Atrocious hour—unparalleled in history! What yet awaits that city, to Him, in whose omniscience all future lives, as with us live the present, alone is known. We may, however, conjecture.

The feet of the beast which arose, Rev. xiii. 1, 2, "were as the feet of a bear, while his body was like unto a leopard, and his mouth as the mouth of a lion." The lion's mouth "speaking great things," Dan. vii. 8. continues. The eternal city, so called, with its seven hills, still owns its lord: "His look is yet more stout than his fellows;" and beneath the wings of the imperial eagle he looks for and enjoys dominion: for the potency of imperial array, disarrays all his foes. But the body of the beast, which was like a leopard, has passed away. The Grecian sway, emblemized by a leopard, Dan. vii. 6., and that leg of the Roman empire, Constantinople, which resembled and continued it, are no more. The body, therefore, like a leopard, is become a dead

carcase: but the feet live, and they are the feet of a bear. Do we then behold the feet of the great polar bear climbing up to the height of his power? They are twain. Does one of these stretch towards Constantinople, where the body of the leopard reigned, and was slain? Does the other stretch towards Rome, the old imperial seat? Even there, where the eagle soars, and in the lion's mouth, do they imagine to themselves, belong dominion, as lords of all. The eastern foot knocked a loud alarm recently at the gates of Constantinople; the western foot bears horribly upon Poland at this moment. Is Poland the road from Moscow to Rome? If Poland becomes Russian, why not Austria? why not Rome? That mighty scourge, equally terrible to friend and foe, Suwarrow, when he had conquered Poland, stalked, like a giant, over Italy, and even the Alps were not too high for his daring.

From the Pyrenean mountains to the rock of Gibraltar, horror reigns. Seized with an universal trembling at the progress of reform, on a royal, these people have ingrafted a military despotism, which, in its excessive zeal to destroy its enemies, overwhelms its friends. Like the days of Robespierre, men suspected of treason are executed, in this portion of the beast's domains, in the most barbarous ways—even those who are only suspected of treason—of treason arising out of the occasion, by a code of laws which the reign of terror alone could have constructed or tolerated. Alas! what is man? Left a moment to himself, he re-becomes savage, even in the midst of civilized society!

Of Belgium, we can only note the ravings. Recently become insane, the madman is there acted to perfection. Alas! for that fine country! If, like the usual catastrophes of madmen, suicide is not her end, it will be because her friends contrive opportunely to slip on a strait-waistcoat, and thus affectionately confine her arms. Happy would it be for that nation if wisdom sat at her helm, and peace swayed a sceptre over her. Is there not a wise man among them? Why then does he not save the city?

France, steadfast to her purpose, amidst mighty billows, yet steers a steady course. Jews and Gentiles, Catholics and Protestants, Christians and Infidels, there are fast losing their distinctions—all are citizens, and citizens are men. Liberty buries names and sects; but it requires that which liberality has not to give, to form the Christian, even the power of the Spirit of God; and without this, it is but an empty name. From within, France has much to sustain; from without, she has little to fear. Sh-

nobly her domestic conflicts, and is prepared fully for her foreign enemies :—her fault, indeed, is excess ; because these mighty preparations deal forth alarms, and create enemies out of their fears, where friends alone existed. Switzerland has become strong, and has peace.

In the potency of her dignity, Austria has delivered the triple crown from the revolutionary wisdom of modern reformers, and settled Gregory the XVI. upon the ancient throne of superstition at Rome. Italy, also, before the power of the emperor, has fallen back into her recent regime ; and the eagle floats anew where the tri-coloured flag waved over the Italian cities ; and this is accounted a holy triumph, for which *Te Deum* is sung in all the churches.

Greece languishes. Save a brigade of French troops left in the Morea, all the fervour, erewhile displayed in her cause, has evaporated, and to her own efforts is she delivered over for redemption, by her former friends. The Principalities are quiet ; but the Sultan languishes for his former rule. Prussia is preparing for the worst. Sweden is called upon by her ally, Russia, for her contingent against rebels, whom but now he despised. Denmark is at rest ; and Germany, although disturbed, is comparatively tranquil. Holland yet retains her mourning ; and over the remains of her deceased partner, moans audibly—unceasingly longing in vain for a resurrection, instead of improving what remains.

Her full meed of perturbation has been poured into the cup of Britain, and, if it has not ruined the goodly fabric of her constitution, has shaken it to its centre. The wise men therein are divided in their wisdom ; one party say this will save—another that ; and the foolish laugh them to scorn. Yet even all these things shall work together for her good. Brave and potent, yet, taught by that holy volume which she sends forth to every nation, and fraught with praying multitudes, her wise men count not upon their own potency, but cry to the strong for strength in the hour of tribulation ; and hitherto Jehovah hath heard their cry, and sent salvation down. If agitated, Britain is not dismayed ; if troubled, not cast down ; if goaded, madness has not ensued. Relying upon the Rock of ages, she yet sends forth her sons, and heathen nations increasingly exclaim, “ How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things ! ” May the pleasure of the Lord continually prosper in their hands !

In our last article, page 85 of the present year, allusion is made to the visions vouch-

safed to St. John, Rev. xvi. 8, 9, stating “ Power was given unto him, (the fourth angel, who poured out his vial upon the sun,) to scorch men with fire ; and men were scorched with great heat.” Power was given to the beast, Rev. xiii. 5 and 7 ; and it appears that the power given here, viz. Rev. xvi. 8, is the next power in succession, in point of time, to the beast ; and the power here given, appears to continue in force until “ another angel comes down from heaven, having great power, saying, Babylon the great is fallen.” (Of which more hereafter.) Of these, therefore, we are bound to speak in the first instance.

The power given to the beast being first in order, and the foundation of our arguments, we commence with it.

The Roman empire, or fourth monarchy, was emblemed, in the first, by the legs and feet of an image, and, in every subsequent vision seen by Daniel, that great and highly-favoured prophet, was represented by a beast—a beast of monstrous form, and possessed of monstrous properties. This beast arose, made war with the third beast—the leopard, effected his ruin, and reigned in his stead. But the rule of Rome greatly exceeded the dominion of the Macedonian : the Grecian empire, compared with the universality and long continuance of the Roman empire, was as the shadow to the substance ; like the morning cloud, it passed away, and to this day it has been no more seen. “ While the fourth beast, dreadful, terrible, and strong exceedingly, having great iron teeth, devours and breaks in pieces, and stamps the residue with its feet, is diverse from all the beasts that were before it, and has ten horns,” or kingdoms.

Rome, during the first ages of its reigning, was altogether pagan, having “ lords many, and gods many : ” and these multiplied, when its conquests extended from nation to nation, until its Pantheon was crowded to excess. There Satan reigned, and there his impious and lascivious rites dealt high affront to God, the Creator, the Redeemer, the Judge of all. “ But there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven : and the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world ; he was cast out into the earth, and his angels were cast out with him,” Rev. xii. Pagan Rome ceased to be ; for under Constantine the cross prevailed, and Rome became Christian. Thus did the dragon lose his high and lofty seat, his glory, his crown, as

prince of the power of the air—the god of this world, in this his heaven of dominion over the whole sphere.

But the dragon, amidst his dethronement, with great subtlety, conveyed over his power and dominion to a beast which, opportunely for him, arose out of this sea of troubles; and to him he gave also his seat—Rome. "This beast had seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy," Rev. xiii. "The seven heads are seven mountains, on which the woman (the mother of harlots) sitteth; and the ten horns are ten kings; and the woman is that great city, which reigneth over the kings of the earth," Rev. xvii. It appears, therefore, that Rome did not continue Christian, but relapsed into idolatry, and became the seat of the abominations of the earth, Rev. xvii. 5.

Alas! it is too true, that Rome relapsed from the purity and simplicity of the gospel of Jesus Christ, which was set up within her by martyrs and confessors, who every moment went in jeopardy of their lives. For no sooner did imperial munificence lavish revenues and honours upon the Christian church, than these emoluments became the sources of temptation to hundreds of carnal men, who crowded, through the patronage of the great, into all its offices, and by their restless importunity, and obsequious flattery, filled the churches, to the exclusion of the faithful, modest, and unassuming ministers of Jesus Christ. The church was thus thrust into the wilderness, and carnality resumed, under a new name—the name of Christ—its seat in Rome.

Then did the beast, described Rev. xiii., arise, "And the dragon gave him his power, and his seat, and great authority. And St. John saw one of his heads as it were wounded to death; and his deadly wound was healed, and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This mouth, "speaking great things and blasphemies," was the bishop, or bishops in succession,

of Rome; who, long before they were elevated into temporal princes, were the mouth of the empire, which, supported by its sword, blasphemed God, and persecuted His saints, even unto death. Thus was the beast identified with the dragon; being a kind of resurrection of his person, after he had received a wound by the "sharp two-edged sword, out of the mouth of Him that liveth, and was dead, and was alive for evermore," Rev. i.

The deadly wound was healed, at which all the world wondered; and the beast, as successor to the dragon, set up his idolatry in the worship of images, the invocation of saints and angels, the veneration of relics, the adoration of the host, &c. &c. Then all the mysteries of the pagans, with many of their filthy rites, re-lived in the refinements of blasphemous Rome; which held the people in ignorance, lorded it over their consciences, and persecuted, even unto the most cruel deaths, all who became heretic to her formularies; bringing upon the head of the blasphemous beast all the blood shed by the pagan dragon, during his long and cruel tyranny over the saints of the most High.

In the process of time, the ten horns of the beast received each its crown; and at this instant "another beast arose up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him; and caused the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed," Rev. xiii. 11, 12. This is the horn seen by Daniel, "before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things," 7, 8. The blasphemous mouth here receives authority, succeeds in affinity with the first beast, as he succeeded in affinity with the dragon; has the speech of the dragon himself, and, taking his seat, rules over men, enacting, "that as many as would not worship the image of the beast, should be killed." Out of the ten kingdoms first set up, this second beast usurped three; viz. Rome, Ravenna, and Lombardy, and placed upon his head a triple crown. Thus he became a temporal prince, as before he was a spiritual lord, and in this double capacity he sways, or rather tyrannises, over men.

Thus have we traced the dragon and the two beasts up to the zenith of their power and authority; and as the subsequent chapters of these important visions detail the means by which these potent foes of the church of Christ are gradually ruined, and fir-

stroyed, in the progression of these notices we shall gradually approach the time in which we ourselves live, and thus render every succeeding essay more and more interesting to our readers.

WM. COLDWELL.

King Square, April 15th, 1831.

POEM.

THE ABSENT ONE.

BY THE REV. J. YOUNG.

Sun wept not ! though her heart with grief
Seem'd bursting :—still her eye
No tear-drop shed. That kind relief
She felt not. One long sigh
Its fellow chas'd :—another came,
And told the mischief done.
A wo like her's wants some new name :
She mourn'd—The Absent One.
Pale, like a marble statue pale ;
Or where young nature's blush
Once rouged the cheek, death's hues prevail
In the deep hectic flush.
An icy coldness burn'd her brow,
Death's revel seem'd begun ;
A living corpse she look'd like now,
And mourn'd—The Absent One.
Creation lovely, fresh, and fair,
Its brightness threw around ;
Bliss reign'd ; gay myriads sported there ;
Yet she no pleasure found.
Nature seem'd wrapt in sombre pall
To her, nor glow'd the sun ;
She all possess'd, yet wanted all
In him—The Absent One.
She saw the scenes she lov'd before,
But all their charms had fled ;
And those which pleased could please no more ;
Enjoyment's self seem'd dead.
The spots she rang'd with ravis'd ken,
She now appear'd to shun ;
For he who gave their brightness *then*,
Was now—An Absent One.
And memory, busy memory, too,
As by a second birth,
Brought each fond past by look to view ;
The tones still fill'd the earth,
Which had, like music's mystic spell,
Her heart's affections won ;
And oft upon her ear they fell,
From him—The Absent One.
And now the lines his hand had trac'd,
The well-known lines she read,
Which still some book or album grac'd,
And told of pleasures fled.
The joys, the thrilling joys, which then
Like heaven's own bliss begun,
She felt with pain, sigh'd, and again
Mourn'd for—The Absent One.
The prayer-hour came ; the evening hymn
Arose in incense's stead.
God's word was read ; she thought of him
Who oft that word had read.
There, where he sat, she sat in care :
The hymn of praise was done ;
She meekly knelt, and prayed for there,
Her lov'd, though—Absent One.
Prayer reach'd the ear of Deity,
A peace before unknown,
Cheering and soft as sympathy,
Descended from His throne.
Submissive ardour fill'd her soul,
That nature's work was done ;
To join, in realms past grief's control,
Her lov'd, though—Absent One.

ODE TO ENGLAND.

BY ROBERT LAYCOCK.

On England, my home, thou shalt ne'er be forsaken,
Nor anarchy dwell on the fairest of isles ;
For concord and peace again shall awaken,
And freedom's bright genius shall grant thee its smiles.

Tho' thy foes say the sun of thy glory's declining,
And meridian of splendour has long pass'd away ;
Thy sovereign and patriots, together combining,
Shall teach them thy greatness can never decay.

Tho' the demons of discord awhile may alarm thee,
Or slaves of sedition disturb thy repose,
Their attempts shall prove futile ; they never can
harm thee,

While thy land bears an oak, or thy banner a rose,
Bright queen of the waves, from thee emanating,
Shall liberty spread through the realms of the
world :

Already the thrones of the despots are shaking,
The standard of freedom's already unfurled.

Yes, yes, servile Europe, the seasons now blasing
Shall light thee to liberty, honour, and fame ;
The God of the free his red arm now is raising,
To crush thy oppression, and banish thy chain.

His banner waves over the nations long blasted,
Nor more shall the groans of the abject be heard ;
The reign of oppression, though long it has lasted,
Shall shrink from the dread of the patriot's sword.

Oh ! tremble, ye tyrants ; the time is approaching,
Your reign shall descend to oblivion's dark grave ;
No more on the rights of your subjects encroaching,
Your minions shall feast on the blood of the slave.

From the hill of ambition, the eagle high soaring,
Fain would nip freedom's bud in the vale where it
blows,

But the brave western lion already is roaring,
And will check his bold flight from the land of the
rose.

While round thee, my country, rebellion is raging,
Let thy councils the wrongs of thy people redress ;
While thy sovereign, the hearts of his subjects
engaging,

Shall dry the sad tear from the eye of distress.

Thy senate, whose deeds are already so glorious,
Has again oiled the wheels of sweet liberty's car ;
Future ages shall sing of their deeds meritorious,
And the loud trump of fame sound their wisdom afar.

Now the dread storm of fate on our foes is de-
scending,

Their envy we smile at, but pity their fall ;
While Britain's bold heroes in friendship are
blended,

Old England shall flourish in spite of them all.

13, New Road, Wootwich, 4th March, 1831.

A DYING SCENE.

"The wicked is driven away in his wickedness ;
but the righteous hath hope in his death."—Prov.
xiv. 32.

See that soul all trembling, verging
On the brink of death's cold flood.
From the joys of life emerging,
To the judgment-seat of God.

Hark ! the dreadful groans he's heaving,
Telling pain and deep distress ;
The day of grace for ever leaving,
Without hope, and without peace.

Mark the eye which now is fixing,
Wild and frightful is the stare ;
The bitter cup which sin's been mixing,
Must be drunk, and then—despair.

These his prospects—ah ! how dreary
(Nothing cheering) who can tell !
The wheels of life at length are weary ;
He breathes his last, and sinks to hell.

Infernal legions, now tormenting,
 Speak his awful, helpless fate;
 Neglected warnings deep lamenting,
 But in vain—'tis now too late.
 No mercy there is had for crying,
 Though the cries be loud and long;
 There the worm is never dying;
 Quenchless flame will burn the tongue.
 Here's the end of earthly pleasure;
 See it, mortals, and repent;
 Seek and find the heavenly treasure;
 All your days to God be spent.
 Then, when time with you has ended,
 And your race below is run,
 You shall rise, by angels 'tended,
 To the Saviour's dazzling throne.

Dunoby, Gloucestershire, March, 1829.

W. P.

REVIEW.—*A New System of Geology, in which the great Revolutions of the Earth and Animated Nature are reconciled, at once, to Modern Science and Sacred History. By Andrew Ure, M.D. F.R.S. M.G.A.S. of London, &c. &c. &c. Professor of Physics, and Lecturer on Chemistry in the Andersonian University, 8vo. pp. 662.—7 plates, and 51 wood-cuts. Longman, London. 1830.*

ALTHOUGH the author of this volume is already very favourably known to the literary public, as the author of a "Dictionary of Chemistry, on the basis of Nicholson's," and by numerous contributions to science, in various journals and philosophical works, yet we confess we were at first rather prejudiced against this work. Not that we for a moment doubted either the zeal or the ability of the learned and talented author; but we have contracted a kind of horror at the very name, geology, from the unnatural distortion the facts which it reveals have been forced to undergo, to suit the perversion of reasoning necessary to support the errors of fanciful hypothesis and scepticism. Thus, modern cosmogonists, especially those of the French school, instead of endeavouring to trace out the truth, to correct their errors, and reconcile their views and theories with the simplicity of the scripture account of the creation, form a vague and unnatural hypothesis, and then decry the authenticity of sacred history, because it directly contradicts their unphilosophical views, and illogical indications of unfounded hypothesis and perverted reasoning.

The author, however, of the present work has pursued a very different course, and has brought the full powers of his clear and comprehensive mind to the important task which he has allotted to himself. That he has acquitted himself successfully, we need hardly assert; nor can we say that his work has raised the character of a man, whose

fame had already placed him on the pinnacle of literary and scientific pre-eminence.

Our author, in a very luminous and comprehensive Introduction, satisfactorily points out the errors and incongruities of many theorists, and shews that their systems are irreconcilable with positive facts. In remarking upon the historical character of Moses, Dr. Ure thus expresses himself:—

"Such is the perversity of human judgment on subjects the most momentous, that one hardly knows at times, whether to regard it more in ridicule or sorrow. The classical scholar, for example, will pore over Herodotus and Xenophon with a sort of superstitious reverence, while he is too ready to view Moses with indifference, or even contempt. Yet for sublimity and depth of thought, set forth with simplicity and pathos of recital, neither the father of profane history, nor its most eloquent son, can vie with the legislator of the Jews. In the authentic stamp of consistency, the prime merit of historians, the civil can certainly bear no comparison with the sacred. The former contradict each other broadly on the greatest characters and transactions, such as those of Cyrus, though at no great distance from their own times, while the latter is always in accordance with himself, as well as with ancient monuments and traditions.

"To Moses we are indebted, moreover, for the only rational account we possess, of the origin and filiation of the different tribes of men. As to the alleged absurdity of his code of laws, and the cruelty of his injunctions for exterminating idolatry, if we measure them on the great scale of providence, we shall admit, that the establishment of a pure and perfect Theism, among a central nation of the earth, was not too dearly purchased by the ritual observances of the Jews, or any punishments inflicted on the cruel and licentious Canaanites. Let us bear in mind, that, in the ordinary course of nature, thirty millions of individuals annually fall victims, over the face of the globe, to disease, old age, famine, the sea, or the sword, and that, therefore, the destruction of a thousandth, or even a hundredth part, for a great moral purpose, affords no peculiar ground for impeaching the wisdom of God, or the veracity of his interpreter. The results eliminated from the physical researches of the present volume, display the primary developments of the material system, and the great revolutions of the earth, in such surprising harmony with the master-touches of the Hebrew prophet, as to constitute, in my opinion, incontestable evidence of his being endued with a knowledge more than human; for he has indicated a style and sequence of natural phenomena, gain-said or disavowed by all human learning, till the profound and novel investigations of these latter days have unveiled their truth."—p. xvi. xvii.

This is a very different philosophy from that which prevails among the physical theorists of the present mechanical era. The geologists of these periods cannot admit of any cosmogony which does not separate the original chaotic mass into its various subdivisions by the natural operation of physical causes. And then, say they, "how silly to receive the Mosaic account of the creation as a true description, which assigns to the exercise of almighty power, that which has resulted from time, and the operation of physical agents upon each other!"

There are two theories of the origin of the habitable configuration of our globe.

supporters of which have been denominated Plutonists, or Vulcanists, and Neptunists, from the means to which they respectively ascribe these effects. Each of these theorists regard the globe as having been at first a mere chaos, and ascribe its separation into its various components, to the action of their favourite elements.* This chaotic hypothesis is supported, that the mechanico-physical philosophy may prevail with the most unbounded sway. Dr. Ure, however, thus combats the idea of a pre-existing chaos :—

"The Theistical Neptunists would have us believe, that our globe existed in a chaotic state since the epoch, is indefinitely remote, at which its materials were crudely congregated by Divine agency. They further say, that the same creative power endued its constituent parts with peculiar attractive and repulsive forces; and then they desire us to believe, that these forces were set in mutual conflict, through uncounted ages, for the purpose of eventually bringing order out of confusion, and producing the crystalline and stratiform arrangements observed in the crust of the earth. Now, what is gained by granting these hypothetical premises? Nothing that I can apprehend: they merely tend to shew the presumption of man, who regards the primitive structure of this terra-queous globe a labour too intricate for the instantaneous fiat of Omnipotence."

"Again, had our earth pre-existed from eternity, in chaotic confusion, as some cosmogonists have taught, in chaotic confusion it must have eternally remained. The regular order and suberviency of its parts are irresistible proofs of an originating intelligence, which, acting with unlimited power, needed not to wait the slow progress of precipitation from a chaotic fluid, for the production of one, or any other planetary spheroid. On this subject, where sound reason must apply the principles of corpuscular science, the sentiments of Newton merit the deepest attention. 'It seems probable to me, that God, in the beginning, formed matter in solid, massy, hard, impenetrable, moveable particles, of such sizes and figures, and with such other properties, and in such proportions to space, as most conduced to the end for which he formed them. All material things seem to have been composed of the hard and solid particles above mentioned, variously associated in the first creation by the counsels of an intelligent agent. For it became him who created them to set them in order; and if he did so, it is unphilosophical to seek for any other origin of this world, or to pretend that it might rise out of chaos by the mere laws of nature; though, being once formed, it may continue by those laws for many ages.' By nature, Newton means here the series of laws imposed on matter by its Author!"—pp. 9—18.

We consider this as a very successful exposure of the absurd idea which would ascribe every phenomenon, of whatever nature or description, to material agency, and reduce every operation to the laws of physics. But surely such reasoners should reflect, that the wisdom which could conceive a chaos, and the power which could subject it to laws, by the slow and gradual operation of which it is to be remodelled, and reduced to order and regularity, could as easily have perfected his own work, and have executed,

by his FIAT, that which he must ultimately complete. That physical events are subordinate to moral purposes, there can be no doubt; and this appears to be the view of our author, as the following passage fully attests :—

"If this earth be a school of virtue to man, under the direction of Providence, and if public calamities be requisite to maintain its moral discipline over the short-lived race of the present day, what penal prodigies would be necessary to restrain the wickedness of Cain and his apostate brood! The inspired historian does not indeed give, in his brief sketch of antediluvian society, any details of such occasional manifestations of divine wrath, though the disordered fabric of the globe bears ample testimony to their repeated occurrence; but in his solemn account of the concluding catastrophe, he more explicitly ascribes the physical convulsions to the indignation of Heaven! He tells us, moreover, that Noah, favoured with a prophetic view of the coming calamity, built, by divine command, a vast edifice of wood, to float himself and family through an universal deluge, from which no other mode of escape would be possible. That Noah was commissioned to declare, to the reckless mortals around him, the long-suffering of God, and to preach repentance, while the ark was preparing, St. Peter expressly informs us. We may readily imagine the derision with which the unparalleled architecture of the pious patriarch was regarded by his compatriots, and the insolent defiance with which they received the admonitions of the Almighty."

"That Noah's warning voice was seconded by miraculous powers over the phenomena of nature, we are not told. But as Moses, and all his great successors, were furnished with supernatural credentials of their prophetic mission, there is little reason to doubt that to Noah also such powers of controlling or predicting events might be delegated, as would strike terror, for a time at least, into the most depraved and boldest hearts."—p. 348, 349.

The author has divided his work into three books; each of which is again subdivided into chapters, sections, &c. The first book treats of the primordial world, or creation; the second, discusses the phenomena of the antediluvian period, or what are termed secondary formations; while the third treats of the deluge, or that penal cataclysm which submersed the greater part of the primitive earth, and engulfed the whole of created nature in its waters. We shall now proceed to a survey of these phenomena, and submit to the reader a theory, not contradictory of scripture truth, but one consistent with and supported by revelation, while at the same time it not only confirms, but attests the truth of the sacred writings, and develops those properties of matter, and the physical powers, or rather qualities, by which the unerring wisdom of Providence planned, and finally consummated, the configuration of the globe.

It is a fact, which we know by experience, that matter appears to differ in many and essential properties, in the varieties presented to our view. Science has revealed to us that many of the varieties are but mere modes of existence. We find that the material fabric of our globe, notwithstanding the

* Of course the reader will perceive that we speak the old language—water is not an elementary, but a compound, body.

variety of appearance and difference of character, which its different forms present, is reducible to comparatively a very small number of simple or elementary bodies. How far these bodies are really elementary is as yet but speculation, because hitherto they have not been decomposed or reduced. But it is not inconsistent with philosophical reasoning, to presume the existence of but one simple or real element; because the wisdom and the power which could endue a few elements with that variety of appearance, of form, and of character, could have endued one simple element with the capability of assuming all these various qualities; and therefore, it would have been inconsistent with the attributes of God, to have created more elements than were absolutely essential to the object in view.

Be this, however, as it may, matter, both in its elementary and compound state, is susceptible of three distinct and notable modes of existence; namely, the solid, the fluid, and the aerial, or gaseous. As an example, we may instance ice, water, and vapour, or steam, which are but different modes of one and the same entity. Science teaches us that each of these forms depends upon the relative predominance of one or other of two opposite forces; namely, attraction and repulsion. Where the former prevails, solidity is the mode of existence; where the latter, aerial is the mode. But when these contending powers are in equilibrium, or nearly so, then the condition is fluid. The force of attraction is that which, under various modifications, gives origin to cohesion, tenacity, hardness, crystallization, and gravitation. Had it prevailed exclusively, every thing would have been condensed into a motionless mass, and water and air would have been as fixed as a solid rock. This, therefore, may be regarded as the natural condition which the particles of matter have a spontaneous tendency to assume, and to which they would ultimately come, unless counteracted by the devalent, or repulsive force, named caloric, or matter of heat.

There appears to be very little doubt, that heat and light are but modifications of the same principle, or fundamental agency. Heat and light seem mere qualities—certain vibrations between the particles of matter. This follows from Sir H. Davy's beautiful experiment. Two pieces of ice were converted into water by their mutual attrition, in an atmosphere at the freezing temperature. In this experiment, since the heat required to convert the ice into water could not be derived from the surrounding cold medium, nor from the ice itself, the

capacity of which is low, we have no alternative, but to conclude, that heat must be actually generated by friction; and hence, as generated out of nothing, it cannot be any thing material, nor even an entity immaterial, or semi-material. It must, therefore, be a quality, and this quality can be only motion.

A very skilful mathematical analysis has satisfied MM. Fresnel, Poisou, and Arago, that the equations of the propagation of heat in solid bodies may be conciliated with the equations of the undulatory movements of an eminently elastic fluid.

When, therefore, the quiescent mass is pervaded by this vibratory motion, its particles necessarily renounce their contact, and being at liberty to move through space, greater or less, assume such forms as the equilibrium of the attractive and caloric power demands. Nor is fluidity, or absolute incoherence of the particles, indispensable for their changing the position of their attractive poles, and grouping themselves into new arrangements. Thus, if a mass of basalt be exposed to a high temperature, it will melt into a liquid glass, which, if quickly cooled, becomes a transparent, uniform, vitreous body. If this body be again heated for some little time, but so slightly as not even to have its substance softened, it will become throughout its whole interior a congeries of regular crystals.

Our author avails himself of these facts, to infer the original solidity, instead of the chaotic confusion, of the globe. Thus he says—

"When first the caloric energy was made to actuate the body of the earth, a mighty change would ensue. The central mass, composed most probably of the metallic bases of the earths and alkalis, as volcanic phenomena seem to attest, would fuse, the exterior parts would oxidize into the crust of mineral strata, and the outermost coat of all—the fixed ice—would melt into the moveable waters."

Dr. Ure having deduced these conclusions from physics, confirms his theory by a reference to holy writ:—

"The infusion," he observes, "of this quickening energy, seems distinctly indicated by the inspired historian of the earth. 'In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.' This last idea has been, perhaps, more truly rendered by Milton, in the expression, 'dove-like, sat brooding on the vast abyss, and made it pregnant.' In the sublime conception, thus finely paraphrased, may we not recognise the impregnation of the torpid sphere with elementary fire—that principle of all material activity, that power which loosens the bands of primordial cohesion, and communicates the essence of plastic mobility to a refractory solid? But for this marvellous constitution, as displayed especially in water, the face of nature would have forever exhibited 'a death-like silence, and a dread repose.' The globe would have been in an unchanging and waveless ocean crust."—p. 7.

Infidelity has frequently urged, with an unhallowed triumph, the absurdity of the Mosaic account of the creation, because the sacred historian asserts light to have existed three days before the sun was created. It will, however, be found, on fair examination, that the cosmogony of Moses is in perfect consistency with the discoveries of modern science.

In 1802, Dr. Young proved, before the Royal Society, the following optical laws:—"That wherever two portions of the same light arrive at the eye by different routes, either exactly, or very nearly, in the same direction, the light becomes most intense when the difference of the route is any multiple of a certain length, and least intense in the intermediate state of the interfering portions: and this length is different for light of different colours." Now, this law, which is the basis of a new and admirable theory of light, has been since fully adopted by Fresnel and Arago, who have enforced and illustrated it by many deep researches. It demonstrates incontestably the separate existence of a luminiferous ether, which may be made to undulate not only by the sun and other permanent foci of vibration, but by an immense number of other causes, such as the friction or the gentle heating of many mineral solids, as also by several chemical actions independent of combustion. Hence then, this ether, as being indispensable to the operation of every luciferous impulse, and being, in fact, the substratum or subject-matter of light, as air is of sound in general, must necessarily have had a precedent and independent existence, as Moses has declared in his narrative of the creation.

It is established by many facts, that luminous impressions may be excited without any intercourse or reference whatever to the sun. Such are the phosphorescence of minerals buried since the origin of things in the bowels of the earth; electric light caused by friction, metallic contact, or the volition of the electric eel; the luminousness of many insects, worms, and marine mollusca, in the living state; the fibres of animals and vegetables after death; and the lucid points of the moon's disc, where the sunbeams never fall—all attest that light can exist without the agency of the sun.

For instance, the luciferous action of dead fish may be not only transfused to water, but may be afterwards brightened by a certain quantity of saline impregnation; darkened by a still greater quantity of the salt; and revived again, in all its original brilliancy, by moderate dilution with water.

Thus, a wine-glass may be filled as it were with light.

"How unphilosophical, therefore," observes Dr. Ure, "to infer the absolute want, or non-existence, of light, whenever our purblind optics cannot discern it? And since we know that the luciferous ether may be thrown into *visible* luminous undulation *without* the sun or stars, and into *invisible* luminous undulation *by* the sun and stars, what reason have we to conclude that similar undulations do not agitate it at all times, independently of these focal excitants? Its elastic mobility, indeed, is such, that, from the instant of its creation, or first disengagement from the primeval substance of the heavens and earth, its vibrations must have commenced, and have continued with more or less frequency and intensity to the present time.

"Had Moses written the record of creation from the informations of sense, or Egyptian learning, he would not have placed the creation of light three days prior to the creation of the sun, moon, and stars. Accordingly, this apparent inversion of the order of natural causes and effects, this supposed anticipation of a phenomenon before the existence of its agent, has become a stumbling-block to many evil-disposed minds, and a stone of offence to the impious, instead of being regarded as a motive to deeper study into nature, and of humbler faith in its Author. When, however, in the progress of research, we come to discover that Moses has described events in their just order of sequence, an order, which reason could never suggest to him, and which has lain concealed till our own days, even from the philosopher, we are then forced to conclude, that he was inspired with a knowledge truly divine."—pp. 22, 23.

Dr. Ure next proceeds to enlarge upon the nature of light, and to prove, by a great variety of experiments, instituted principally by the French philosophers, Arago and Fresnel, &c., the undulatory theory of light. We do not detail them, because they are of too abstruse a character for the general reader, and could not be properly understood without a tolerable intimacy with the mathematics. Indeed, the chapter upon light is the most abstruse in the whole volume. However, his concluding observations are so appropriate and satisfactory, that we shall transcribe them:—

"The facts now detailed are amply sufficient to prove, that not only mere space, but that even the dense forms of matter, are pervaded by a luminiferous medium, by whose undulatory movements the phenomena of light are produced. To the creation of this marvellous essence, the divine mandate, 'Let there be light,' seems to refer. Its pre-existence was necessary to the luciferous functions of the sun, and the other foci of vibration. As we know that its undulations may be excited by many causes independent of the sun, we can find no difficulty in conceiving that alternations of light and darkness, constituting the evening and the morning of the first three days of creation, might have taken place. A far more vivid excitation of the luminiferous ether, no doubt, commenced when the solar globes were created, on the fourth day, with their phosphoric atmospheres, to which, most gratuitously, a state of igneous combustion has been ascribed. This is a process of waste and change, unlike the frugal economy observed in the domains of nature. What brilliant radiations may be produced by transmitting the influence of a voltaic battery through a bit of charcoal, placed in vacuo, yet the carbonaceous matter is not consumed! This light vies with the sun, but is certainly not borrowed from his beams. How, therefore, should purblind sciolists dare to cavil at the Hebrew prophet for recording

in the sublimest language, that light, the first-born offspring of heaven, enlivened the wilderness of space, before certain ponderous and inert spheroids were ordained to modify its operations! As justly might they assert, that the electric power, whether substance or quality, did not exist till philosophy mounted its cylinder, to excite luminous phenomena."—pp. 50, 51.

Dr. Ure supposes that the whole of our globe was covered with water, and that "the gathering the waters together into one place," as detailed in Genesis, has reference to this fact, and proves it. In this view he is certainly not far wrong, for chemistry enables us to understand the means by which God effected his purpose. We find that the crust of the globe consists of six substances, silica, alumina, iron, lime, magnesia, and potash. Now, the bases of all these substances, with the exception of iron—are capable of decomposing water, even when solidified in the state of ice, with the most violent action. In the caverns of the earth, the simple bases of these substances were, as hinted before, in a state of fusion; and if we suppose water, though in the solid form of ice, admitted, the most violent action would have ensued—explosions, eruptions, and earthquakes, and the consequence would be, the upheaving of the mountains, the formation of valleys, and the driving the waters into their marine beds:—

"That silica and its associated bases, which are oxidized at the surface of the earth, and thus deprived of their elementary activity, exist at a moderate depth beneath that surface, devoid of oxygen, in the state of simple combustibles, there is little reason to doubt. The phenomena of earthquakes and volcanoes lead plainly to this conclusion. The heat observed in subterranean regions, progressively increasing as we descend, renders it probable that these combustible elements exist there in a fluid state; an effect which would result from a very moderate heat, one greatly inferior to what is requisite for the fusion of their oxides."—p. 91.

From the organic remains frequently found in various parts, we learn that certain races of animals were inhabitants of the antediluvian world, which are now extinct. And we also learn that many species of animals, which can now only inhabit the tropical or Indian climates, were at that time inhabitants of England. Now, although the fossil remains of many animals, and even plants, which can neither live nor vegetate in this country, have been proved to have lived in it before the deluge,—and these too, animals of a different description, and of much more enormous growth than any of the present era—yet it is singular that no vestige of human bones have been discovered. Hence then it would appear, that the antediluvian earth which formed the habitation of man, must have disappeared altogether, and has perhaps been engulfed

in some of our great oceans; and Dr. Ure thinks, probably the Pacific Ocean occupies, as its bed, the great antediluvian continent.

"I readily concede that the territories occupied by the human race were permanently submerged at the deluge—probably some great continent, corresponding to the site and area of our Pacific Ocean, which still betrays, in multiplied points of its expanse, the embers of volcanic violence. On this principle, scripture truth is not violated; and thus also, we can perfectly account for the non-appearance of the bones of man, and his companion animals, the sheep, the goat, the camel, &c., among the diluvial exuvius of all the continents hitherto explored.

A universal deluge seems clearly proved by the utter extinction of the species of the primeval race of animals, a topic which we shall afterwards discuss at some detail. Were we not informed by Moses of the universal depravity of the progeny of Cain, as well as of the descendants of Seth, whom they corrupted, a depravity to which modern crime affords parallels enough to render the history credible, we should find some difficulty in reconciling with the counsels of a benignant governor, so tremendous a catastrophe, implicating not only the human race, but myriads of animals, in a common destruction. But we read that divine justice outraged, and mercy spurned, at length required their victims. 'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at the heart.'

"Since Geology leads us to conclude, that the earth peopled by Noah's contemporaries perished at the deluge, complete harmony is maintained between science, and a just interpretation of holy writ."—pp. 472, 473.

Now, there can be little doubt that the deluge was effected principally by the agency of those great volcanic emotions which were sufficient to upheave the beds of the antediluvian ocean, burying the antediluvian continent under its waters. If the sea, for instance, should penetrate in large quantity to the bases of the earths and alkalis in the interior of the earth, and especially if they were in a state of fusion, as already described, the explosion would be tremendous and awful in the extreme. If potassium, silicium, magnesium, calcium, &c., be merely placed in contact, there is an explosion with flame, and hydrogen gas is rapidly evolved. But if these agents should be mixed in large quantities, as probably happened at the period of the deluge, the effect would be tremendous, and quite sufficient to upheave the beds of the ocean, and inundate the continents. This effect would arise, not only by the violence of the explosion; but the heat would expand the rapidly disengaged hydrogen, and which meeting again with oxygen, and becoming fired from electricity, or some such means, would add to the catastrophe.

Till the brilliant discoveries of Sir Humphrey Davy, upon the nature and properties of the metallic bases of the alkalis and the earths, and their powerful and

action upon water, physical science was wholly in the dark with respect to the theory of volcanic phenomena. But since this era, a wide field of knowledge has been explored, and the chemist who has witnessed the action of these agents, even in the minuteness of the laboratory proportions, is at no loss to conceive the direful effects of the proportions which must have been necessary to evolve those masses of rock, quartz, and other crystallized formations, the theory of which gives to the study of geology a peculiar interest; and enables us to explain, or rather to understand, those physical properties of matter, through which it pleased Providence to submerge the great antediluvian continent, with the entire of the inhabiting human race, in the vast abyss of the deep—probably, as our author suggests, the great Pacific Ocean.

Dr. Ure, too, is inclined to believe that the great bulk of the antediluvian animals, in all probability, became extinct at this general catastrophe. There can be little doubt, that the antediluvian race were of much more gigantic stature than the same species of the present era. It is also probable, that the land bore a greater ratio to the sea, during the antediluvian period, than at present, and therefore the means of subsistence was more attainable for animals of such enormous bulk.

There is one thing certain, that in the antediluvian era, the temperature of Europe and its neighbouring parts must have approximated to that of the present Indies. This is inferred from our finding the fossil remains of animals and plants, now inhabitants of the tropical zones only, under circumstances which leave no doubt of their having perished in the place of their nativity; and as having been found in Europe, they must have vegetated there. Now, the question is, how has this alteration of the temperature taken place.

In the antediluvian world, the land bore a much greater proportion to the sea than at present. The effect of such an arrangement in a spheroid like ours, would be an accumulation of temperature, and consequently a warmer climate in every latitude throughout the globe. But after the deluge, the proportion of sea being greatly increased, and that of the land diminished, refrigeration would be the consequence; and hence the perpetual ice of our poles—no doubt a post-diluvian phenomenon. We can therefore readily understand how species of animals and plants, now the natives of the equatorial regions only, could have existed in the higher latitudes of the antediluvian period.

Now, there can be no doubt, that many of the species—as the fossil elephant, the great martodon, the megatherium, the great-clawed megalonyx, and hyæna, the dens of which latter, in this country, have been explored most successfully by Dr. Buckland—are now all extinct. Nor does this view seem in contradiction with the scripture record:—

“Had all our present animal tribes,” says Dr. Ure, “been propagated from the ark which rested on Ararat, or some other lofty mountain in Asia, how comes it that the kangaroo, echidne, ornithorynchus, and wombat, are now confined to New Holland? Not an individual of any of these remarkable species have been found in Europe, Asia, Africa, or America. Their absence cannot be ascribed to unsuitableness of climate, for the kangaroo and wombat have thriven well in England; and surely our immense continents offer them every variety of food and accommodation. Moses, by his silence on the great fact, of the face of the earth being revived by the creative Spirit which peopled it at first, can in no wise be said to contradict it. The critic who should construe omission into denial, would find abundant contradictions of that sort in all sacred and profane historians.”—p. 501.

The monuments of antediluvian being, cannot be viewed without profound emotion. In exhuming from their beds the relics of the primeval world, we seem to evoke spirits of darkness, crime, and perdition—we feel almost transported, as it were, along with them, to the judgment-seat of God, and hear the voice of many waters coming to execute the sentence of just condemnation on an “earth corrupt, and filled with violence.”

“Such a dismal ruin,” says our author, “of all organic beings, such a derangement of the fair frame of nature, seem to be irreconcilable difficulties in *Natural Theism*. For is not the wisdom of God impeached, in constructing a world on foundations so infirm; his prescience, in peopling so precarious an abode with countless myriads of exquisite mechanisms; and his goodness, in plunging indiscriminately every tribe and family of his sentient offspring in mortal agony and death! A creation replete with beauty and enjoyment, suddenly transformed by its Creator's mandate or permission, into a waste of waters, is a moral phenomenon which, certes, no system of ethics can explain. Here, metaphysics, the boasted mistress of mind, with all her train of categories, stands at fault. But here, if reason will deign to forego its pride, and implore the aid of a superior light, the Hebrew prophet will lift up the dark veil from the primeval scene. In revealing the disobedience of Adam, the atrocious guilt of Cain, and the pestilence of sin, almost universally spread among their progeny, he shows, alas! too clearly, how justice outraged, and mercy spurned, inevitably called forth the final lustration of the deluge. This conclusion no philosopher can reasonably gainsay, who considers man as a responsible agent, and this earth, with all its apparatus of organic life, as mainly subservient to his moral and intellectual education.”—pp. 505, 506.

We have so far endeavoured to furnish our readers with a detail of the valuable and important principles developed in this most interesting volume. We confess, that we have been not only delighted, but instructed, by the views which it unfolds. It

is a volume which we think should be not only perused, but carefully studied, by all. The sceptic will find the grounds of his unbelief and impiety subverted and demolished, and a more firm creed established on their ruins; while the true Christian will have his principles confirmed, and his faith strengthened, by discovering that the progress of modern science has at last reconciled the difficulties of holy writ, and the records of the sacred historian with the principles of physics.

REVIEW.—*The Life and Correspondence of the late Admiral Lord Rodney. By Major-General Mundy. Two Vols. 8vo. pp. 492, 436. Murray, London, 1830.*

THE writer of this article well remembers when the fame of Admiral Rodney was as high, as extended, and as much celebrated, as that which, in subsequent years, crowned the victor of Camperdown, or the hero of the Nile. The plaudits which accompanied the success of the former, were as loud and as enthusiastic as those which blazoned the achievements of the latter; nor will the exploits of Rodney be blotted from the records of his country, until patriotism shall cease to be a national virtue.

By an ancestor of Admiral Rodney, we have, in the first of these volumes, a genealogical sketch of his pedigree, carrying back our views to the time of the crusades, and thence conducting them onward through those vicissitudes of fortune which are attendant upon the families of the great. The narrative appears to have been written with commendable fidelity.

The style is simple and expressive, but though frequently rendered remarkable by its peculiar phraseology, the memorial is enlivened by animated sallies of humour, and rendered interesting by the variety of its details. Throughout the whole, a vein of sterling piety is perceptible; this is the more valuable, from appearing so seldom in works of a similar description. To the Rodney family, this document must be an article of considerable importance.

While reviewing the life of Lord Byron, by Mr. Moore, we observed, that his two splendid quartos chiefly consisted of letters written by the noble poet, occasionally interspersed with connective links, and explanatory remarks, by the biographer; yet that, from the whole, his Lordship's character was principally to be inferred by the reader from the extensive correspondence submitted to his perusal. The life of Admiral Rodney proceeds on much the same general prin-

ciples. It is composed of letters written on a variety of occasions, elucidated by the biographer with observations, which tend to develop the causes and consequences of the particular facts to which these documents refer.

In no other respect, however, can any similitude be traced between these two works. The subjects to which the correspondence of Admiral Rodney refers, are of national importance, involving the destiny of our naval armaments, and the issues of an eventful war. With the history of licentious amours, of intrigue, assignation, drunkenness, misanthropy, infidelity, and profaneness, these letters are not polluted. They appear, on the contrary, to have originated in minds deeply imbued with their professional avocations, without being corrupted by unblushing sensuality.

The letters comprised in these volumes amount to two hundred and twenty-four. These are followed by an appendix, which relates to Admiral Rodney's naval engagements; the opposing force of the belligerent armaments; the manner in which the line of battle was formed on the memorable 12th of April, 1782; the consequences which followed, from the decisive victory of the British; and the honours that awaited the naval hero on his return.

In addition to the letters written by Admiral Rodney, some of which are official, while others are to his family and friends, many are inserted, of which he is not the author. These are in general by statesmen, then holding exalted situations in the British government. They contain replies to various inquiries, advice under particular exigencies, and directions by which the movements of the fleet under his Lordship's command, were sometimes regulated. Viewed in connexion with each other, they enable us to survey the springs and pulleys which move the visible machine, and show the station of arduous responsibility in which the admiral of a British fleet is placed. The correspondence is highly interesting in a national point of view. On the issue of an engagement, the fate of an empire frequently depends. Even a single movement may be seen to alter the whole aspect of calculations, that were intended for future years.

The style in which Admiral Rodney's letters are written, is plain, nervous, and unaffected. In every sentence, the firmness of the hero is blended with the dignity of the man. In writing, he appears to be above all disguise; and to any thing like meanness, he must have been an utter stranger. What he intended to

nicate, language the most unambiguous is selected to express; and neither paper nor words are wasted in idle ceremony and deceitful compliments. The subject of his letters is always uppermost. On this he enters at its commencement, and concludes as soon as it is finished. Hence, these documents are never protracted to any tedious length, nor inflated with unmeaning verbiage. Throughout the whole, the most ardent patriotic spirit is evinced. The welfare of his country lies near the author's heart; and his solicitude to promote her interest on every occasion, could not have been more ardent or so apparent, if the private fortune of himself and family had depended upon his personal exertions.

In the selection and arrangement of these letters, Major-General Mundy has displayed much judgment, care, and taste. With some trifling exceptions, they follow each other in consecutive order, according to their dates, and the occurrences to which they refer; and by the mutual light which they impart to one another, scarcely any portion of the correspondence is involved in obscurity. Where any trifling shades remain, the observations of the biographer immediately appear, to dispel the cloud.

The honest and hard-earned fame which the gallant Admiral acquired, by his enterprising spirit and numerous victories, no lapse of years can ever tarnish. Of his eighty broadsides discharged from the cannon of the Formidable, in 1782, we yet hear the report, and the sound will be transmitted to future generations. Yet we cannot but regret, that these letters had not been given to the nation at a much earlier period, before the enthusiasm, which their occasions excited, was permitted to cool, or rival events, of a more modern date, were suffered to intervene. The lapse of half a century has extended the vista, but not diminished the beauty, of the scene. It is now combined with other objects participating in the brilliancy of the general colouring, and displaying, on the whole, an historical picture of British valour, which time will never be able to erase from the records of the world.

REVIEW.—*The Science of Bookkeeping exemplified, in Jones's English System of Single and Double Entry, and Balancing Books.* Royal 4to. pp. 260. Jones, Coleman Street, London. 1831.

WHATEVER charms may be found in perusing the works of genius, and indulging in the dreams of literature, all must acknowledge that we cannot do without pounds,

shillings, and pence. To ladies and gentlemen of independent fortunes, the science of bookkeeping may appear paltry and contemptible, and, perhaps, an ignorance of accounts may be considered by them as a passport to fancied superiority. But should their bankers, or stewards, or the commercial portion of the community, be afflicted with this genteel disease, no spirit of prophecy is needful, to foresee the consequences.

With mercantile men the defects prevailing in all systems of bookkeeping hitherto reduced to practice, have been long noticed and deplored, and many efforts have been made to remedy the evils of which all complain. Much has accordingly been done; but, by all the predecessors of Mr. Jones, much was left for him to accomplish. To this important subject he has turned his attention as a public accountant, and brought to bear upon its various branches the experience of fifty years. During the lapse of this period, the discovery of defects led him to seek remedies. Success in one attempt stimulated to another, until diligence and perseverance crowned his enterprising exertions with a triumph over obstacles that had been deemed insurmountable.

Some improvements, which early observation and practice had enabled him to make, were published in 1821; but the system at that period had been matured only to a certain extent, and as such it was presented to the public. We find, however, that it has been made a subject of animadversion, not for failing to accomplish what it had professed to achieve, but because it did not provide for more distant deficiencies, which it made no pretensions to supply.

The attack, in a pamphlet bearing the signature "J. S.," is grounded on a misconception of the expressions used by the author, in his balancing system, printed in 1821. His promise there was, to give a plan for detecting all errors in amount in the postings to the ledger; thus—if the ledger contained the amount of all goods sold—and their aggregate was £.10,000—while by the original entries in the day book they amounted to £.10,100—herein would be an error in amount of £.100—and it would also be an error, if the ledger was over posted; but this evidently is very distinct from posting an amount to John instead of to Thomas, for this is an error in persons only, because the ledger would exhibit the correct value of book debts, if it contained the whole of the amounts.

The author's work, printed in 1821, was accompanied by such information as the parties needed for their books, and in all

cases, the difference between errors in amount, which his plan would detect, and errors in person, which his plan would not detect, was explained.

To these remote deficiencies, the present work is, however, fully extended; the system at once providing against erroneous entries, and detecting errors, should any item be posted to an improper account. Of this system the following analysis will communicate the leading features.

From page 1 to 14 the statements are perspicuous, and the information is distinct, for single entry, with formulas of books, which, on their very face, insure correctness; and when these are compared with the formulas given of the modes in general use, (page 15 to 19,) the advantage is too striking in favour of the new mode, not to be apparent to every unprejudiced mind.

When we look into pages 27, &c. &c. at the Italian system, which is as clearly defined, with formulas for comparison with the English journal by double entry, we are somewhat astonished that the former has been used so long, without any serious attempt, except by Mr. Jones, to relieve the commercial world of that obscure, intricate, and unsafe mode of keeping books, to which no proof of positive correctness can be attached. At this point of view, as seen by comparison, the English system manifestly excels. Its elucidations are simple, and its principles well laid down and easily understood; in the entries all is clear, obscurity is avoided, and correctness, with proof, occupies its place; while the balance book, in both single and double entry, detects all errors in amount.

The section (p. 38 to 63) on bankers' accounts comprises a complete body of information, while the formulas of entry for all the various items in the different books, and the excellent arrangement of the cash-book, to accomplish the daily balance and save copying the first entries, is only exceeded by that simple means of obtaining positive knowledge, that all amounts are posted to their right accounts in the ledger, and this too without the trouble of calling over the entries. *Every banker and his clerks should read this work.*

The merchants' system with the set of books by double entry, gives the most efficient information that can be wanted; and the manufacturers' section is equally replete with valuable instruction.

The section on government accounts, pp. 69 to 87, is worth the attention of every member of both houses of parliament, since it shews the folly of the old systems of official accounts, and furnishes a more

efficient outline for their new formation. As a professional man, Mr. Jones goes fully into the source of the evils, and exhibits a certain and efficient remedy for all those, in matters of account, of which Sir H. Parnell, in his excellent work on Financial Reform, complains.

In the section, pp. 87—90, provision is made for mercantile and insurance brokers', and commission agents' accounts; while in the 22d and 23d sections, much information, with proformas, is given for the mercery, drapery, and other wholesale, as well as retail, trades.

The 24th section p. 102, exhibits the practical part of bookkeeping. The explanations are simple, clear, and efficient, giving a complete elucidation of two sets of books; the first by single, and the other by double entry, each for a year, with their balance-books.

Here is introduced the author's last improvement, which detects with certainty if any amount is posted to a personal account, which should have been carried to a nominal one, and vice versa. In this, the author has shewn his skill, and to great advantage, having provided a simple yet efficient remedy for an evil which a late writer on this subject has declared to be incurable.

In a national and commercial point of view, Mr. Jones is entitled to the thanks and patronage of the public, which can alone compensate him for his great labour, expense, and valuable information.

The work is got up in a masterly style. It consists of 120 pages of letter-press, including abundance of proforma, and 140 pages of lithography; forming a most valuable companion for young persons intended for trade.

REVIEW.—*The Life of John Walker, M.D. &c. &c. By John Epps, M.D. 8vo. pp. 350. Whittaker, London, 1831.*

"Let high birth triumph, what can be more great?
Nothing but merit in a low estate."

THUS sang Alexander Pope, and in few instances have the sentiment of his lines been more fully exemplified than in the life of Dr. Walker. Originally a poor lad, and destined to the occupation of his father, that of a blacksmith, at an early age he abandoned the hammer and the forge, and entered the world to seek his fortune, unbefriended, and with very scanty means. Intending to go on board a privateer, some favourable occurrences deterred him from his purpose, and in succession he became an engraver, a schoolmaster, a p^r

studied medicine, visited the continent, obtained a diploma at Leyden, gained eminence in his profession, and finally devoted his time and talents to the infant science of vaccination, of which he remained the inviolable friend, until death terminated his career of usefulness, and inscribed his reputation on the pedestal of fame.

So far as his religious views were developed, he appears to have embraced the principles of the Quakers. Of this people he assumed the dress, and adopted the language, but was never received into their society. The reason assigned on their part seems to have arisen from some suspicions having been entertained, that he was not sound in the faith; and from various expressions found in his writings, gleaned from his conversation, and gathered from the known infidelity of many with whom he associated, the evidence of his scepticism is but too apparent.

This fact his biographer does not attempt to deny; and the apology he finds for this theological aberration, is derived from Dr. Walker's mental eccentricities, his peculiar habits, originality of character, and the duplicity which he discovered in the conduct of many who professed to be guided by pure Christian principles. To the benevolence of his feelings, his universal philanthropy, and stern integrity of character on all occasions, Dr. Epps bears the most unequivocal testimony; and the instances which are adduced in favour of this amiable disposition, appear in almost every page of this volume.

From these materials, taken in connexion with their various episodes and ramifications, enlivened by anecdote and illustrated by facts, the biographer has produced an intelligent and entertaining book. The talents of Dr. Walker appear in a very commanding light; and from the incidents recorded, we cannot but infer, that he was an acute observer of men and manners, and that his philosophic eye was ever open to watch passing events.

We are not, however, left to derive this character of the deceased, from the friendship of his biographer. Numerous passages selected from Dr. Walker's writings furnish an evidence that cannot be suspected of partiality. These are scattered in pleasing profusion throughout the volume, and are so arranged that they at once relieve and illustrate the progress of detail.

The following specimens are strictly characteristic of the people whom they describe.

"An Englishman's soul seems generally to be locked up deeper within him than that of other people. I believe none excel him in generous acts, when his feelings are once stirred up; but he does

not appear to possess that prompt sympathy, to feel that ready interest, which others seem to do, on seeing a new face, or even a new object. Of all people in the world, the French are, perhaps, the most ready in feeling an interest in every thing which presents itself to them. Ask two Frenchmen the road, and the answer shall be given by them both at once, with an earnestness that might induce one to suppose that the traveller passing them, had engaged all their thoughts, and that they had been watching for the opportunity of the gratification of speaking to him. I have made similar inquiries of an Irishman, his soul seemed to rush into his eye, and he made his answers with an eagerness and a joy, that one would be ready to think would put him out of breath.

"Let a flower fall in the way of two French people, and they will take it up, turn it about, and be sure to discover peculiar beauties in it. The colours will be charming, the odour agreeable, the form elegant, the stem and leaves delicate, &c. Every thing that meets their eye seems to claim their attention or their sympathies. Passing hastily a print-shop in Amsterdam, I saw French soldiers, officers and privates, looking in at the window, but this did not content them. They were in argument criticising the prints aloud, in the public street,

"I once saw a French emigrant priest looking at the frontispiece of a book on cookery in a bookseller's window in London, and remarked to him, that in his country the greatest attention had been paid to the art of cookery. "Yes," said he, "and that rabbit is not rightly skewered. You see how it is disfigured, by its forelimbs being forced back, and raised above its shoulders. They should have been put in this attitude," said he, gently raising his hands before his breast, and crossing them with the palms forward."—pp. 172-4.

Of the low estimate in which human life is held among the Turks, the reader may judge from the following incidents.

"It lately happened, in a little dispute at the camp, that a Turk stabbed an Arab; on which occasion the British commander-in-chief remonstrated to the Captain Paeba, who ordered the soldier to be taken to the village to be beheaded. The British general proposed to wait the issue of the wound of the Arab, who eventually recovered, and the life of the Turk was spared.

"What horror and detestation were excited in a young officer of cavalry of my acquaintance, who was stationed at the Vizier's encampment near Boulah. He sees from his tent one Turk lead out another into an open space, and deliberately draw one of his long pistols from his belt, present it to the other's side, and immediately fire it: the man drops, struggles, and kicks in great agony for some time, when his executioner, or assassin, without discomposing himself, or being at all in a hurry, with another pistol, very deliberately shoots him through the head, and leaves him. While this was going on, Turkish soldiers were lying about on the ground, smoking their pipes, and just turned their heads to see what was passing, but without getting up, or giving over smoking. The body lay exposed, till it became offensive in the sun, but had the effect of making the groups of Turkish soldiers who passed that way, to stop and make some sort of remarks in their beautiful musical language, but which the officer did not understand."—p. 178.

On occurrences, persons, and national characteristics, similar incidents and observations might be selected in great variety, and extended to an almost indefinite length; but for these we must refer to the volume, which the reader will peruse with a considerable degree of interest. "The biography will show the characteristics of an original mind, the methods of its working,

the victories gained by perseverance, the envies of the narrow-minded, the presumptions of ignorance, and the power of moral principle."

In Dr. Epps the deceased has found an able biographer, whom we can strongly recommend to the reader, as an entertaining and intelligent author. To the interest which the simple narrative is calculated to excite, the incidents adduced to elucidate sentiment and principle, make a considerable addition. The language is sometimes distinguished by a pleasing quaintness, and a peculiar combination of words, which strongly indicate that it is the production of an original mind, recording the enterprising movements of a congenial spirit.

CELESTIAL PHENOMENA.

May, 1831.

THE SUN enters Gemini on the 21st, at 6 minutes past 9 in the evening; his semi-diameter on the 1st, is 15 minutes, 53 seconds, and 5 tenths; and on the 25th, 15 minutes, 48 seconds, and 7 tenths.

The Moon enters her last quarter on the 5th, at 35 minutes past 3 in the morning. She is new on the 11th, at 1 minute past 12 at night; enters her first quarter on the 18th, at 12 minutes past 4 in the afternoon; and is full on the 26th, at 4 in the afternoon. She passes near Jupiter on the 5th, about 4 in the afternoon. On the 21st, at 45 minutes, 20 seconds, past 9 in the evening, she is in conjunction with the star γ Virginis, which will prove an occultation in London.

The planet Mercury arrives at his greatest elongation on the 3d, and passes his inferior conjunction on the 26th, at 30 minutes past 12 at noon. Venus is a beautiful object in the western hemisphere, her path lies above Aldebaran and the Hyades, between the Bull's horns, and to the north of the feet of Gemini. Mars is also observed in the western hemisphere, and to the east of Venus; he is overtaken by her on the 31st, about 4 in the afternoon: it will be highly interesting for the observer to notice the progress of these planets through the constellations Taurus and Gemini, and the difference of velocity between the two.

The noble planet Jupiter is situated in the constellation Capricornus; he is in quadrature with the Sun on the 12th; at 30 minutes past 11 in the morning there is a visible immersion of his 3d Satellite, which takes place on the 30th, at 31 minutes 6 seconds past 1 in the morning. Saturn is situated in the constellation Leo; he is in quadrature with the Sun on the 16th, at 30 minutes past 11 in the evening. The Geor-

gian planet is situated in the Goat, and is in quadrature with the Sun on the 5th, at 45 minutes past 4 in the afternoon.

[GLEANINGS.]

Magna Charta.—Sir Robert Cotton, happening to call at his tailor's, discovered that the man held in his hand the identical Magna Charta, with all its seals and appendages, which he was just going to cut into measures for his customers. The baronet redeemed this valuable curiosity at the price of old parchment, and thus recovered what had long been supposed to have been irretrievably lost. It is now preserved in the British Museum.

Temperance.—A much greater number of diseases originate from irregularities in eating than in drinking; and we commit more errors with regard to the quantity than in the quality of our aliment. There is no instance on record, of any person having injured his health or endangered his life by drinking water with his meals; but wine, beer, and spirits, have generated a much greater number and diversity of patients than would fill all the hospitals in the world.—*Dr. Willrich on Diet and Regimen.*

Smoking.—The saliva serves the important purpose of mixing and preparing the food for the stomach; hence it ought not to be unnecessarily squandered by frequent spitting. The strange custom of smoking tobacco is on that account extremely hurtful, as it weakens the organs of digestion, deprives the body of many useful fluids, and has a direct tendency to emaciate it, particularly in young persons, and those of lean and dry fibres. To these it is the more detrimental, that it promotes not only the spitting of saliva, but likewise other evacuations. The practice not only vitiates the digestion, but impairs the understanding, and stupifies the powers of the mind.—*Dr. Willrich.*

Modes of destroying Docks.—It is but little known that there is no occasion to draw docks out by the root; if the crowns are cut off, an inch or two below the surface, in the same way as you would cut the tops of carrots and parsnips to keep them from sprouting, they will not grow again. The best tool for the purpose is a turnip-hoe, one made something like a carpenter's adze—with which it may be done much faster than with a dock-spad.

Primroses.—It is a curious fact, that no primroses grow at Cockfield, Suffolk; the oldest villagers say not a root has been seen since the dreadful massacre of the Danes!—others maintain that a plague occasioned the phenomenon! The hedgerows in the extreme boundaries of other contiguous parishes appear decorated in the proper season with primroses like "so many stars in the canopy of heaven," but, in the fatal soil of Cockfield, the "modest primrose" sickens and dies.

Economy.—Live not in the country without corn and cattle about thee; for he that putteth his hand to the purse for every expense of household, is like him that keepeth water in a sieve: and what provision thou shalt want, learn to buy it at the best hand, for there is one penny saved in four, betwixt buying in thy need, and when the markets and seasons serve fittest for it.—*Lord Burghley.*

Pandora's Box.—The Prince of Piedmont was not quite seven years old, when his preceptor, Cardinal (then Father) Glendel, explained to him the fable of Pandora's Box. He told him that all the evils which afflict the human race were shut up in that fatal box, which Pandora, tempted by curiosity, opened, when they immediately flew out, and spread themselves over the surface of the earth. "What, father," said the young Prince, "were all the evils shut up in that box?" "Yes," answered the preceptor. "That cannot be," replied the Prince, "since curiosity tempted Pandora; and that evil, which could not have been in it, was not the least, since it was the origin of all."

Russia.—The state of intellect must be somewhat of the most abject, in an empire where it is necessary to issue official injunctions for the observance of a law enacting, that "no persons who cannot read or write shall be appointed to civil offices." Such injunctions were positively promulgated at Petersburg on the 2d ult.

Kidley Wink.—One hundred and forty public houses are opened within three miles of Stroud, under the New Beer Act. They are called "Kidley Winks." It was a gentleman in the neighbourhood of London who suggested to the Chancellor of the Exchequer the idea of small breweries; his name is Kidley Wink: hence the term "Kidley Wink," applied to the new beer-shops.

Hours of Labour Bill.—The bill for regulating the hours of working, in cotton and other factories and mills, has been printed. All the former acts are repealed, and, by the present it is provided, that after the first of August next, no person under eighteen years of age shall be allowed to work, between the hours of seven in the evening and six in the morning, in any mill or factory where steam or water power is used—at any description of work whatsoever. No person under eighteen years of age to be employed in working more than eleven and a half hours a day, and only eight hours and a half on Saturday, having, at least, half an hour to breakfast, and an hour to dinner. No child below nine years of age is to be employed in any description of work in such factories. In cases of mills being destroyed by fire, leave is given, for eighteen months hereafter, to employ the persons previously employed in such mills for ten hours during the night in any other mill. Justices being proprietors of mills, or the fathers or sons of proprietors, are not qualified to act. Factories, &c. are to be washed inside once a year with quick lime and water. Informations are to be given within two months, and the summons may be served on the manager or clerk of the mill; and two justices are empowered to convict parties who are proved to have had their engines or water wheels in operation more than eleven hours and a half a day. No appeal is allowed. All factories are to be registered yearly. Attendance of witnesses can be compelled under the penalty of three months' imprisonment; and the penalties for a breach of the act are from £10 to £30, one half being payable to the complainer.

Food.—The following statement shows the proportion of nutriment contained in various articles of food: Greens and turnips contain eight pounds in the 100; carrots 14lbs. in the 100; potatoes, 25lbs. in the 100; butchers' meat, sorted, about 55lbs. in the 100; wheaten bread 80lbs. in the 100; broad beans, 99lbs. in the 100; peas, 93lbs. in the 100; lentils, 94lbs. in the 100; French beans in grain, from 92lbs. to 94lbs.

Neglected Merit.—Strange as it may seem, "Robinson Crusoe" was hawked about through the trade as a work of neither mark nor likelihood, and at last accepted, as a proof of especial condescension, by an obscure retail bookseller. It is singular, but not less true—and we leave our readers to draw their own inference from the fact—that almost every book of any pretensions to originality has been similarly neglected. "Paradise Lost" with difficulty found a publisher, while the whole trade vied with each other in their eagerness to procure the works of such dull mechanical writers as Blackmore and Glover; "Gulliver's Travels" lay ten years in MS. for want of due encouragement from the booksellers; and in our own times, and in a lighter branch of literature, the "Miseries of Human Life," and the still more ingenious "Rejected Addresses," were refused by the trade with indifference, if not contempt. To crown the list of works thus misunderstood, Sir Walter Scott has left it on record, that "Waverley" was actually declined three several times by the acutest publisher of his day; and at last ushered into the world, after it had lain twelve years unnoticed in its author's desk, with doubt, hesitation, and indifference.—*Credité poster! Monthly Magazine.*

Literary Notices.

Just Published.

Part III. of Baines's History of Lancashire.
Part XXV. Portrait Gallery—The Duke of Sussex; Marquis Cornwallis; and Right Hon. John Philipot Curran.
Part IX. of Views in the East.
Fourteen Sermons, on various subjects, chiefly by celebrated Divines of the 16th century.
Anti-Slavery Reporter, Nos. 78 and 79.
Familiar Summary of the Law of Bills of Exchange and Promissory Notes, with an Appendix, containing Forms and Tables of Stamp-Duties, &c. 18mo.
The Laws Relating to Benefit Societies and Saving Banks; being a familiar Summary of the Two Consolidating Acts on these Subjects, with Notes.
The Freemason's Pocket Companion, royal 32mo.
The Life and Diary of the Rev. Ebenezer Erskine, of Stirling, Father of the Secession Church. By the Rev. Donald Fraser, 12mo. with Portrait.
Journal of a Voyage round the World; during the years 1821 to 1829, inclusive. By the Rev. Daniel Tyerman and George Bennett, Esq. Compiled by James Montgomery, Esq. 2 Vols. 8vo. with numerous Engravings.
Sketches of Irish Character. By Mrs. S. C. Hall, second Edition, 1 Vol. crown 8vo.

Evangelical Spectator. By the Author of the Evangelical Rambler. Vol. 3.
Counsels for the Communion Table. Directions and Encouragements to stated Communicants. By John Morison, D.D.
Female Piety and Zeal Exemplified, in Memoirs of Miss Ely, by her Brother, Rev. J. Ely, of Rochdale.
History of Christianity to the Age of Constantine; forming Vol. 1. of the Historical Series.
Essays on Church Polity; forming Vol. 1 of the Miscellaneous Series.
Leigh's Guide to Wales and Monmouthshire.
The Welsh Interpreter. By Thomas Roberts.
The Pulpit. Vol. XVI.—And No. 433.
The Destinies of the British Empire, &c. By William Thorpe.
A Freemason's Pocket Book.
The History of the Reformation of Religion in Scotland. By John Knox. By W. M. Gavin, Esq.
Edinburgh Cabinet Library: Egypt. By the Rev. Michael Russell, L.L.D.
Harmonicon. No. 48.
Thoughts in Retirement. By Three Clergymen.
Discourses on the Death of the Rev. Robert Hall, M.A. By Newton Bosworth; J. E. Giles; Joseph Hughes; Thomas Swan; Rev. F. A. Cox, L.L.D.
A Sermon on the Death of the Rev. Dr. Andrew Thomson. By Dr. Chalmers.
Lardner's Cabinet Cyclopædia, Vol. XVII.—Hydrostatics and Pneumatics.
Omnipotence, a Poem. By Richard Jarman.
Temperance Society Record, No.—Jan., Feb., March, April.
The Deliverance of Switzerland, a Dramatic Poem. By H. C. Deakins.
Miss Turner's Life and Diary. By her Father.
The Test of Truth.
A Brief Memoir of the Rev. Thomas Charles. By the Rev. Edward Morgan, M.A.
The Casket—Romance—History, &c. Part 1—3.
The Music of the Church. By J. A. La Trobe, M.A.
Universal Instruction. By Joseph Payne.
The History of the Church of Christ in continuation of Milner. By John Scott, M.A.
Letters to a Mother on the Care of her Infant.
Estimates of English Literature, superintended by A. J. Valpy, M.A.
Free Thoughts on the Spiritual interests of the Church of England. By a Layman.
Portraits of the Royal Family, in Penmanship. By J. P. Hemm.

In the Press.

In One Volume 12mo., ornamented with a beautiful Portrait, engraved by Dean from a Picture by J. Jackson, Esq. R.A., The Life of the Rev. John Wesley, M.A., including Notices of the Rev. Charles Wesley, M.A. By the Rev. Richard Watson.
A New Edition, in 1 Vol. small 8vo. of No Fiction. By the Rev. Andrew Reed.
The System. A Tale of the West Indies. By Charlotte Elizabeth. A New Edition in 18mo.
A New and Instructive Reader for Children. By Rev. Ingram Cobbin, A.M.
By the same Author. Fables for Children; with numerous Engravings.
A Picturesque Companion to Margate, Ramsgate, Broadstairs, and the parts adjacent.
Letters on Prophetic Subjects, Part 1, by James H. Frere, Esq.

Preparing for the Press.

Eccelesiastical History of the first Eight Centuries, a Course of Lectures, by W. Jones, M.A. Vol. 1. Vol. 2, comprising a second Course, in continuation, will be published during the next winter.
Gospel Truth, accurately stated and illustrated, by the Rev. James Hogg, Thomas Boston, Ebenezer and Ralph Erskine, and others. Collected by John Brown, Minister of the Gospel, Whithorn.
The Bridal Night: The First Poet; and other Poems. By Donald Moore.
A Second Edition of the Parson's Horn-Book.
A System of Endowments for the Provident Classes in every Station of Life, exemplified by the Rules of the *Southwell Endowment Society*. By the Rev. John Thomas Becher, M.A.
By J. F. Pennie, Author of the "Royal Minstrel," and other meritorious Works as Historical Drama, founded on the early periods of English history.

Anniversary of the Protestant Society.—The Annual Meeting of the Protestant Society for the Protection of Religious Liberty, will be held at the City of London Tavern, on Saturday, May 14th, at eleven o'clock precisely: some distinguished Peer will preside.



W. Le Pen

THE GLENATTS CANYONWAY, IRELAND.

T. M. Rogers

THE IMPERIAL MAGAZINE.

JUNE, 1831.

GIANTS' CAUSEWAY.

(With an Engraving.)

THIS is a name given, in the county of Antrim, on the north coast of Ireland, to a vast quantity of that kind of basalt which stands in columns, and runs out a great way into the sea.

The ignorance of the vulgar as to the nature of this stone, has occasioned this great pile of it to be supposed artificial, and the work of giants, once inhabitants there. But whoever considers this amazing series of columns, will be soon convinced, that no human hands could have formed them, and will find an accuracy in their figures greater than could have been expected from the most curious hand. The length of the several columns, and their joints so regularly placed in series, and the niceness of their articulations, by which no space or vacuity is left between, are wonderful.

This causeway forms a kind of mole, or quay, projecting from the base of a steep promontory some hundred feet into the sea; and the perpendicular columns of which it is formed, exhibit an appearance not unlike a solid honey-comb. The single columns are irregular prisms of from four to eight sides; but the pentagonal and hexagonal are by far the most numerous, and, when examined, they are found just such as must necessarily be required in the places where they stand to fill up between others, so as to leave no vacuity. Each of these columns is separable into a series of joints, each of which is so well fitted to the place, that the joining appears only a crack or crevice in the stone: yet these are regularly articulated, there being always a convexity on one part, and a socket in the other to receive it, so that the joints cannot slip off from one another; besides which, the angles of one frequently shoot over those of the other, so that they are completely locked together, and can rarely be separated without a fracture of some of their parts. The depth of the concavity is generally about three or four inches.

These hollows are of great use to the neighbouring poor, for they make a kind of salt pans of them; and thus very easily procure themselves a kind of bay-salt in summer. They fill these little basons with sea-water at high tides, and the heat of the sun and of the stone contributing greatly to the evaporation, as well as the shallowness of the bason, the whole humidity is found evaporated in the time of four tides, and they take out the salt ready for use. The length of those joints is various; they are from eight to four and twenty inches long, and for the most part longer towards the bottom of the column; they are generally from fifteen to twenty inches in diameter.

The triangular and square columns are fewer in number than the others, but they stand principally in the inner part of the large series, and are seldom seen, unless searched after by a curious eye.

The regular figure of the stone, composing this causeway, is not more wonderful than its quantity; the whole country for many miles being full of it, and a vast mass running far into the sea: for, besides what vulgarly goes by the name of the Giants' Causeway, which is itself of vast extent, there are great numbers of the same pillars at distances in other places.

There are two smaller and imperfect causeways to the left hand of the great one; and farther in the sea, a great number of rocks shew themselves at low water, which appear plainly all to consist of the same sort of columns.

In going up the hill from the causeway there are found, in different places, a vast number of the same columns; but these do not stand erect, but are laid slanting upwards in different angles and directions. Beyond this hill, eastward also, at several distances, there stand a great number of the same pillars, placed straight and erect, and in clusters of different sizes. These are seen scattered, as it were, over the several parts of the hills.

One parcel of them is much admired, and called by the country people the looms of the organs. It stands in an elegant form, and faces the bottom of the hill. The columns, of which this cluster consists, are about fifty in number, and they are so nicely put together, that the tallest stand in the middle, and the shorter gradually on each side of it to the end, so that they look like the pipes of a church organ viewed from the front. The tallest one of all these, which stands exactly in the centre, is forty feet high, and consists of forty-four distinct joints.

What is emphatically called the Giants' Causeway is, in fact, a small portion of that basaltic area, of which the promontories of Bengore and Fairhead consist, and which extends over a great part of the neighbouring country. These two great promontories, which have been examined by Hamilton, and lately by Dr. Richardson, stand at the distance of eight miles from each other, and are the leading features of the whole coast of Antrim.

Of the different varieties observable in the columns that compose the Giants' Causeway, and those of the other parts of the coast, the following comparative view has been given by Mr. Hamilton.

1. With respect to form and magnitude: the pillars of the Causeway are comparatively small, not very much exceeding one foot in breadth and thirty in length; sharply defined, neat in the articulation, with convex or concave terminations to each joint. In many of the capes and hills they are of larger size, more imperfect and irregular in their figure and articulations, having often flat terminations to their joints. At Fairhead they are of a gigantic magnitude, sometimes exceeding five feet in breadth and one hundred in length; often apparently destitute of joints altogether.

2. With respect to situation: the pillars of the Giants' Causeway stand on the level of the beach, from whence they may be traced, through all degrees of elevation, to the summit of the highest grounds in the neighbourhood, as at the old fort of Dunmull, and on the top of Croaghmore, six hundred feet at least above the level of the sea.

3. With respect to disposition and arrangement: at the causeway, and in most other places, they stand perpendicular to the horizon; and in some of the capes, and particularly near Ushet harbour, in the isle of Raghery, they lie in an oblique position; at Doon-point, in the same island, and along the Ballintoy shore, they form a variety of regular curves.

4. With regard to colour and grain: the Giants' Causeway basaltes is blackish, close, and uniform; its varieties of colour, are blue, reddish, gray; and of grain, all that can be supposed from extreme fineness to the coarse granulated appearance of a stone, which resembles imperfect granite abounding in crystals of shorl, chiefly black, though sometimes of various colours.

5. With respect to texture: though the Giants' Causeway basaltes be in general compact and homogeneous, yet the upper joint of each pillar, where it can with certainty be ascertained, is always rudely formed and cellular. The gross pillars also, in the capes and mountains, frequently abound in these

air-holes through all their parts, which sometimes contain fine clay and other apparently foreign bodies : and the irregular basaltes beginning where the pillars cease, or lying over them, is, in general, extremely honey-combed, containing in its cells crystals of zeolite, little morsels of fine brown clay, sometimes very pure steatite, and in a few instances bits of agate.

The inland pillars, upon the whole, differ from those which run into the sea, and are called the causeway, only in the following particulars : some of the inland pillars are much larger than those of the causeway, being two feet and a half in diameter ; and among these there are only found such as have three, four, five, and six sides, none of them having yet been found to have seven or eight sides, as many of those of the causeway itself have. And, finally, these inland pillars, though composed of as many joints as those of the causeway, yet have not that curious articulation of the ball and socket, but are only joined by the laying one smooth surface on another ; so that a joint of a single column may be slipped off from the rest, by a considerable force pressing against it. There is something like this observable also in some of the columns of the causeway itself ; for among the numbers which are jointed by the ball and socket, there are some which only adhere by being applied surface to surface. This is found only in a few of the columns, however, and they always stand within the clusters, and are composed of less than seven sides. In these also the joint is not made by the application of two horizontal planes, but by such as slant, so that it looks very like the breaking of an *entochus* or *asteria*.

The joints, as we see the pillars above the surface, are usually as many in number as the pillar is feet high ; but they are not regularly each of a foot long, for they are shortest at the upper part of the columns, and run gradually longer and longer as they approach the base. This is observed both in the inland columns, and in those of the causeway ; but though the length of the joints differs, their convexities and hollows are much the same in all parts of the column.

There are other basaltic columns, similar to those above described, in our own island ; particularly the cave of Fingal at Staffa, one of the western islands of Scotland ; in the mountain of Cader-idris, near Dolgelly, in Merionethshire ; where they probably form a group, as in other places.

The mineralogical substance called basaltes is known to exist in many parts of Europe. It is found near Etna in Sicily ; in the Hartz Mountains ; in Iceland ; in the isle of Bourbon ; and frequently in the vicinity of extinct volcanoes. The basaltes of Sicily is formed into clustered columns enclosing, generally, one column of greater diameter than the rest, in the centre. At Castel d'Iaci, at the base of Etna, the pillars are mostly hollow cylinders, the diameter varying from six inches to twenty feet. A large cluster of this species was set up in the Temple of Peace by the Emperor Vespasian, consisting of one vast central column, surrounded by sixteen minor ones, and intended to represent the god Nilus, with his children sporting around him.

Mr. Strange has given an account of two groups of prismatic basaltine columns, which he discovered in the Venetian state in Italy ; one in Monte Rosso, about seven miles nearly south from Padua, and the other in Monte del Diavolo, near San Giovanni Illarime, about ten miles north-west of Vicenza. The form of the latter is nearly circular, resembling that of the Giants' Causeway ; that of the former approaching more to an oblong or oval figure : the columns of San Giovanni are much about the same size, and measure about a foot in diameter ; those of Monte Rosso are ve-

unequal, some being a foot, while others scarcely exceed three inches in diameter: those of both these Venetian groups manifest all the varieties of prismatic forms observable in the Giants' Causeway, and other such groups; but they have commonly five, six, or seven sides, and the hexagonal form seems mostly to prevail. The texture of the former sort is solid and uniform, the surface smooth, and the internal parts of a dark iron-gray colour; those of Monte Rosso have a rough and knotty surface; and, when broken, manifest a variegated colour, and unequal texture of parts; resembling an inferior sort of granite, of which the mountain is formed, and which serves as a base for this range of columns. Other groups of articulated basaltine columns have also been observed in the provinces of Velay and Auvergne, in France; particularly by M. De Varennes, at Bland, near Langeac, and by M. Desmarets, near le Mont d'Or; and M. Sage mentions another, near St. Alcon, in the same province. Kircher has long ago described a group of the same columns near Viterbo in Italy. And Mr. Strange mentions another at Castel Nuovo, in the Euganean hills, about four miles south-west of that of Monte Rosso.

The cliff on the right in the plate represents the joints dislodged from their original and natural position, and strewn in independent blocks; the second headland exposes the most elevated stratum of the regularly columnarized species; the third is marked by fine detached columns, nick-named "the chimney tops," said to have been mistaken, by the heroes of the invincible Armada, for the columns of some building, and their present shattered appearance is attributed to the artillery of that great armament. That portion of the basaltic field, which is designated the Causeway, occupies the centre of the view; and the culmination observable there, is called "the Honeycomb." The number of sides vary from three to nine, but the hexagonal form is most prevalent.

To the architect and mathematician, these columns present subjects both for wonder and admiration, and the mind, duly impressed with these sublimities and beauties, will "look through nature up to nature's God." Those, on the contrary, who have never courted the smiles of learning, or been enlightened with the beams of science, will hug with invincible tenacity the giants and their works. Traditionary legends say, that the Causeway was formed by these Irish Anakims, as a quay on which to land their merchandise. To their art and ingenuity is also ascribed a little crystal fountain, which gushes up between some of the columns, where no wider interstice can be perceived than in other joints. The figures in the foreground mark the relative position of this last specimen of gigantic labour.

To the impartial investigations of sober inquiry, nothing, however, appears to induce a belief, that these curious pillars were ever erected by human hands. Innumerable circumstances, on the contrary, forbid the supposition, and direct us to resolve the whole into the operation of natural causes, under given laws impressed on the torpid mass by the almighty power of God.

From the nature of these basaltic rocks, the inhabitants of the British empire might find in them solid materials for repairing their old roads, and forming new ones, and the using of them for this purpose would give to the starving peasantry permanent employment. There can be little doubt that broken basaltes would be found far more durable than the materials commonly used, and, as a natural consequence, would leave a much smaller proportion of dust and mud. In the vicinity of London, the Giants' Causeway might be considered as a mine of wealth; and the expense of carriage, by sea, would not be so great as to prohibit importation to the British metropolis.

ESSAYS.—ON THE EVIDENCE FROM SCRIPTURE, THAT THE SOUL, IMMEDIATELY AFTER THE DEATH OF THE BODY, IS NOT IN A STATE OF SLEEP, ETC.—NO. IV.

(Continued from p. 218.)

"THAT the soul, immediately after the death of the body, is not in a state of insensibility," is evident—1. from visions; 2. from metaphors; 3. from particular doctrines; and, 4. from positive declarations contained in the sacred writings.

1. From visions. By visions is meant a supernatural appearance. In this way, the Almighty frequently manifested himself to the old testament patriarchs and prophets; and to many of the new testament saints and apostles. At the inauguration of Moses, we have, in the memorable address to him, the following words, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," Exod. iii. 6. An infallible commentary upon these words, by an infallible teacher, is found in Matth. xxii. 22, 23; from which he infers, first, the existence of the soul after the death of the body; secondly, the resurrection of the body.

The doctrine which we now advocate is proved from the above passage, by sound syllogistic reasoning.

God is not the God of the dead, but of the living. But He is the God of Abraham, Isaac, and Jacob; therefore, Abraham, Isaac, and Jacob, are living.

Men can only be said to live, when their souls and bodies are capable of acting: Abraham, Isaac, and Jacob, are living; but their bodies are long since dead and buried; therefore, it is not their bodies but their souls which act.

Nothing acts when in a state of sleep, or insensibility: but the souls of Abraham, Isaac, and Jacob, act; therefore, they are not in a state of sleep, or insensibility.

It may be laid down as a theological axiom, that, wherever the scriptures speak of the dead, as in a state of existence, it is to inform us either directly or indirectly of the soul being in state of active existence. The perverse construction which Dr. Priestley puts upon the passage which has just been quoted and illustrated, is a lamentable instance of prejudice clouding the brightest intellect. Had the doctor recollected that our Lord, when quoting the words in question, was addressing the Sadducees, who denied the separate existence of the soul from the body, as well as the resurrection of the body; he would have perceived a sufficiency of force in the argument to overcome the Sadducean heresy.

"Though Moses and Samuel stood before me, yet my mind could not be toward this people," Jer. xv. 1. Some commentators say, that this passage refers to the successful intercession of Moses with the Almighty, when the Israelites had been guilty of worshipping the golden calf; and to that of Samuel praying so successfully, that the Lord delivered Israel from the hands of the Philistines. The passage implies that the souls of Moses and Samuel were in a separate state of existence; and that there was a possibility of their making their appearance, as mediators between God and the offending Jews.

"Though Noah, Daniel, and Job, were in it, (the land) they should but deliver their own souls by their righteousness, saith the Lord," Ezek. xiv. 14. Daniel and Ezekiel were contemporaries; and, according to our common chronology, Daniel was in captivity when these words were spoken. To inform us that the spirits of the two others are in a separate state of existence, they are classed with the living prophet.

"After six days, Jesus taketh Peter, James, and John, his brother, and bringeth them up into an exceeding high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them, Moses and Elias talking with him," Matth. xvii. 1, 2, 3. How they could distinguish these two noted men, whether by the concordance of their appearance with the scriptural account of them, or by supernatural influence, is not now the inquiry. It is sufficient to observe, that the one had been dead about fourteen hundred years; and the other had been caught bodily up to heaven, about nine hundred years previous to their appearance on the mount. The circumstance of Elijah passing out of this world, without travelling by the way of the valley of the shadow of death, adds weight to the arguments on the behalf of the separate existence of the soul after death. For as Moses accompanied him on the present occasion, it is implied that they are together in a state of existence.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb," Rev. vii. 13, 14. Though commentators differ in their opinions concerning the precise application of this vision, yet they all agree that the

phraseology refers to the immediate happiness of the souls of the righteous at death. The judicious Lowman thinks, that it is most applicable to the church in a glorified state; and that it is to give us an idea of the honour, purity, and dignity of the saints in heaven. As the book of Revelation is a prophetic history of the church, from the days of the apostles to the end of time; and as this scene was previous to the resurrection, and as the bodies of the saints will not be revived till the resurrection; so it is evident, that what is said of them here, refers to their souls between death and the resurrection. They are before the throne of God, not in a state of sleep and insensibility, but, "serving him day and night in his temple."

"And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps, and they sung as it were a new song before the throne, and before the four beasts and the elders, and no man could learn that song, but the hundred and forty-four thousand, which were redeemed from the earth," Rev. xiv. 2, 3. Without attempting to explain who are meant by the four beasts, (*ζωα*, living creatures,) and the elders—we may venture to affirm, that by those redeemed from the earth, are to be understood those souls which have been redeemed, and shall be redeemed, from their sin by the blood of Christ, and received into the heavenly state, when separated from their bodies by death. As this vision, in point of time, was also previous to the resurrection, so those souls must, in a separate state, be enjoying heavenly bliss, while their bodies are mouldering in the dust. Those who object to visions being produced as auxiliaries in establishing any doctrine, ought to bear in mind, that He who taught as never man taught, and is the great exemplar of theological teaching, thought it no breach of any critical canon, to call in the aid of a vision to establish the doctrine of the *resurrection of the dead*.

T. R.

Huggate, May, 5, 1831.

HOURS OF MEDITATION.—ON THE AUTHORITY OF THE SCRIPTURES.

"All Scripture is given by inspiration of God,"—
2 Tim. iii. 16.

THE importance of revelation to man, that he might be informed of his nature and destinies, of his situation with regard to his Maker, and of those duties devolving on him to perform, is sufficiently obvious. In

revelation only, certainty can take the place of philosophical speculations; here alone can we find a guide which will never deceive. Here should we expect to find that glorious Being, whom we see unfolded in the works of creation and providence more distinctly declared, and his moral perfection unveiled. This is that never-dimmed lamp,* which shall shine upon the path of erring man till he shall reach the gates of eternity, shining with rays that

"Divinely beam on his exalted soul."

In considering then the authority of the Scriptures, we will, in the first place, make some remarks on their credibility as a history, beginning with the Old Testament.

The writings of Moses, having a prominent feature as regards their subject and connexion, solicit our most serious attention. This celebrated lawgiver was brought up at the court of the most civilized nation of that time, and was educated by those whose attainments in science and knowledge exceeded perhaps the attainments of any other people in the world. His character he has himself impartially displayed in his own writings, and it has never, from any authentic source, been contradicted. We find his name and office have been mentioned by many pagan writers, who cannot be suspected of endeavouring to support the worship of the true God. Among others, we may mention Diodorus Siculus, Pliny, and Tacitus. Strabo, who obtained his knowledge from Egyptian writers, as appears in Josephus, describes his manner of worship as the most reasonable. The celebrated Longinus, who was a favourite of Zenobia, queen of Palmyra, in his book of the Sublime, gives this honourable testimony: "Thus does he who gave laws to the Jews, who was an extraordinary man, who conceived and spoke worthy of the power of God, when he writes in the beginning of his laws, 'God spake:' what? 'Let there be light, and there was light: Let there be earth, and it was so!'" Chalcidius, who was a follower of Plato, and is supposed to have borrowed many of his ideas from this Hebrew writer, speaks thus: "Moses was the wisest of men, who, as they say, was enlivened not by human eloquence, but by divine inspiration." Pliny likewise mentions Jannes and Jambres, the chief of Pharaoh's magicians, who were chosen to contend with Moses.

From such testimonies as these, we are prepared to credit whatever so extraordinary a personage may advance, which is not of itself contradictory. We are prepared to believe that there was such a person as Moses, and that the writings ascribed to

him were his. We see the character of Jehovah unfolded; we read of the most astonishing miracles, and find it distinctly stated that Moses held intercourse with his Maker. Moreover, we may observe, that so many of these miracles and wonderful transactions took place in the presence of a multitude of witnesses, that their assertion could easily have been contradicted had they been in any respect destitute of foundation. But, no; these extraordinary facts have remained unimpeached by the descendants of those witnesses, from one generation to another, even to the present day.

If we are to place any reliance upon the veracity of Moses, while reading the book of Genesis, we must see that it would have been impossible for him to have described past transactions so minutely and unhesitatingly, without correct information. Tradition might have supplied him with some leading facts, but the rest must have been conjecture. But, can we believe that the lawgiver of the people of Israel, in distinctly describing their origin and peculiarity, should have rested on tradition and conjecture? His knowledge of the divine law and of the legal ceremonies, are declared to be derived from God, and we have no reason, seeing that the Almighty condescended to hold continual intercourse with Moses, to suppose that the whole of his writings were not divinely inspired.

In turning over the other books of the Old Testament, we find the historic evidence in their favour most satisfactory. And, according to Grotius, "they, whose names they bear, were either prophets, or men worthy to be credited; such as Esdras, who is supposed to have collected them into one volume, at that time when the prophets Haggai, Malachi, and Zecharias, were yet alive." Josephus brings forward passages from many heathen historians, that confirm the veracity of scripture history. We may likewise add, that these sacred writers were all holy men, and such as to whom the arguments adduced, with respect to the books of Moses, may apply. Such of the inspired penmen, who, as

"Prophets from Zion, darted a keen glance
Through distant age."

bear their own testimony in their writings, the only comment on which we need dwell being the history of after ages.

There are also other evidences in favour of the inspiration of the Old Testament, which are by no means foreign to the purpose. There is not a single contradiction to the character of God, as before ascertained, from a contemplation of his works,

Likewise, the sacred writers, though recording their testimonies at such different periods of time, and under such different circumstances, agree most correctly with each other. We may likewise mention the miraculous fact, that, amidst all the revolutions of empires, more especially those of the Jewish nation, the Scriptures were ever, and still are, preserved with the most anxious care. And to these, as Josephus declares, "after so many ages past, no one has presumed to add, take away, or exchange any thing." Moreover, lest any false version might be given, respecting the promised Messiah, Philadelphus, king of Egypt, son of Ptolemy Lagus, three hundred years before Christ, employed seventy-two learned Jews to give a translation of their Hebrew scriptures, to enrich his magnificent library, leaving the Septuagint as an independent reference for Christians, when the Jewish manuscripts might have been withheld or corrupted.

But it is objected, that in these writings, transactions are recorded which seem almost impossible, such as the miracles of Moses in Egypt, the passage of the Israelites over the Red Sea, their supply of food and raiment, the gushing of water from a rock, &c. The answer to such objections is obvious. If we are convinced of the omnipotence of God by a survey of his works, we are prepared to believe, that any thing short of contradiction may be performed by the Almighty. Besides, we are too apt to imagine, that it is easier to regulate what we call the laws of nature, than, on important occasions, to dispense with them. Now, we shall find, by reasoning correctly, that the power of God is no more displayed in the relation which he has established between cause and effect, than when that relation momentarily ceases to exist; so that, upon the whole, miracles serve to increase our conceptions of the omnipotence of the mighty God.

Objections have likewise been made to the character of the Supreme Being, as revealed in the Scriptures; but we think His attributes are there described perfectly in consonance to that knowledge which we might obtain of Him, from a survey of creation and providence. Does the benevolence of Jehovah beam forth in all his works, the scriptures likewise testify the unbounded love of God to man. Do the sacred writings describe the terrible wrath and anger of God, and his visitings upon the children of men for their iniquities; so we behold the same wrath displayed by God upon the human race, in all the misery and woe that is poured upon the earth. In both cases we may trace the same source.

viz. the holiness of God, and the wickedness of man. Neither can we see any cause for the impeachment of divine justice, but must rather admire the astonishing forbearance and mercy visible in both instances.

With respect to the New Testament, many of the arguments before adduced will still apply. The transactions recorded therein, are such as we might have reasonably expected, if we had placed any confidence in the Hebrew Scriptures. The Jewish prophets continually foretold a Messiah, the time and place of his birth, the manner of his death, and other attendant circumstances; and the character of God, as described therein, completely agrees with the information received beforehand. We need scarcely argue for the antiquity of the writings of the New Testament, since manuscripts are now in the possession of many learned bodies and individuals, as a sufficient testimony; and of some of these the language has for a long time ceased to be spoken.

The Alexandrian manuscript, in the British Museum, was written probably in the fourth or fifth century. Pliny, Tacitus, and others, occasionally mention circumstances concerning Jesus Christ and his religion, which indicate that it is of no modern invention. Ignatius and Polycarp, who lived in the days of the apostles, with others who immediately succeeded them, have preserved many passages of the New Testament, which shew their great antiquity. Dr. Lardner asserts, "That in the remaining works of Irenæus, Clement of Alexandria, and Tertullian, who all lived in the first two centuries, there are more and larger quotations of the small volume of the New Testament than of all the works of Cicero, by writers of all characters, for several ages." And in addition to these we might add, that Celsus, who lived in the second, and Porphyry, who lived in the third century, celebrated as opponents to Christianity, both cited passages from the New Testament. This is gathered from the writings of those who refuted them, as their own are not now extant.

Now, if the Gospels are histories written by men of unblemished reputation, who were eye-witnesses of the facts therein stated, or received them from those who were; and if we find nothing contradicted in any independent history, but rather confirmed, we have some reason for crediting the Evangelists. Let us likewise reflect, that the gospels were written at a time when most of the Jewish nation were living witnesses of facts they did not attempt to contradict;

and that the sacred writers had embraced a cause which was most strikingly open to persecution and death, with not the least prospect of worldly advantage. Their credit as historians then cannot be justly impeached.

Several arguments in favour of the inspiration of the New Testament might be adduced. We may mention, the necessity of a correct knowledge of facts the most important, and of the discourses, actions, and even thoughts, of our Saviour. These could not be known, or at least but doubtfully asserted, without a knowledge obtained by inspiration. Likewise, the profound veneration paid to them by the most pious and learned Christians from the primitive times, in supporting doctrines and ceremonies, which would have been trifling, if the writers were only considered as illiterate men, instead of inspired apostles. The preservation of the New Testament during the most violent and exterminating persecutions, while all spurious Christian writings were utterly lost, is wonderful. With respect also to its repeated transcription, we may mention Dr. Bentley's observation: "there never was any writing, in the preservation and purity of which the world was so interested or careful." In these arguments we see no mean evidence of the protecting hand of Providence stretched over the revelation made to man.

Finally, we have the authority of St. Paul himself, in saying, "all scripture is given by inspiration of God," whether our assent is yielded to the Old or New Testament. If the New Testament is inspired, the Jewish scriptures must necessarily be so, for we find them continually quoted as prophecy afterwards fulfilled, and as evidence in favour of the religion of Christ. Should we believe in the inspiration of the Old Testament, we must be prepared, by the prophecies written therein, to believe in the inspiration of the New. St. Paul was an extraordinary man, converted from the blindest obstinacy to the Christian religion, and sent forth as its most ardent teacher. His attainments in holiness have never been contradicted, and his life of piety adds an irresistible force to what he wrote. We are constrained to confess, that his conversion was attended with the most astonishing circumstances—circumstances, whose credibility has never been impeached by valid contradictions. We are constrained to believe, that he voluntarily gave himself up to poverty, persecution, and death, in order to support the cause of Christianity. In perusing his epistles, we cannot but acknowledge that his piety was extraor-

dinary—that something superior to enthusiasm had thus directed his mind, and supported him for years under the greatest persecutions. Yes:—we feel convinced; that he must have been under the influence of the Spirit of the Most High; and thus we place unshaken confidence in his knowledge and veracity, when he asserted, “All scripture is given by inspiration of God.”

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CREATION.—NO. IV.

ELOHIM having created the materials, and brooded over them, maturing the whole mass in the operation of creation, proceeds to the formation of spheres, atmospheres, ethers, &c. &c. and to the erection of this universe.

It was the second day, “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so. And God called the firmament heaven. And the evening and the morning were the second day,” Gen. i. 6, 7, 8. Or, as it may be rendered: Elohim pronounced, Amidst the terraqueous fluids, let there be an expansion, and let it divide fluids from fluids! And Elohim formed the expansion, dividing the fluids below in the expansion, from the fluids above in the expansion: and it was done. And Elohim denominated the expanse heaven. And Elohim surveyed the expanse, and, behold, it was beautifully perfect. The evening was, and the morning was, the second day.

In Number III. of these essays, (p. 163.) we left the created materials of the universe in one huge mass, occupying the centre of the system, in the state of individual atoms or fluidity, while the broodings of the Spirit of God were in action, inducing a genial disposition therein, to receive and nourish the seeds destined to vegetate and adorn the spheres. Light, also, being created, was thereby diffused throughout the universe.

All the materials already created are on this day brought into use, and every portion thereof has its post assigned, in due order. That powerful agent, light, called into exercise, in the hands of the Creator performs wonders; while affinity, attraction, repulsion, gravitation, with all the progeny of light, co-operate, and, under the wisdom and power of the great Operator, produce an expansion of the atoms, and form a firmament as indurable as time itself.

The huge mass of atoms becomes many masses, each assorted and disposed, by infinite wisdom, into a sphere, and placed each in an orbit, at such distances from the central orb, and from each other, as would form due balances, each to each, and a perfect equipoise to the whole system. A word is a work with God: He pronounces, “Let there be an expansion!” It is formed—the vast fabric is erected—this universe is furnished with orbs. He surveys the whole, and pronounces it beautifully perfect!

We must stop for a moment, in order to consider the firmament or expansion thus brought into existence. Prior to the creation of the solar system, that portion or space assigned for its reception, was void or empty space. It afforded room for the reception of this universe, but it did not furnish any suitable substance for the accommodation thereof: all things, therefore, genial thereto, must be provided by the Omnipotent; and these he produced, each in its order, during the progress of creation. Using the materials, already created, with light, a fine and pure ether is distributed throughout this space, in which the orbs, now called into existence by the Creator, and imbued with attraction, float securely and unimpeded, surrounded each by its own atmosphere, along its orbit, in serenity.

This expanse, or ethereal, is a perfect firmament. Adamant itself, piled up to heaven, could not sustain the ponderous orbs which roll therein, around their central sun, with greater security than these ethers, fine and subtle as they are, have sustained nearly six thousand years, and continue to sustain them to the present hour. If,—

“In the thin air, without a prop,
Hang fruitful showers around,”

in these yet thinner ethers, needing no foreign aid, the stupendous orbs hang and move, each in its orbit, with exactness, amidst sublime serenity, far from the wreck of storms.

All the created atoms were, up to this moment, individual, and in a state resembling fluidity, which afforded every facility to these immense operations. Had solidity taken place previous to this great work, what an increase of labour must have ensued, in order first to separate, as well as afterwards to compound, these materials, in proportions meet to construct the spheres. Distinct atoms or fluids are compounded with the greatest ease, in chemical and other operations of art, but, in order to compound solid bodies, they must either be reduced to powder, or dissolved in liquids, with great labour;

and, after all, must be rendered solid again, at a great expense of time and pains.

The economy of the Creator, whether He creates, or operates upon created matter, is equally obvious. If the materials for each orb in the solar system had been separately and distinctly created, in the very orbit in which it was destined to move, then must there have been as many creations as there are primary and secondary planets in this universe, besides one upon a larger scale for the central sun. If these spheres had been formed from solid masses, then it would have required great labour to fashion them into the precise form intended; and the power required, in the first instance, to render the atoms into a solid, would have been wasted. In the sacred volume we read, "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct," Eccles. x. 10. To whet the edge, is an act of wisdom, in this quotation, because thereby labour is economised; and thus it is, that wisdom becomes power. Surely, He who inspired this advice into the bosom of the sacred penman, could avail Himself of the advice which He gives. That He did avail Himself thereof, and that the wisdom of the Creator is throughout His work as obvious as His power, is so clear to my mind, that I must bear my unequivocal testimony to that solemn truth. The greatest care imaginable is taken to remind the reader, that the materials on which the Creator was then operating, were fluid; for the word occurs no less than five times in the sixth and seventh verses.

There are errors also on the opposite side. Fluids are so frequently named, and, in the authorized English version of the Bible, rendered waters, that the outcry is, "Nothing but waters were created in the first instance." Then, in order to account for the solids which now appear, vegetation and animation of fish and amphibious animals, upon a large scale, and of enormous size, are resorted to; and out of the solids of these, soils and strata are formed, in the imaginations of geologists, of all dimensions. Wonderful indeed! But the Bible does not need the help of such men: it is clear enough, without such scientific romances as these. Water is not an element, as it was long supposed to be; it is a compound substance, and itself needed the forming hand of Elohim, after the atoms of the creation were matured, to call it into existence, in the use of His active agent, light, upon the elementary substances, hydrogen and oxygen; and this day it was called into existence, amidst those combi-

nations which resulted from the operations of light.

The created atoms were destined to become the bases of all the solids in the universe; yea, even the atoms of the gases, as well as the rest. Every gas with which we have become acquainted, may be found in a solid state. Hydrogen is solid in coal, ice, &c. &c. Oxygen in ice, and the countless oxides which every where abound around us. Carbon is solid in coal, limestone, diamond, timber, &c. &c., and so on of all the rest. All the other atoms become solid by crystallization, cohesion, combination, &c. &c., although, in the state of individual atoms, they are fluid. The atoms, therefore, are the bases of all solids. Light is itself a fluid, incapable of concretion, and all the atoms owe to its operations the modifications which we behold in them, in a nearer or more remote degree: it may, therefore, be denominated the base of the fluids.

The aggregate of this day's operations, by rarefaction and consequent expansion, completely filled the space allotted to the universe; for the firmament is said to be in the midst of the fluids, viz., in the midst of the orbs and atmospheres, (which were on this day in a fluid state,) filling up every where all the spaces. But if all the spaces were filled up, then must the spheres revolve in ether. When we take into the account the revolutions of that immense central orb, the sun, and, around this centre, the revolutions of all the planets, primary as well as secondary, with their diurnal and menstrual, as well as annual motions, and contemplate the wide and lofty orbits assigned to these, vast as is the expanse, the whole universe, from the unceasing rush of these fleet and stupendous spheres and atmospheres, must be the seat of universal and incessant motion. What a scene do we behold—a scene enough to dazzle the most steadfast eye, could it discern the minute of this vast action!

Space is infinite in extent; no lack; therefore, exists of room wherein to place the most extensive system: of this the Creator availed Himself, and took ample room for this universe. Had the orbs therein been crowded into a smaller space, the attractions of each with each, and the rush of others from passing spheres, must have induced disorder; while the rapidity of their motions, too near the human eye, would have disturbed, and perhaps distracted, human kind, as well as the remainder of animation, and even vegetation.

It is no disparagement to the great Creator, after having created light, to use this,

His creature, in His future operations. If, on surveying creation, we behold attraction, repulsion, gravitation, and the tenfold entities, perhaps children of this common parent, light, although their generation has not yet become obvious to us, which actively operate on created matter, and note the almost universal use which the Creator made of these in the modifications of the matter of the universe, in order to adapt that matter to the several purposes for which He originally created it, can we wonder at this? Surely not. But there are who, beholding these, pronounce that they alone formed the universe! A greater absurdity would not exist than this, if certain men, beholding the marks of tools on a splendid edifice, were to assert that the tools themselves had finished the fabric, instead of the workmen.

All the efformations of the Infinite bear the stamp of the Creator; they are at once perfect and inimitable. Who can create and form an universe? Yea, who can create and form a single sphere? Nay, who can create an atom? No man, no number of men: no spirit, save Jehovah—no, not all the other spirits in existence. Jehovah is Lord alone: He only can create, and alone He can destroy.

Elohim denominated the expanse, heaven. The beauty and loveliness of this azure canopy, decked with astral luminaries, each wandering far and wide, yet ever and anon returning, in its place, with a resplendent sun; lord seeming he to lesser lights around, serenity and order all, yet variety—a changing scene, well portrays the Creator—Lord of all, while seen by man—meet image of His loveliness, Himself unseen, save in these His works. If this, the gazer's soul exclaims, be heaven, what is that heaven of heavens where He delights to dwell, who all created, and who over all ways, Lord—Himself the glory of the glorious scene, imparting to his sons, and in each spirit living, the life, the joy of all? Well may the soul of man devoutly cry, O glorious Lord, to me disclose thy heaven—the heaven of heavens—thy seat, where thou delightest to dwell! There may my spirit live, and in thy presence taste those joys, for ever thine; nor thine to hoard from man, but, beneficent, to give; felicity creating where they flow, and glory inexpressible, eternal as thy throne!

WILLIAM COLDWELL.

King Square, May, 1831.

A BRIEF SKETCH OF THE LIFE OF THE
REV. DANIEL WATERLAND, D.D.

DANIEL Waterland, a very eminent divine, and the ablest master of the Trinitarian

controversy that ever lived in England, was born at Wasely, in Lincolnshire, in the year 1683. His father was the Rev. Henry Waterland, A.M. rector of that place.

He received his school education in Lincoln; and his academical, at Magdalen College, Cambridge, under the tuition of the Rev. Samuel Barker, of that place. He was first scholar, then fellow, and, commencing tutor, he became a great ornament and advantage to the college. In this latter capacity, he drew up a tract, under the title of "Advice to a Young Student, with a Method of Study for the first four Years," which has gone through several editions.

In the year 1713, he became master of the college, and obtained the Rectory of Ellingham, in Norfolk, and was soon after appointed chaplain in ordinary to George I. In the year 1720, he preached the first course of lectures, founded by Lady Morgan, for the defence of our Lord's divinity. He was presented in the following year, by the Dean and Chapter of St. Paul's, to the rectory of St. Austin and St. Faith, in London, and soon after, was promoted to the chancellorship of the church of York, by Sir William Dawes, archbishop of that province.

In the year 1827, he was collated by his diocesan to the archdeaconry of Middlesex, and His Majesty conferred on him a canonry in the church of Windsor; and that chapter presented him to the vicarage of Twickenham. He now resigned the rectory of St. Austin, not being willing to hold two benefices at once, with the cure of souls. He died in the year 1740, at the age of fifty-seven years, and was buried in the collegiate church of Windsor, leaving behind him a name that will ever be an ornament to the Church of England.

A collection of his sermons was published after his death. As a controversialist, he was firm and unyielding, but he was accounted fair and candid, free from bitterness, and actuated by no persecuting spirit.

S. BURGESS.

February 14th, 1830.

A TALE FROM THE BERMUDAS—SOMERS ISLANDS.

THESE romantic emeralds on the Western Ocean, so far as climate is concerned, have a most Eden-like appearance. All is miniature beauty; far, very far, from the wild and natural grandeur of America. The violet is not more unlike to the sturdy oak, nor the pink to the tall pine, nor a grain of sparkling sand to one of the huge Andes, than the Bermudas are to that gigantic

continent, in its majestic and boundless forests. Yet, from these insulated isles, we select the following tale, for the readers of the Imperial Magazine :—

Many of the houses in the Bermudas have a little garden, the avenues to which are fringed with jessamine and roses. The pride of China is often planted near the front, and, with its green and umbrageous branches, forms both an ornament and a cooling shade. The buildings, which have no taste or symmetry, are perfectly white, and, when seen at a distance, rising in the midst of green, have an agreeable and pleasing appearance. Within the enclosure round the mansion are fig-trees, bananas, pomegranates, and, in some cases, orange, shaddock, and limes: but human art has done little; it is the beauty of the climate, that chiefly makes December as pleasant as May.

Beneath skies for ever blue, the fig-tree puts forth its lovely blossoms, and the orange and the pomegranate spread their swelling fruit. The balmy air is scented by groves of cedar, and in the fields and woods the aloe plant attains the full measure of its growth. The tamarind tree, and mulberry, expand their dark foliage over the sunny scene; and the tall and slender palmeto shoots up in the valley, with its broad diverging leaf. But what is far nobler than all the tiny beauties of nature on these lovely islets, the fair light of truth hath shined with a serene ray; many a negro's cottage has been made glad with the tale of the Cross, and the sweet little landscapes have been rendered still more lovely by the beauties of holiness.

At what time the gospel was first introduced into these green dots on the ocean, I cannot say. Mr. Whitfield visited them in 1744, to recover his health, and at that period preached with his flaming eloquence the doctrines of salvation by faith; and that some blessed fruit budded from the seed then sown, the following little incident will testify.

The writer of this narrative was one day riding through the cedar groves, on the road that leads from Hamilton to St. George, with Mr. W., a merchant belonging to the former place, when his friend invited him to visit a lowly and mean cottage in the bosom of the grove, to pray and converse with one of the oldest female inhabitants of the islands, a widow, and a Christian of the New Testament school. They entered the habitation, where all things within bore the impress of extreme poverty; an old woman, nearly seventy, was waiting upon her mother, a remnant of mortality, who was laid upon

the only poor bed the cottage contained. The mother was between ninety and one hundred years of age, and stone blind; I approached her bed, and, taking hold of her withered hand, addressed her, and inquired what were her hopes of that solemn futurity, on the brink of which she seemed to totter.

Though dark and bed-ridden, the sound of such a theme seemed quite familiar. "Christ," said the old woman, "is my only hope; I trust, through his dear merits, to depart in peace, and I am not afraid to die. He hath died for me, and I can trust my soul into his blessed hands."

"When," I asked, "did you find the knowledge of this Saviour, of whom you speak with such confidence?" "Sixty odd years ago," said the aged believer, "did that venerable servant of God, Mr. Whitfield, visit these islands; and, as he often stood in the open air, I, among others, went to hear him. He preached on that text. 'Wilt thou go with this man?' and she said, 'I will go,' Gen. xxiv. 58. All were silent, till a negro called out, 'Will none answer massa?' My desires were drawn with a cord of love; his earnest address, enforced by many tears, melted my poor stony heart, and from that time I became a follower of the Lamb. Sixty years have rolled over my head since that period, but he hath been my comfort by day, and my song in the night season. I have long been a widow, but his promises have been my support, and I know he will not forsake me in my old age, and now my strength faileth." After kneeling by the bed-side of the old saint, and leaving a blessing with the daughter, we resumed our ride.

In musing upon the subject of this visit, Here, thought I to myself, is one of God's hidden ones; the seal of a faithful ministry. In the great day of final audit, how many will be found who have received the word in the love of the truth, but of whose conversion to God, the faithful labourer of the cross will never know in time. They shall, however, meet again, and shine as stars in the crown of those holy men, by whom they were gathered into the Christian fold.

Here was one, who, having had no communion with the visible church, was nevertheless united to its Head; living by faith in the secret source of light, life, love, grace, and comfort, without the sanctuary, streams to water and fructify the good seed, not planted in the Lord's house, and yet bearing fruit in old age. Here was a jewel unknown to the church, "the world forgetting, by the world forgot." "While pampered lux-

ury is straining the low thought to form unreal wants," this precious old saint, having nothing, yet possessed all things. Thus, "many a flower is born to blush unseen:" yes, but not "to waste its sweetness on the desert air." In the sight of Jehovah, the gems of the east were not so precious as this aged widow's tears. Neither the roses of Damascus, nor the gardens of Hesperia, diffused half the fragrance of her humble prayers, which in broken accents, interwoven with sighs, found out their way. Her praises were more symphonious in the divine hearing, than either the poetical chiming of the spheres, or the thrilling lyre of old Memnon, breaking the silence of the dawn, and saluting the first rays of the rising sun. Mines of gold and silver bear no value in God's eyes, compared with that believing love, which, like a precious link in the chain of grace, bound her to the cross of Christ, to him her soul loved.

How many such are scattered over the wide world, as roses among thorns, or lilies among weeds; but they are known to God in all their solitary affliction; and, though pressed down by poverty and pain, hope in the Lord sheds a cheering radiance over their solitary path, and opens the beautiful vista of future glory, through the cross of Him who has claimed the poor as his family, and identified himself with the humblest of his suffering followers.

JOSHUA MARSDEN.

THE SLAVE TRADE ABOLISHED IN INDIA.

IN consequence of five bills of indictment, for offences against the act of parliament making the traffic in slaves felony, having been recently found by a grand jury at Bombay, against the captain of the East India Company's cruiser, the Clyde, it has become a subject of interest to the public in this country, to know when that act took effect in India, and what proceedings have been adopted, with a view to prevent the traffic in slaves, in that part of the world.

On referring to different documents which have been published on the subject, we find, that Sir Alexander Johnston, the late chief justice, and president of his majesty's council, in Ceylon, took various steps on that island, at different times, from 1802 to 1809, for preventing this unnatural commerce—that in 1809, having been officially sent to England, by the government of the island, to propose to his Majesty's ministers several alterations and improvements in many of the departments of that government, he, on his return to Ceylon, in the

year 1811, carried out with him a new commission, framed under the act of 1806, for trying pirates; which authorized himself, and certain other persons, to try all such offences as might be committed within the limits of Ceylon against the act making the traffic in slaves a felony; and, that a very remarkable case of the sort having occurred in Ceylon, in 1813, he, and the other commissioners, held a special session under the commission, at which three prisoners were convicted of the offence of traffic in slaves, and were publicly punished for it.

As this was the first proceeding which had taken place in India under the above act, it excited much interest, and was considered as the first public promulgation which had been made from any British settlement, to the natives of Asia, Africa, and Arabia, of the principles upon which the British nation was determined to act towards those who were guilty of traffic in slaves in India, and of the humane intentions by which the British legislature had been actuated, in passing the act to which we have alluded.

An additional degree of interest is attached to these proceedings, as they are in some degree connected with the resolution, passed three years afterwards, by all the proprietors* of slaves, on the island of Ceylon, declaring free, all children who should be born of their slaves, after the 12th of August, 1816; and thereby putting an end to the state of domestic slavery, which had prevailed in Ceylon for upwards of three centuries.

As the charge which Sir Alexander Johnston delivered to the grand jury, upon the trials to which we have alluded, contain a full account of all the circumstances connected with the commission, under which the session was held, and as it was published in the Ceylon Government Gazette, in the year 1813, we insert a copy of it:—

"Gentlemen of the grand Jury—As this is the first time that we have acted under the commission which has just been read, and as his Excellency has done me the honour to refer you to me in my official capacity, for such information as may be requisite on the occasion, I shall take the liberty to explain to you,

"First, the origin of the act of parliament which has made a felony of the offence with which the prisoners are charged.

* The number of the proprietors of slaves who passed this resolution, was 67, and the number of slaves to whose children the resolution referred, was about 10,000.

"Secondly, the nature of the court before which, according to the provisions of that act, the prisoners are to be tried.

"Thirdly, the duties which you, as grand jurymen, will have to perform when the indictments which have been prepared against the prisoners are laid before you.

"In contemplating the history of the human race from the earliest period of society to its present state of unparalleled civilization, there is no event more worthy of consideration, either in a moral or in a political point of view, than the long duration of the African slave-trade, and the peculiar circumstances under which its final abolition has taken place in Great Britain.

"For three centuries, the most civilized nations in the world, professing the mildest and the most humane religion that can be imagined, had been, from motives the most selfish, deliberately engaged in reducing, by means the most unjustifiable, millions of their fellow-creatures from a state of freedom, and comparative happiness, to a state of slavery not less abject than destructive to the human race—when at length Great Britain, herself though deeply interested in this extraordinary trade, herself though likely to be the greatest loser by its immediate abolition, urged by the manly and the persevering eloquence of one of the most benevolent characters of this or any other age,* publicly proclaimed that it was contrary to the principles of justice and humanity, and that therefore it should be unlawful for a British inhabitant to engage in it, in this or in any other part of the world.

"It is a subject of congratulation for the friends of humanity in general, that this measure has been adopted by Great Britain at a period when the political events of the age have given her such maritime power and such immense dominions as to insure a ready obedience to her laws, and a decisive influence to her example—it is a subject of consolation for the British nation in particular, that a sovereign, whose great virtues we all admire, and whose present affliction we so sincerely deplore, should have had the fiftieth year of his long and eventful reign rendered memorable in history by the most extensive act of humanity that has ever been recorded in ancient or in modern times.

"The slave-trade first became a subject of public interest, and of public discussion, in England, in the year 1788. In consequence of the proceedings of that year, a committee of the Privy Council instituted an inquiry into all the circumstances of the trade; and a great body of information, the

result of that inquiry, was laid before the parliament in the year 1791. Various attempts were made between 1791 and 1806, but without success, to induce parliament to abolish the trade. At last the two houses of parliament did, by their resolutions of the 10th and 24th days of June, 1806, severally resolve, that the African slave-trade, being contrary to the principles of justice, humanity, and sound policy, they would, with all practicable expedition, take effectual measures for the abolition of the same, and, in conformity with their resolutions, an act was passed on the 25th of March, 1807, declaring the trade to be unlawful.

"It having, however, been found, that several persons did, notwithstanding the provisions and penalties of that act, continue to deal and trade in slaves, on the coast of Africa and elsewhere, the House of Commons did, by its resolution of the 15th June, 1810, resolve to take such measures as might effectually prevent such daring violations of the law; and an act was passed on the 14th May, 1811, (which has been in force on this island since the 1st of January, 1812,) declaring it to be felony for any subject of his Majesty, or for any person residing or being within the United Kingdom, or in any British possession, to trade in slaves in any part of the world, and directing, in substance, that all persons who should offend against its provisions should be tried before such courts as had the power, either in Great Britain, or in its colonies, to try offences committed on the high seas.

"Having in the first place, gentlemen, explained to you the origin of the act which makes a felony of the offence with which the prisoners are charged, I shall, in the second place, proceed to explain to you the nature of the court in this colony, before which, according to the provisions of that act, the prisoners are to be tried.

"From the earliest period of the British history, to the 28th year of the reign of Henry VIII., all offences committed on the high seas were tried in England, either before the Lord High Admiral, or his deputy, according to the rules of the civil law, without either a grand or a petit jury. As the rules of that law required either the confession of the offenders themselves, or direct and disinterested evidence of their having committed the offence, before any judgment of death could be given against them, many serious offences were committed with impunity; and the attention of the legislature being called to the subject, in the twenty-eighth year of the reign of Henry VIII., an act of parliament was in that year passed, reciting the circumstances which I have just

* Mr. Wilberforce.

mentioned, and enacting, that for the future, all offences committed on the high seas should be tried in England before certain commissioners, according to the common course of the English law, with a grand and petit jury. And it is in that manner that all offences committed on the high seas have been tried in England from that reign to the present period.

"Great Britain having gradually acquired several possessions in the East and West Indies, and numerous acts of piracy having been committed with impunity, in consequence of no tribunals having been established in those possessions for the trial of such offences, an act was passed in the 11th and 12th of King William, which enabled his Majesty to issue commissions to certain persons in the colonies, authorizing them to try all piracies, felonies, and robberies, committed upon the sea, according to the particular provisions of the act, without a grand or petit jury. Under the above act, a commission was issued in February, 1799, by his present Majesty, to certain persons in this colony, authorizing them to try all piracies, felonies, and robberies, committed upon the sea in the manner prescribed by that act. This commission continued in force till the year 1806, when the Legislature, having taken into consideration, that the commissioners acting under the 11th and 12th of King William had no power to try treasons, murders, and various other felonies and misdemeanours, and having judged it proper, that one uniform course of trial should be had in every part of the British dominions for all offences committed upon the seas, passed an act in that year, which enabled his Majesty to issue commissions to certain persons in the colonies, authorizing them to try all offences committed upon the seas, with a grand and petit jury, in the same manner as such offences are tried in England, under the 28th of Henry VIII.

"In pursuance of this act, his Majesty, in September, 1810, issued the commission by which we are now assembled, revoking the commission issued in February, 1799, and directing us to try all offences committed upon the seas, according to the provisions of the 28th of Henry VIII. As the act under which the prisoners are now to be tried, directs that they shall be tried at the same tribunal before which offences committed upon the seas are tried, it follows, that they must be tried before this tribunal, it being the tribunal, in this colony, before which all offences committed upon the seas are tried.

"Having, gentlemen, in the first place, explained to you the origin of the act which

made a felony of the offence with which the prisoners are charged, and, in the second place, the nature of the tribunal before which, according to the provisions of the act, they must be tried, I shall, in the last place, proceed to explain to you, the duties which you will have to perform as members of the grand jury. They may be considered under two heads: under the first, such as relate to the power of making presentments; under the second, such as relate to the power of allowing or rejecting indictments. As to the first, it is unnecessary for me to say any thing to you on the present occasion, it being very improbable, from the limited nature of this jurisdiction, that you will be called upon to exercise your power of presentment; as to the second, considering the description of persons who form the grand jury, it might appear presumptuous in me, were I to say much.

"The British law, with a view to the anxiety which every person of respectable character must inevitably suffer, even from being put upon his trial for an offence, although he should be ultimately acquitted of that offence, does not allow a person indicted for an offence, to be put upon his trial, unless twelve at the least of his fellow-subjects have, after a mature consideration of the evidence for the prosecution, first of all unanimously decided that there is sufficient cause for putting him on his trial. Upon this principle, the indictments which have been prepared against the prisoners will be laid before you, and it will be your duty, after a mature consideration of the evidence for the prosecution, to decide, whether or not there be sufficient cause to put the prisoners upon their trial. If twelve of you should be unanimously of opinion, that there is not sufficient cause, you will of course reject the indictments, but if twelve of you should be unanimously of opinion, that there is sufficient cause, you will of course allow the indictments, and the prisoners will, in that event, be put upon their trial for the offences with which they are charged.

"Although this is the first time that a grand jury has ever been assembled in this island, I need not, I am sure, speaking as I do to Englishmen, remind you of the innumerable advantages which every country must acquire, where this institution can be established; when we consider what a shield it is to the innocent, and what impartiality it secures for the guilty, we cannot be surprised that an Englishman, however far he may be removed from his native country, should look up with reverence and affection to an institution, the very name of which

has been associated in his mind, from his earliest youth, with every privilege which attaches him to his country, and to his government.

"Indictments have been prepared against six persons; the first is an officer of an Arab ship, who is a native of Mocha, in Arabia, and a person, who, from the number of voyages he has performed, is well known in all the different ports of Madagascar, and of the eastern coast of Africa. The second is a Malay priest, who is an inhabitant of Malacca, and was proceeding from Malacca to Mecca on a pilgrimage, when he was detained at Galle. The third, is a Lascar, who is a native of the Malabar coast, and very well known at all the ports on that coast. The fourth and fifth, are both Lebbes, who are inhabitants of Galle, and belong to that active class of trading Mahometans which is found in every part of the coast of Ceylon. The sixth, is a burgher, who is also an inhabitant of Galle, and who seems to have had considerable intercourse with the foreign ships which are frequently touching at that port.

"Three of the prisoners, as you will perceive, are foreigners, and three of them are British subjects; as the three first were within the British settlements on this island at the time they are charged with having committed the offence, they are as liable as the three last to be tried for the offence, the act under which they are to be tried being applicable not only to British subjects, but also to persons residing, or being within a British settlement at the time they commit the offence.

"The description of the different prisoners, their respective places of residence, the particular classes of people to which they belong, the impression which the detention, though short, of the Arab ship, is likely to produce at Mocha and at Malacca, the regular intercourse which subsists between Mocha and the coast of Africa on the one hand, and between Malacca and the Eastern Islands on the other, the number of slaves with which that coast and those islands have for ages supplied the different parts of Asia, the lively interest which the people of that coast, and of those islands, must of course take in the subject, are all circumstances which must give the most extensive publicity to the proceedings of this session, and it is with a view to these circumstances, we are bound to conclude that, whatever may be the result of the trials, the proceedings themselves must inevitably be attended with the most important effects, and must be considered as a solemn promulgation made from this place to the

people of Asia and Africa, of those exalted principles of humanity which have actuated the conduct of the British Legislature on the present occasion, and which must, sooner or latter, be productive of the most beneficial consequences to the civilization and happiness of a very great portion of the human race."

NEW METHOD OF GIVING A FINE EDGE TO RAZORS.

IN the first Number of a Quarterly Journal of the Royal Institution of Great Britain, lately issued from the press, among other scientific and useful articles is the following from the pen of Mr. Knight, "On the means of giving a fine edge to Razors."

"The machinery consists of a cylindrical bar of cast steel, three inches long without its handle, and about one-third of an inch in diameter. It is rendered as smooth as it can readily be made with sand, or, more properly, glass-paper, applied longitudinally; and it is then made perfectly hard. Before it is used it must be well cleaned, but not brightly polished, and its surface must be smeared over with a mixture of oil and the charcoal of wheat straw, which necessarily contains much siliceous earth in a very finely reduced state. I have sometimes used the charcoal of the leaves of the *Elymus arenarius*, and other marsh grasses; and some of these may probably afford a more active and (for some purposes) a better material; but upon this point I do not feel myself prepared to speak with decision. In setting a razor, it is my practice to bring its edge (which must not have been previously rounded by the operation of a strop) into contact with the surface of the bar at a greater or less, but always at a very acute angle, by raising the back of the razor more or less, proportionate to the strength which I wish to give to the edge; and I move the razor in a succession of small circles from heel to point, and back again, without any more pressure than the weight of the blade gives, till my object is attained. If the razor have been properly ground and prepared, a very fine edge will be given in a few seconds; and it may be renewed again, during a very long period, wholly by the same means. I have had the same razor, by way of experiment, in constant use during more than two years and a half, and no visible portion of its metal has within that period been worn away, though the edge has remained as fine as I conceive possible; and I have never, at any one time, spent a quarter of a minute in setting it."

ON CALORIC.

THE question, what is caloric ; or, as it was formerly called, heat ? has puzzled philosophers and chemists, from the earliest ages to the present day. Theories have been promulgated in abundance, but a satisfactory solution of the problem has never been given. By some, caloric is thought to be an existent material fluid, of such tenuity and imponderability, as to escape the minutest observation, and only to become manifest by its effects on other bodies. Others suppose, that caloric is not material, but is a property, or principle, of motion, which, by exciting a certain species of vibration among the particles of bodies, causes the sensation and effects of heat.

The first hypothesis, which considers caloric as a substance of extreme tenuity, great elasticity, imponderable, and invisible, is said to have been proposed by Boerhaave. It was advocated by Hamberg and Lemery, and it may be considered the favourite system of chemists in the present day.

The chief arguments in favour of this hypothesis are, that as the addition of caloric to most bodies produces their expansion, it is most natural to suppose, that this effect is owing to the actual insertion of a material substance between the various particles of which the bodies may be composed. The transfer of measured quantities of caloric to effect given purposes of expansion, fusion, vaporisation, or the contrary, is another strong argument on this side the question. The passage of caloric through a vacuum, is also advanced, on the same side ; because it is not possible to conceive how, if heat be a property of matter, it should be freely propagated where no matter exists. The experiments of Herschel and others, which tend to prove the distinct separation of heat from light, and that the laws which they obey are analogous, though not identical, have been brought forward in favour of the material hypothesis, as proving the materiality of heat equally with that of light.

The second opinion, or, what is called the vibratory hypothesis, i. e. that heat is merely a property of matter, and that it may arise from the vibrations of the molecules, or minute particles, of which matter is composed, is attributed to Bacon, and is thus explained in his own words : "*Calor est motus expansivus, cohibitus, et nitens per partes minores*:" Heat is an expansive motion, confined and active in its smallest particles. The chief supporters of the vibratory hypothesis were Boyle and Newton formerly ; and latterly, Count Rumford, Professor Leslie, and Sir Humphrey Davy.

2D. SERIES, NO. 6.—VOL. I.

The arguments against the materiality of caloric are, that the most careful experiments, made for the purpose, never could prove it to be ponderable ; it therefore does not seem to possess the ordinary sensible properties of matter—weight, and obedience to the laws of mechanical motion : also, from the experiments of Count Rumford, it seems that friction is an inexhaustible source of heat in the same given substance.

The following is Sir Humphrey Davy's opinion in his own words :—

"The immediate cause of the phenomenon of heat, is motion ; and the laws of its communication are precisely the same as the laws of the communication of motion. Since all matter may be made to fill a smaller volume by cooling, it is evident that the particles of matter must have space between them ; and since every body can communicate the power of expansion to a body of a lower temperature ; that is, can give an expansive motion to its particles ; it is a probable inference, that its own particles are possessed of motion ; but as there is no change in the position of its parts, as long as its temperature is uniform, the motion, if it exist, must be a vibratory or undulatory motion, or a motion of the particles round their axes, or a motion of particles round each other.

"It seems possible to account for all the phenomena of heat, if it be supposed that in solids the particles are in a constant state of vibratory motion, the particles of the hottest bodies moving with the greatest velocity, and through the greatest space ; that in liquids and elastic fluids, besides the vibratory motion, which must be conceived greatest in the last, the particles have a motion round their own axes, with different velocities, the particles of elastic fluids moving with the greatest quickness ; and that, in ethereal substances, the particles move round their own axes, and separate from each other, penetrating in right lines through space. Temperature may be conceived to depend upon the velocities of the vibrations ; increase of capacity, on the motion being performed in greater space ; and the diminution of temperature, during the conversion of solids into fluids or gases, may be explained on the idea of the loss of vibratory motion, in consequence of the revolution of particles round their axes, at the moment when the body becomes liquid, or aeriform ; or from the loss of rapidity of vibration, in consequence of the motion of the particles through greater space."

As advocates for each of these theories, there will be found some of the most distinguished names, that have ever done honour

to the intellect of man ; but, after all, their speculations have produced little that is convincing to others, or even satisfactory to themselves. A short abstract of the principal facts which have resulted from the experiments tried by philosophers advocating both theories, will be submitted to the reader, and he may judge for himself which system seems most likely to explain the various phenomena.

It is a general fact, that all substances experience an enlargement of their volume by an increase of temperature. The apparent exceptions to this law, can scarcely be considered such as to destroy its generality, though they present irregularities in its application, which it would be injudicious to overlook. Such is the contraction of water, by an increase of temperature below 40° of Fahrenheit. The expansion of some metals at the instant of congelation after fusion, is probably owing to a tendency of their particles to arrange themselves in a crystalline form. In solids this enlargement of bulk is not so great as in liquids, but it is the most conspicuous in the aeriform fluids, or gases ; and it appears that the greater the absolute dilatation, the less is the force with which it takes place. For instance, the dilatation of the gases may be overcome by the confinement of strong vessels ; but in the case of liquids, or solids, the force of this power seems almost irresistible. The strongest rocks are rent by the expansive force of water freezing in their fissures ; and strong cannon have been burst in a similar manner, by water confined within them.

The actual expansive force of solids in the process of heating, has not been made the subject of any thing like admeasurement ; but a very curious application of the force exerted in the converse operation of cooling, was made a few years ago, in Paris, by M. Molard. It was discovered, that the side walls of a large room filled with engines, at the Conservatoire des Arts and Métiers, were bulging outwards, from the great internal pressure. To remedy this, strong bars of iron were passed quite through the building ; the extremity of each bar passing through the main outer wall. The ends of the bars were formed into screws, and fitted with nuts, which, being screwed up closely to the wall, might have served to prevent further mischief. Still, however, the walls had to be brought into their original position, to effect a complete cure ; this was accomplished by heating each bar, a row of lamps being placed beneath it, for the purpose ; the heat of the lamps having produced a considerable

elongation of the bars, during this expanded state of the metal, the nuts were screwed up close to the wall again, and, upon the removal of the lamps, the contraction of the bars actually brought together the walls of the building. The operation was repeated upon alternate bars, till the walls had been restored to their true vertical position.

It is well known, that provision must be made for the expansion or contraction consequent upon a change of temperature, in the construction of iron bridges, and the pipes which are placed under ground for the conveyance of water or gas. Where the lengths of the pipes are very considerable, it is necessary to have some points moveable ; so that, by the end of one tube sliding a little within the other, the accidental changes, induced by an excess or diminution of caloric, are provided for. In measuring the base of a trigonometrical survey, the utmost care is taken to allow for the contractions and expansions of the metallic rods employed, as a slight change of temperature has been productive of very serious mistakes in the admeasurements. The effects of caloric upon the pendulum are well known.

It has been considered as a universal law of nature, that, by a sufficient elevation of temperature, every substance which is originally solid, might be reduced to a fluid state. It is true, that in practice we fall short of this result, partly because the heat which we can produce by artificial means is of very limited extent, and partly from other properties in the constitution of bodies, which interfere with such a consequence. It has, however, been found that every increase which has been made in our powers for the excitement of intense heat, whether by the Voltaic pile, or the gas blow-pipe, has placed various substances in succession, under the operation of this law, which before formed practical exceptions to it, and an absolutely infusible body now is scarcely known to exist. It is true, many substances burn rather than melt, but this depends upon what is called chemical affinity, by which it happens, in some instances, that a new combination is formed, upon the subversion of the original one.

In some cases, the passage of a solid into the fluid state, upon the application of caloric, is made immediately, without any intermediate process of softening ; such is the fusion of ice, frozen mercury, and some of the metals. It has been remarked, that this process chiefly holds good as it regards those bodies, which, in congelation, affect a crystalline structure. Other bodies, on the contrary, seem to change gradually from

solid to liquid, passing through every intermediate degree of cohesion. Arsenic differs from both processes, this metal, when heated, passing at once from a solid to a gaseous state. It still seems an established fact, that the temperature of fluidity is constant for each individual substance.

The complete explanation of the state of fluidity, with reference to the general physical laws of matter, is not so easy a task as might at first be supposed. It has long been stated, that fluidity depends upon the effect of caloric, which first expands bodies, that is to say, removes their integrant particles, or atoms, to a greater distance from each other, until at length, the power of cohesion being overcome, perfect mobility among the particles brings the substance under the laws and definition of a fluid. But this mode of explaining the action of caloric, will not apply in all cases, for it does not account for the fact, that many crystalline solids actually contract in the process of fusion, which is quite contrary to the hypothesis.

Professor Robison remarks, that "to explain the mobility of a fluid, or the facility with which its parts are separated, it is necessary to suppose only, that the action of its particles, whatever it may be, is equal in every direction at the same distance; as, if this equality exist, no force can be required to move an adjacent particle from one situation to another; nor any force be required, to keep the particle in its new situation with regard to the rest of the fluid. And still the attraction exerted between the particles, provided it be equal, may be strong. On the other hand, in a solid, the particles must attract more strongly in one direction than in another; hence a particular situation of each particle must be assumed, and a force, more or less great, will be requisite to change its position. It follows from this view, that fluidity arises not merely from the weakness of cohesion between the particles, but also from the change in the mode in which they attract each other. But this, at the same time, arises from the expansive energy of caloric, which, in separating the particles to certain distances, gives rise to this change in their mutual action; whence they assume different positions, and attract with a different but equal force. It is probable that this depends on the modification introduced by the figure of the particles of bodies. Within a certain distance this must operate on the strength of the attraction they exert; and they will be retained in a certain position rather than in others. But when, by the repulsive agency of caloric, they are placed

at greater distances, this will cease to operate; any effect from figure must be insensible, and the particles will attract equally in all directions—the circumstance which constitutes the liquid form."

By the application of heat, a very considerable number of bodies, both solid and liquid, may be converted into the form of gaseous matter; and as long as a sufficient elevation of temperature continues, the form of an elastic fluid is retained. It is clearly proved, that in this state they are liquids in combination with caloric, for, on violent condensation, they give out a great degree of heat. The only one of the gaseous fluids which has been liquified by cold alone, is ammoniacal gas, which assumes the liquid form at 54° of Fahrenheit. Mr. Faraday has recently shewn, that, by disengaging several of the gases from their state of combination, under such a pressure that the elastic form could never be assumed, they might be exhibited as liquids. As by the increase of temperature all bodies may be melted, and, by a further accession of temperature, pass to the state of an elastic fluid; so, on the contrary, there is reason to believe that, by a sufficient depression of temperature, all those bodies which we know now in a gaseous or liquid state, might be reduced to a solid form. Many philosophers suppose that congelation, or solidity, is the natural state of all substances.

Though great doubt exists relative to the substance of caloric, it is evident that there are three natural sources from whence it may be derived, i. e. the *sun*, *electricity*, and *mechanical action*.

The *sun* is the most obvious and unvarying source from whence heat is communicated to our earth. The solar rays have lately been discovered to possess four distinct powers, i. e. of heating, illuminating, effecting chemical changes, and exciting magnetism; and, it is now generally supposed, that the rays affording light and heat are entirely different, though so intimately blended as to obey the same optical laws. The experiments of Sir W. Herschel on the heating power of the several prismatic rays, showed satisfactorily, that the more refrangible rays possess very little heating power, the calorific effect being at its maximum in the extreme red rays.

It is well known, that when transparent bodies are exposed to the light of the sun, that the heating effect is greatly inferior to that which is produced upon opaque substances. Opaque bodies, which all equally resist the passage of light, are not equally affected in temperature by its incidence upon them. The power of absorbing caloric

from the sun's rays, depends in a great measure upon the colour. This was made the subject of experiment by Hooke, Franklin, and, more recently, by Sir Humphry Davy.

Dr. Franklin placed some square pieces of cloth of different colours upon a surface of snow, and noted those as the best absorbers of caloric, which sunk most deeply by melting the snow. Sir H. Davy exposed to the sun, one side of six copper plates, which had been painted of different colours. To the opposite side of each plate, he affixed a bit of cerate, which melted at a temperature of 70° of Fahrenheit. The wax melted on the coloured plates in the following order;—first, black; then blue, green, red, yellow; and, lastly, on the white.

The same colours, exposed to artificial heat, present the same results. Cavallo found that a thermometer with a blackened bulb stood higher than one with its bulb not blackened, whether exposed to the sun's rays, the light of day, or the light of a lamp. M. Pictet also found that two thermometers, one blackened, the other not, manifested the same temperature in the dark. Such are the effects of the beams of the sun in their ordinary state, but when condensed by being collected in the focus of a concave metallic speculum, their force is irresistible, and only to be excelled by the powers of the Voltaic pile: the most refractory substances become fused, while the more volatile dissolve in the fervent heat. Count Rumford endeavoured to prove, by a course of experiments, that this great increase of power is not the effect of any change in property, from the altered direction of the rays, by thus concentrating them into a focus, but is solely due to the intensity of action, arising from the accumulation of numbers, thus brought to bear on the same point.

It has long been known that *electricity* is one grand source of caloric, but Dr. Franklin was the first who fused metals by the electric spark. His method was, to place small strips of metal between two plates of glass firmly tied together, and then put them within the circuit of the electrical discharge from a jar or battery. In this experiment the glass is frequently broken, and a partial fusion of both substances takes place. Franklin found that a piece of gold leaf, which he had made use of in this way, resisted the action of nitro-muriatic acid, from the circumstance of its being imbedded in the glass.

One strong fact in favour of the materiality of caloric, as derived from electricity,

is as follows.—If a charge from a large jar be passed through a small wire, such a degree of heat is evolved, as to produce the ignition of the wire. In this phenomenon the sudden transit of the electric fluid is the primary cause: now, if what is termed electricity, which is allowed to be a modification of caloric, be in reality a substantial fluid, it would be consistent with observed analogies, that when a considerable mass of this eminently expansible fluid, is forced through a very small channel, and thereby greatly condensed, heat and light should be evolved.

The effects of gradually increasing the power of the charge, when wires of the same length and diameter are employed, are very remarkable. If the wire be iron or steel, its colour is first changed to yellow, then (by an increased charge) to blue; by a further increase it becomes red-hot, then fused into balls, which disperse in a shower of globules, and, lastly, disappears with a bright flash, producing an apparent smoke, which, if collected, proves to be a very fine powder, weighing more than the metal employed, and consisting of it, and a portion of the oxygen of the atmosphere with which it has combined.

The experiments of Mr. Cavallo have shewn that the electric fluid differs in its action upon metals from the common fire, and that they are thus distinct substances. He likewise discovered, in fusing the grains of native platinum by the electric spark, that the largest grains were the easiest acted upon, being agglutinated together by a moderate shock, while the small grey-coloured dust was so refractory as not to shew any signs of fusion, even when examined by the microscope. This remarkable fact has been explained by the discoveries of Dr. Wollaston, that the small grey particles, found mixed with those of the native platinum, are in reality different metals, much less capable of fusion, and now known by the names of rhodium, osmium, and iridium. It has been found by various experiments, that electricity accelerates the transmission of caloric in a remarkable degree; and that metals heated to incandescence by electricity, continue to evolve light longer than if heated by a common fire, other circumstances remaining the same.

There are nominally three modes of *mechanical action*, by which heat is developed,—percussion, condensation, and friction.

If a piece of iron be struck with a hammer, the metal acquires a sensible elevation of temperature, and by repeated blows it

may be made red-hot. Again, in the common process of striking a light with flint and steel, the heat is evolved by percussion; and to such an extent, as to determine a chemical combination between the minute fragments of metal separated, and the oxygen of the atmosphere. The elevation of temperature produced in metals by percussion, is said to be attended by condensation; that is, their density is increased.

The best set of experiments on this subject has been made by Biot, Bertholet, and Pictet. The experiments were made upon pieces of gold, silver, and copper, of the same size and shape; and care was taken that all the parts of the apparatus had acquired the same temperature before the experiments began. It may be shortly stated, that copper evolved the most heat, silver was next in order, and gold evolved the least. The first blow produced the most heat in every instance, and it diminished gradually, and after the third blow was hardly perceptible. The heat acquired was estimated by throwing the piece of metal struck into a quantity of water, and ascertaining the change of temperature which the water underwent. The change of specific gravity in the metals, was found to be proportional to the heat thus evolved, thus shewing that condensation had accompanied the action; hence, when they could no longer be condensed, they ceased to evolve heat. In the rolling of metallic plates, and in the drawing of wires, considerable heat is evolved; and it is worthy of remark, that after the evolution of caloric from any metal by mechanical pressure or percussion, the metal is rendered more brittle, and will not afford any more heat by a repetition of the process, until after it has been again heated in the fire. In this particular the effect of friction seems to differ—the source of heat there appears inexhaustible.

The development of caloric by condensation is shewn most evidently, when aeriform fluids are exposed to mechanical operation. It had been observed, that a slight flash of light accompanied the discharge of an air-gun in the dark; this led to the construction of what is called the condensing tinder-box. This instrument consists of a brass tube about six inches long, closed at one end and open at the other. Into this tube there is fitted a piston, which, by means of a little silk or leather well greased, is made to fit the tube accurately. At the end of the piston, a fragment of a particular sort of tinder, called *amadou*, which is made of a species of fungus well beaten, steeped in a solution of nitre, and then dried, is fixed; and by one rapid and violent stroke

of the piston, this bit of tinder is in general ignited. Desmarteis has shewn that atmospheric air, or oxygen gas, are the only fluids with which condensation produces this effect. M. Biot, by condensation, effected the combination of oxygen and hydrogen gases, having compressed them violently by the piston of an air-gun. The heat evolved added so greatly to the expansive force of the gases, that, in two out of three experiments, the barrel was burst by the explosion.

That *friction* will evolve heat is well known, even among savage nations, who frequently kindle their fires by rubbing two pieces of dry wood smartly together. The wheels of carts and coaches, when not properly greased, will frequently take fire from the friction between the nave and axle-tree. In what manner then is caloric evolved or accumulated in these cases? Count Rumford instituted a series of most interesting experiments, to ascertain the cause of this phenomenon: in a work like this it would take up too much space to detail his various experiments, but the results may be briefly mentioned.

He found that the heat evolved by friction was not produced by increasing the density of the bodies rubbed against each other, as happens in cases of percussion; for heat is produced by rubbing soft bodies together, as any one may experience by rubbing his hand smartly against any woollen substance. Nor is it owing to the specific heat of the rubbed bodies decreasing, for the Count found that there was no sensible decrease; nor, if there were a decrease, would it be sufficient to account for the vast quantity of heat which is sometimes produced by friction. Neither is it owing to, or connected with, the decomposition of oxygen gas, for precisely the same results ensued when the apparatus was enclosed under an exhausted receiver, and also when buried in water.

In this last experiment, Count Rumford contrived to enclose a metal cylinder, bored to admit a blunt steel borer, in a wooden box filled with water, so as to effectually exclude all air. The borer was made to press upon the bottom of the cylinder with a weight equal to about 10,000 pounds avoirdupois, and the cylinder to revolve at the rate of thirty-two times in a minute. The quantity of water amounted to 18.77 pounds avoirdupois, and, at the beginning of the experiment, was at the temperature of 60°. After the cylinder had revolved for an hour, the temperature of the water was 107°; in thirty minutes more it arose to 178°; and in two hours and thirty

minutes from the commencement of the experiment, the water actually *boiled*.

M. Haldot repeated the experiments of Count Rumford, and obtained the same results. He found that different metals gave different degrees of heat; zinc evolved the greatest degree of heat, then brass and lead, and afterwards tin, which only produced $\frac{1}{2}$ of the heat evolved during the friction of lead. By quadrupling the pressure, the heat evolved was seven times greater than before. When the rubber was rough, it produced but half as much heat as when smooth. When the apparatus was surrounded by bad conductors of heat, or by non-conductors of electricity, the quantity of heat evolved was diminished. Mr. Wedgwood found, that by pressing a piece of window-glass against a revolving wheel of grit, the glass became red-hot at the point of friction, and gave off sparks capable of igniting gunpowder. Sir H. Davy contrived to melt ice by friction, within an atmosphere which was not suffered to rise above the temperature of 32° of Fahrenheit.

The most obvious properties of caloric are *radiation, reflection, absorption*.

Radiation may be defined to be the free motion of heat; that is, those philosophers who suppose caloric to be an existent material fluid, suppose that the particles of which this fluid is composed, are endued with a vast idio-repulsive force, and that they move in right lines with unmeasured velocity in appropriate media, wherein no resistance is opposed to them.

The earliest experiments usually cited upon this subject, are those of Mariotte. He states that "the heat of a fire reflected by a burning mirror is sensible in its focus; but if a glass screen is interposed between the mirror and the focus, the heat is no longer sensible." Scheele is the first who made use of the term radiant heat, and shewed that it did not communicate warmth to the air through which it was made to pass. He proved also, that its passage through a space filled with air, was not changed in direction by a current in that air, and that its intensity was not diminished by violent agitation taking place in the air. By the interposition of a pane of glass between the fire and his hand, he found the heat was intercepted, though the light was transmitted, and might afterwards be concentrated to a focus by a lens. He states that a glass mirror reflects the light of a fire, but not the heat; that a polished metallic surface reflects both the light and the heat. The metallic reflector, therefore, may be opposed to the fire, and held in the hand

with safety; but by blackening its surface, the reflecting power was destroyed, and in four minutes it became too hot to hold: thus shewing that the caloric rays proceeding from a common fire, follow, in some measure, the same law with those proceeding from the sun.

From the experiments of Herschell, it would, however, appear, that the caloric rays which accompany the solar light, and those which issue from heated bodies, though similar in some points, have some dissimilarity; for the former pass through transparent media with much greater ease than the latter. On exposing two thermometers of equal sensibility, the one covered with glass, the other uncovered, first to the solar rays, and afterwards to those of a candle, he found that a greater proportion of caloric rays were intercepted in the latter case than in the former.

The experiments of Saussure and Pictet seem to prove that the caloric rays exist independently of the luminous ones; that they proceed in right lines from heated bodies; and that they are capable of *reflection* from polished metallic substances. These gentlemen placed two concave mirrors of polished tin, each a foot in diameter, at a distance of twelve feet apart; the focal length of the mirrors was four and a half inches each. In the focus of one was the bulb of a thermometer, and in the focus of the other they placed a ball of iron two inches in diameter, which was first heated red, and then suffered to cool until it ceased to be visible in the dark. Another thermometer was placed at the same distance from the heated ball as the former one, but without the focus of the reflecting mirror. Upon the introduction of the heated ball to its place, the thermometer instantly rose, and in six minutes indicated an increase of temperature of $10^{\circ}.5$ of Reaumur, while that not in the focus advanced only $2^{\circ}.5$. Here the two thermometers, being at equal distances, may be supposed to have been equally affected by the *direct* rays from the hot ball; but the one in the focus of the mirror received in addition the reflected rays, and of course rose much higher.

To prove that the caloric rays exist independently of the luminous ones, and that they can only proceed in right lines, M. Pictet made use of a lighted candle in place of the heated ball. The candle was put in one focus; and when it had raised the thermometer in the opposite focus from 2° to 12° , a plate of glass was interposed, and in nine minutes the thermometer fell to $5^{\circ}.7$, and rose again on the removal of the glass. Here was an instance of a trans-

parent body, which freely admitted the rays of light to pass through it, stopping the calorific rays; but that caloric was not entirely intercepted, is evident from the circumstance of the thermometer not falling below $5^{\circ}.7$. Another proof that the calorific rays exist independently of the luminous ones is, that the same results took place when a flask of boiling water was used instead of the candle. When a concave mirror of glass was substituted in place of the metallic reflector; little effect was produced upon the thermometer; thus proving the inferiority of glass as a reflector of heat.

M. Pictet endeavoured to ascertain the velocity with which the calorific rays moved, and for this purpose he placed the reflectors at a distance of sixty-nine feet from each other, having in the one focus a heated ball, and in the other a delicate air thermometer. A cloth screen was interposed between the reflectors, upon the removal of which the rise of the thermometer was instantaneous; so that, within this distance, no perceptible interval elapsed between the passage of the calorific rays from one point to the other.

Absorption, as applied to caloric, implies that power which substances possess, of retaining the heating rays which impinge upon them,¹ and thereby of acquiring an elevation of temperature. The absorptive powers of substances are very different, and may be roughly said to vary directly as the power of radiation. As far as the calorific effect of the sun-beam is concerned, it has been shewn, that the power of the absorbent body greatly depends upon its colour.

Mr. Powell, who has written several papers on the nature of caloric in the Philosophical Transactions, has thus stated his views on the subject.

1. "That part of the heating effect of a luminous hot body, which is capable of being transmitted in the way of direct radiation through glass, affects bodies in proportion to their *darkness of colour*, without reference to the texture of their surfaces.

2. "That which is intercepted produces a greater effect in proportion to the *absorptive nature or texture* of the surface, without respect to colour. These two characteristics are those which distinguish simple radiant heat at all intensities.

"Thus, when a body is heated at lower temperatures, it gives off only radiant heat, stopped entirely by the most transparent glass, and acting more on an absorptive white surface than on a smooth black one.

"At higher temperatures the body still continues to give out radiant heat, possessing exactly the same characters. But at a certain

point it begins to give out light: precisely at this point, it begins also to exercise another heating power, distinct from the former; a power which is capable of passing directly through transparent screens, and which acts more upon a smooth black surface than on an absorptive white one."

It seems to be the general tendency of caloric, to become so diffused among matter of every kind, as to produce uniformity of temperature. That bodies differ greatly in the facility with which they permit the motion of caloric, or transmit its effects, is matter of daily observation. The transmission of caloric in free space, or through aeriform fluids, seems to be instantaneous, but in solids and liquids the case is very different. It may be stated as a general fact, that the conducting power of any body is in proportion to its density; thus, metals are better conductors than glass, glass than wood, and wood than feathers, wool, and other light substances, &c. The bad conducting power of these latter bodies, depends upon the quantity of air enclosed within their interstices, and the force of attraction by which this air is confined. If their imperfect conducting power depended on the difficulty with which caloric passes through their solid matter, the relative degree of that power would be as to the quantity of that matter. The reverse, however, is the case. Thus, the reason is evident, why wool, down, furs, &c. form such warm articles of clothing; because, in the ordinary state in which they are employed, the effect of their own bad-conducting property, and that of the air retained in their interstices, prevents the abstraction of caloric from the body. From its porous nature, snow is a very bad conductor, and thus forms an admirable mantle for the protection of vegetables from the more intense cold of winter.

As liquids are very easily heated, it may at first sight appear that their conducting power is considerable. The very opposite is, however, the true state of the case. The mobility of their particles is the chief cause of their power of transmitting heat, as may be seen from attending to the manner in which caloric acts upon them. If heat be applied to the lowest surface of any vessel containing a liquid, the first effect produced will be the expansion of the particles immediately in contact, by which their specific gravity being diminished, they will ascend through the mass of fluid, and a fresh stratum of particles will descend to occupy their place. By a repetition of this process, the whole body of fluid soon becomes heated. But if heat be applied to the upper

surface of a liquid, no such effect can take place; the heated and lighter particles continue at the surface; and the caloric, if it proceed downwards at all, will do so very slowly, and must do so on the principle of absorption.

Count Rumford exemplified this *carrying* power of liquids by a very pleasing experiment. He made a solution of potash and water of the same specific gravity with amber; then strewing in it some roughly powdered amber, he enclosed the whole in a proper glass vessel, and, after exposing it to a considerable heat, placed it in a window to cool. As the sun shone upon the vessel, it illuminated the particles of amber, and the whole liquid was seen to be in most rapid motion, running swiftly in opposite directions, upwards and downwards at the same time. The *ascending* current occupied the axis, the *descending* current the sides of the vessel. When the sides of the vessel were cooled by means of ice, the velocity of both currents was accelerated. It diminished as the liquid cooled; and when it had acquired the temperature of the room, the motion ceased altogether. These currents were evidently produced by the particles of the liquid going individually to the sides of the vessel, and giving out their caloric. The moment they did so, their specific gravity being increased, they fell to the bottom, and of course pushed up the warmer part of the fluid, and so on in continuity. Count Rumford likewise found, that, by mixing a small quantity of starch with the water, so as to diminish the fluidity, it took nearly double the time to reach a certain temperature, that it did when pure water was used. Eider down was likewise mixed with water, which could only tend to embarrass the motion of the particles, and a rather more powerful effect was speedily produced.

It is principally by the agency of fluids, elastic and non-elastic, that the distribution of caloric over the globe is regulated, and great inequalities of temperature are guarded against; and this agency is exerted chiefly by the circulation of which their mobility renders them susceptible.

Thus, the atmosphere, with which the earth is surrounded, serves the important purpose of moderating the extremes of temperature in every climate. When the earth is heated by the sun's rays, the stratum of air reposing on it receives part of its caloric, is rarefied, and ascends. At the same time, from a law which attends the rarefaction of elastic fluids, that they become capable of containing a greater quantity of caloric at a given temperature, as they become more

rare; this heated air, though its temperature falls as it ascends, retains the greater part of its heat; its place at the surface is supplied by colder air, pressing in from every side; and by this constant succession, the heat is moderated, that would otherwise become intense. The heated air is, by the pressure of the constantly ascending portions, forced towards a colder climate; as it descends to supply the equilibrium, it gives out the heat it had received, and this serves to moderate the extremes of cold. There thus flows a current from the poles towards the equator, at the surface of the earth, and another superior current from the equator to the poles; and though the directions of these are variously changed, by irregularities in the earth's surface, they can never be interrupted, but, produced by general causes, must always operate, and preserve, with greater uniformity, the temperature of the globe.

Water is not less useful in this respect in the economy of nature. When a current of cold air passes over the surface of a large collection of water, it receives from it a quantity of caloric; the specific gravity of the water is increased, and the cooled portion sinks. Its descent forces up a portion of warmer water to the surface, which again communicates a quantity of caloric to the air passing over it; and this process may be continued for a considerable time, proportioned to the depth of the water. If this is not very considerable, the whole is at length cooled to 40°, below which, the specific gravity not increasing, the circulation ceases, and the surface is at length so far cooled as to be covered with a coat of ice.

The quantity of caloric afforded by water is exceedingly great. Count Rumford says, "the heat given off to the air by each superficial foot of water, in cooling one degree, is sufficient to heat an incumbent stratum of air forty-four times as thick as the depth of the water, ten degrees. Hence, we see how very powerfully the water of the ocean, which is never frozen over except in very high latitudes, must contribute to warm the cold air which flows in from the polar regions." From this cause, currents must exist in the ocean similar to those formed in the atmosphere. The water, which in the colder regions is cooled at the surface, descends, and, spreading on the bottom of the sea, flows towards the equator, which must produce a current at the surface in the opposite direction; and thus the ocean may be useful in moderating the excessive heats of the torrid zone, as well as in obviating the intense cold of the polar climates.

ON THE CONIC PROJECTION OF THE SPHERE.

Of the several methods of projecting the surface of the earth, or of a sphere, on a plane, the globular is most esteemed, as giving the most faithful and correct representation of its surface, exhibiting it with equidistant meridians and parallels; it is, therefore, preferable to the other methods, because the different countries, &c. are represented more proportional to their dimensions as they stand on the globe.

If, however, a cone be inscribed in a hemisphere, and the various circles, lines, &c. as also the different continents and islands on its surface, be transferred to the convex surface of the cone; this will be a nearer approximation to the surface of a sphere than the globular projection, or than any other projection on a plane surface. Two such cones, so placed that their bases may coincide with the equator, and their axes with the axes of the sphere, will represent the whole surface of the earth, or the northern and southern hemisphere.

If the surfaces of each of these cones be unwound, they will present two plane surfaces, or great segments of circles, whose semidiameters are the slant heights of the cones; and if they be placed so that the chords of the arcs may coincide, the four sides of the sectors, or semidiameters of the circles, will form a rhombus, or diamond square, in the middle of the figure, in which the name of the map or other particulars may be written.

Such a map may be constructed as follows:

To find the length of the arc of the sectors; suppose the diameter of the circle to be 1, then the slant height of the cone will be 5, hence, by Euclid, 47th P. of

B. I $\sqrt{\frac{5}{2}} = .353$ is the semidiameter of the base of the cone, and $.353 \times 2 \times 3.1416 = 2.217$ the length of the arc: now as $3.1416 : 360^\circ :: 2.217 : 254^\circ$, $9\frac{1}{2} =$ length of the arc in degrees, and $360^\circ - 254^\circ$, $106^\circ = 105^\circ$, $50\frac{1}{2}$ the length of the deficient arc. Therefore, with any radius draw a circle, cut off from the proper side of it 105° , $50\frac{1}{2}$, next draw the two radii or sides of the sector; then, with the length of the radius from the points of section, describe arcs intersecting one another on the outside of the sectors; from the points where they intersect, circumscribe the arc of the other sector, meeting, or cutting the former; and then finish the rhombus, by drawing the sides of the sector.

Divide each of the arcs into 360 degrees for the longitude, and at proper distances

2D. SERIES.—NO. 6.

draw straight lines from the centre to the circumference, for meridian lines. The degrees of latitude must be marked on the sides of the rhombus; but as they are not of equal length, the points of division may be found as follows:—make the sides of the rhombus, chords of the arcs of quadrants, divide each of the arcs into 90 degrees, and through the points of division, to the vertex of each quadrant, draw straight lines, and the points where they cut the chords or sides of the rhombus, are the points of division for the degrees of latitude.

These divisions may be found arithmetically as follows:—there are given the base of a triangle, or radius of the quadrant, and both the angles at the base, and, therefore, that at the vertex, to find one of the sides, one angle at the base being the given latitude, and the other always 45° ; hence, the sine of the angle at the vertex, is to the base or radius, as the sine of the latitude is to the required side or part of the chord corresponding to the given latitude. When the divisions of the latitude are found, arcs must be drawn through them, parallel to the equator, for the parallels of latitude, at proper distances from each other.

Thus much for maps of the world; but for maps of any part of the earth's surface, either in the northern or southern hemisphere:—in order to obtain the nearest approximation to the surface of a sphere, the surface of the spherical zone, lying in the latitude of the map, should be transferred to the surface of the frustum of a cone, the semidiameters of whose greater and lesser bases, are the cosines of the latitudes of the bottom and top of the map. Let S, s , be the sines of the latitudes of the top and bottom of the map, and c, C , their cosines;

then $\sqrt{C-c} + \sqrt{S-s}$ = the slant height of the frustum, and by sine Δs , as

$C-c : \sqrt{C-c} + \sqrt{S-s} :: C : \frac{C}{\sqrt{C-c} + \sqrt{S-s}}$

$\times \sqrt{C-c} + \sqrt{S-s}$ = the slant height of the whole cone or radius of the greatest parallel of latitude, whose length is $3.1416 \times 2 C$, a proportional part of which must be taken for the width of the map. The divisions of the degrees of latitude may be found by the former trigonometrical analogy, observing that the given base, or side of the triangle, is equal to the radius of the sphere, in the zone of which the frustum of the cone was supposed to be inscribed, and one of the angles at the base being the difference of the latitude of the bottom of the map, and the given latitude whose distance

2 M

150.—VOY

is sought, and the other angle at the base is the given latitude, together with the angle whose sine is proportional to $S-s$. Or the divisions may be found geometrically with great ease.

Maps constructed in the above method will represent the different countries, &c. more proportional to their size; therefore, greater measurements may be performed with more correctness: and if celestial maps were thus constructed, they would, when properly bent, have the property of discovering the stars.

THOMAS COOKE.

Draycott, near Derby.

A SIMPLE BAROMETER.

MR. EDITOR, SIR,

OBSERVING in your excellent periodical, vol. 3d, col. 830, an account of the leech being used as a barometer, I would beg leave to state, with due deference to your correspondent's observations, that it should be the *horse-leech* found in ponds or stagnant pools, instead of that used for medical purposes, the one being much stronger than the other, and more susceptible of acute feeling under the different changes of the atmosphere. But although it may be amusing to observe how the animal is affected by the weather, for my own part I have never found that degree of certainty attached to it which I could have wished. The most simple, cheap, and correct barometer, applicable to any useful purpose, is the following:—

Take a common phial bottle; cut off the rim and part of the neck. This may be done by a piece of string, or rather whipcord, twisted round it, and pulled strongly by two persons in a sawing position, one of whom holds the bottle firmly in his left hand. Heated in a few minutes by the friction of the string, and then dipped suddenly into cold water, the bottle will be decapitated more easily than by any other means. Let the phial be now nearly filled with pump water; applying the finger to the mouth, turn it quickly upside-down; on removing the finger, it will be found that only a few drops escape. Without cork or stopper of any kind, the water will be retained within the bottle by the pressure of the external air, the weight of air without the phial being so much greater than the small quantity within it. Now, let a piece of tape be tied round the middle of the bottle, to which the two ends of a string may be attached, so as to form a loop to hang it on a nail. Let it be thus suspended in a perpendicular manner, with the

mouth open downwards, and this is the barometer.

When the weather is fair, and inclined to be so, the water will be level with the section of the neck, or rather elevated above it, forming a beautiful concave surface—when disposed to be wet, a drop will appear at the mouth, which will enlarge till it fall, and then another drop, while the humidity of the atmosphere continues. The degree of certainty in this instrument may be relied upon, as I have used it for many years, and never found it fail in indicating the same change of weather with the common barometer.

F. H.

Leadenhall Street March 14, 1831.

ORIGIN OF THE ENGLISH LANGUAGE.

FROM the Anglo-Saxons we derive the names of the most ancient officers among us—of the greater part of the divisions of the kingdom, and of almost all our towns and villages. From them we derive our language; of which the structure, and a majority of its words, much greater than those who have not thought on the subject would at first easily believe, are Saxon.

Of sixty-nine words, which make up the Lord's Prayer, there are only five not Saxon; the best example of the natural bent of our language, and of the words apt to be chosen by those who speak and write it without design. Of eighty-one words in the soliloquy of Hamlet, thirteen only are of Latin origin. Even in a passage of ninety words in Milton, whose diction is more learned than that of any other poet, there are only sixteen Latin words. In four verses of the authorized version of Genesis, which contain about a hundred and thirty words, there are no more than five Latin. In seventy-nine words of Addison, whose perfect taste preserved him from a pedantic or constrained preference for any portion of the language, we find only fifteen Latin. In later times the language has rebelled against the bad taste of those otherwise vigorous writers, who, instead of ennobling their style like Milton, by the position and combination of words, have tried to raise it by unusual and far-fetched expressions. Dr. Johnson himself, from whose corruptions English style is only recovering, in eighty-seven words of his fine parallel between Dryden and Pope, has found means to introduce no more than twenty-one of Latin derivation.—The language of familiar intercourse, the terms of jest and pleasantry, and those of necessary business, the idioms or peculiar phrases into which words naturally run, the proverbs, which are the condensed and pointed sense

of the people, the particles, on which our Syntax depends, and which are of perpetual recurrence;—all these foundations of a language are more decisive proofs of the Saxon origin of ours, than even the great majority of Saxon words in writing, and the still greater majority in speaking.

In all cases where we have preserved a whole family of words, the superior significance of a Saxon over a Latin term is most remarkable. "Well-being arises from well-doing," is a Saxon phrase, which may be thus rendered into the Latin part of the language:—"Felicity attends virtue;" but how inferior in force is the latter! In the Saxon phrase, the parts or roots of words being significant in our language, and familiar to our eyes and ears, throw their whole meaning into the compounds and derivations, while the Latin words of the same import, having their roots and elements in a foreign language, carry only a conventional signification to an English ear. It must not be a subject of wonder that language should have any closer connexion with the thoughts and feelings which it denotes, than our philosophy can always explain. As words convey these elements of the character of each particular mind, so the structure and idioms of a language, those properties of which, being known to us only by their effect, we are obliged to call its spirit and genius, seem to represent the character or assemblage of quality which distinguish one people from others.—*Lardner's Cabinet Cyclopaedia*.

ANNIVERSARIES OF BENEVOLENT INSTITUTIONS IN THE METROPOLIS.

WHEN the tide of benevolence first began to flow, many persons who watched its progress, hesitated not to predict that it was nothing more than a momentary effervescence, which would speedily expend its energy, and subside. Time, however, has proved, that false prophets may exist, without taking shelter under the sanction of religion. Instead of diminishing, these societies increase in number; instead of having expended their energies, they acquire renewed vigour; instead of contracting their spheres of operation, they occupy a wider field, embrace new objects, and every year their supporters become more numerous.

Amounting in their varied forms to about one hundred, we must content ourselves with noticing some of the principal; for beyond this, our limits will not allow us to pass. To such of our readers, however, as wish to obtain an extended outline of

the speeches delivered at these anniversaries, we recommend the *Christian Advocate Newspaper*, as containing a faithful report of the transactions and sentiments which it records. The first in order that comes under our notice is the

ANTI-SLAVERY SOCIETY.

The anniversary of this truly benevolent institution was held at Exeter Hall, (a large and commodious room lately opened in the Strand, near Waterloo Bridge,) on Saturday, April 23. On this occasion his Royal Highness the Duke of Gloucester was expected to take the chair, but having been prevented through indisposition, Lord Suffield was called on to fill his place. His Lordship's address was manly, animated, and unequivocal. It breathed hostility to slavery in all its forms, and from the inhumanities inseparable from the system, still practised in our colonies, his Lordship argued the necessity of a total abolition.

T. Fowell Buxton, Esq., M. P. drew a frightful picture of this colonial monster, establishing his general view by an appeal to facts, some of which consign to the gibbet of infamy a clergyman of Jamaica, named Brydges, for his inhumanity towards one of his slaves. This detestable system, he asserted, has within a few years destroyed no less than forty-five thousand human beings.

Sir James Mackintosh argued forcibly on the necessity of a total abolition. Little had yet been done; but from the new Parliament, about to be returned, much might be expected.

Dr. Lushington avowed himself to be an advocate for the *immediate and entire* emancipation of West India slaves. Of every candidate soliciting to be returned to Parliament, he recommended that each voter should ask the question—do you abhor slavery? will you vote for its extermination? and unless his answer was prompt and unequivocal, to vote against him.

The Rev. Daniel Wilson was an enemy to slavery on religious grounds, and was resolved to co-operate in any measures that should tend to annihilate the horrid system.

Daniel O'Connell, Esq., M. P. declared himself the mortal foe of slavery, abhorring it in all colours, creeds, and climes. He asserted, that in fourteen colonies, during only ten years, there had been a decrease in population of forty-five thousand eight hundred and one. Every day ten human beings are despatched by slavery. It could be borne no longer, and he was resolved

to divide the House of Commons on the motion, that *every negro child born after the first of January, 1832, shall be free.*

Mr. Shiel, in his delineation of slavery, adverted to the case of a female slaveholder, who, to inflict acuter torture on the victim of her cruelty, rubbed pepper in the eyes of a female slave. *Mr. Canning's* propositions in 1823 had been disregarded, and from the colonial powers nothing but interminable slavery was to be expected. The shriek of the agonized negro had been heard across the Atlantic; and the time was at hand, when the slave must be emancipated from his chains.

Mr. Pownall adverted to the artifice that had been practised upon the people by the promises of 1823, and warned them to beware of a similar deception. No rest should be sought until slavery had received its death-wound, and nothing could ensure this, but the fixing of some specific time, after which, children should cease to be born slaves in our colonies.

The Rev. John Burnet surveyed slavery, as mentioned in the Bible, and argued that between this, and West Indian servitude, scarcely any resemblance can be traced. The British lion was asleep when slavery started into existence under the sanction of legislative authority, but, roused by the clanking of the chains which the victims of oppression wear, the hydra now trembles before him, and, awed with more than common presages, anticipates its fate.

The Rev. Richard Watson could see no ground for hope from colonial legislation. Even Christianity, which was recommended to prepare the slaves for emancipation, was obstructed in its diffusion. Religion could not make good slaves; it would make good servants; but, enlarging their views, through which they might perceive the relative duties of life, it would beget a love of freedom, and forbid the slave to kiss his chain. A Christian father will not bear to see his children taken from him, as a heathen would, nor to see his daughter subdued by means of the whip, that she might be violated. We must aim to get a definite period fixed; till that be done, all else will be in vain, and even pernicious.

At this anniversary, probably about six thousand were present, and all appeared to be actuated by one common feeling and spirit in favour of Negro freedom. For this desirable event, the present period is peculiarly auspicious. The Parliament about to assemble will meet under the impression, that to remove long-existing evils, something decisive must be done;

and to such a Parliament, petitions for negro emancipation cannot be presented in vain.

FRIENDS OF THE HEBREW NATION.

The second anniversary of this Society was held in Exeter Hall, on Thursday, the 28th of April, *Henry Drummond, Esq.* in the chair, when a crowded assembly evinced, by the most ardent attention, their rising interest in the cause of afflicted Israel.

The chairman stated, among other interesting things, that some time back a letter was received from the Committee of the Cambridge Auxiliary Branch Society, by the Committee in London, stating a report prevalent there, that it was intended by the London Committee to establish a New Hebrew Church, with a Liturgy founded upon the Hebrew ritual, and also on that of the Church of England. In order to answer this letter, the question was put in the London Committee, and a direct negative being given thereto, the result was transmitted to the Committee in Cambridge. To these proceedings, the then superintendant of the Hebrew Institution was privy; no circumstance pertaining thereto having been withheld from him.

The Secretary read the report, which stated, among many other matters connected with the Society, that twelve Jews, then inmates of the Hebrew Institution, had been baptized by the Lord Bishop of London, in the year 1830, and seven others, under his orders, by the *Rev. T. J. Judkin, M.A.* early in the present year; making, in the whole, nineteen, who, through the instrumentality of this Society, had received baptism, in the name of the Father, of the Son, and of the Holy Ghost. That, in the month of February last, the inmates of the Hebrew Institution, without the knowledge of the Committee of management, elected, from amongst themselves, a bishop, elders, deacons, &c. &c. constituting what they denominated "The Apostolic Hebrew Church;" and that the superintendant wrote to the Lord Bishop of London a most unceremonious letter, containing an account of these proceedings. On these circumstances coming to the knowledge of the Committee, an inquiry was instituted, and it being found that the friends of the Hebrew nation never contemplated the establishment of such a church, when they founded the Hebrew Institution, that they had stated their determination to the contrary, in their answer to the Cambridge Committee, and that, as the rules of the Institution did not embrace any such church, they could not give their licence for the exercise of the functions of

a bishop, elders, deacons, &c. within the premises appropriated to the use of the Hebrew Institution. On this being intimated to the Apostolic Hebrew Church, the Superintendent of the Institution resigned his office; and, with him, the members of this Church formed a determination to remove to a situation about to be taken for their reception, in or near Kensington; to which situation, after many painful meetings with the Committee, at their own time, they removed; leaving in the Institution eleven, and taking with them twelve, Hebrews. Whether the Apostolic Hebrew Church is or is not of God, the Committee did not feel themselves called upon, nor did they presume, to determine.

During this anniversary of the Society, this painful subject was introduced anew, and a discussion of some length ensued; which, however, terminated decidedly in the negative; a few hands only being held up in favour of the parties who introduced the subject. The harmony of the meeting was then resumed; and with one consent the Society determined, by divine aid, to persevere in their original plan, through good report and evil report, through honour or dishonour; keeping only in view the glory of God and the good of the Hebrew nation. Encouraged by past success, by the present harmony subsisting in the Hebrew Institution, and by the cheering prospects of future usefulness, one mind seemed to pervade the whole Society; namely, a feeling of gratitude to Jehovah for His manifested favour, and of confidence in Him for renewed displays of His mercy and grace to Israel.

Taking into their consideration, that the Hebrew Institution was only to inquire Hebrews, and that many of the sons of Abraham, who had put on the Lord Jesus Christ, under the sanctifying influences of the Holy Ghost, and had testified their faith in Him, in baptism, and by an open profession of His name, were equally destitute of the comforts this world affords, with their junior brethren, who found an asylum there, the Society determined to unite with others, the friends of Israel, in rearing up an asylum for these also. In this new Hebrew Institution, the inmates will be taught useful trades, in a manner similar to the elder institution, in the exercise of which they will be enabled, on quitting the same, to provide things honest in the sight of all men. To these Institutions, may Jehovah, in the plenitude of His mercy and love, grant His blessing.

W. COLDWELL.

King Square, May, 1831.

IRISH SOCIETY, IN LONDON, FOR EDUCATING AND INSTRUCTING THE NATIVE IRISH IN THEIR OWN LANGUAGE.

The Anniversary of this Institution was held in Exeter Hall, on Friday, April 29, the Lord Bishop of Lichfield and Coventry in the chair. The object of this society is, to extend the Gospel, as taught by the established Protestant church, among the benighted Irish, in their native tongue. It appeared from the report, that, in consequence of papal persecution, the schools established by this Society had been diminished, and that the number of pupils was less than during the preceding year. The demand, however, for books had increased, and many thousand copies of suitable publications had been put into circulation. In various parts of England, about forty auxiliary societies had been formed for the same benevolent purpose, and £150 had been transmitted to the parent institution in Dublin, to promote this excellent cause.

WESLEYAN MISSIONARY SOCIETY.

The anniversary of this well-known society was held in Exeter Hall, on Monday, May 2d, Launcelot Haslope, Esq. in the chair.

It appeared from the report, that during the preceding year five missionaries had died; that the stations were 150; the number of missionaries 213, catechists, who were paid, 160; gratuitous teachers, 1,400, in the Sunday and other schools, making a total number of above 2,000 agents actively employed in spreading the Redeemer's kingdom, and giving diffusion to useful knowledge. The members in society on foreign stations, not including Ireland, amount to 41,186, of whom 24,439 are slaves. The aggregate of contributions throughout the year, was stated to be £50,017. 18s. 8d.

On this occasion, the assembly was addressed by the Rev. Mr. Alder, from Sheffield, James Montgomery, Esq. J. Poynder, Esq. Rev. James Dixon, Rev. Dr. Burder, Rev. Dr. Raffles, of Liverpool, Rev. John Burnet, of Camberwell, Rev. Robert Newton, Rev. Richard Watson, Peter Jones, an Indian chief, and several others. The speeches delivered by the above gentlemen were luminous, animated, and appropriate. The large hall was crowded with highly respectable and attentive hearers, and the utmost harmony prevailed.

Among the speakers at this anniversary, no one excited so much attention as Peter Jones, the converted Indian chief. He spoke good English, and his speech was rendered remarkably interesting by the piet-

is an immersion of the second at 23 minutes 10 seconds past 2 in the morning of the 7th. At the commencement of the month, Saturn is seen to the west of Regulus, and γ Leonis. He passes near the former star on the 17th. The Georgian is near the same spot he occupied last month; his motion is retrograde.

POETRY.

DAVID PLAYING THE HARP BEFORE SAUL.

TRIUMPHANT banners floating in the air,
Israel's great conqueror's return declare,
Rich with the spoils of war; and in his train,
Agag, the mighty foe, with captive chain,
Through the exulting wondering crowd is led,
With execrations loud upon his head;
The song of joy through every rank extends,
One shout of triumph to the sky ascends!
With heat of conquest flushed, with glory blind
Saul is extoll'd above all human kind;
Nor heeds that eye no mortal can elude,
That arm which man nor angel e'er withstood;
The high command of heaven he disobeys,
To gain the fleeting breath of earthly praise.
But Israel's God offended, soon appears,
The Great Jehovah's thunder strikes his ears,
And quails his inmost soul; he pardon sues,
And penitential tears his eyes suffuse;
But penitence, alas! is now too late,
Rebellion, his dark sin, decides his fate;
The Spirit of the Lord from him departs,
And consolation now no more imparts;
But fiends torment where peace before had smiled,
And holy calm is changed to tempest wild.
For him the charms of nature smile in vain:
While fatness drops from heaven like gentle rain,
And milk and honey flow through all the land;
Earth's choicest treasures opening to his hand,
Like rose-buds to the full admiring eye;
And joy and laughing beauty ever nigh;
His heart's consuming with a fatal blight,
And desolate mid scenes so fair and bright!
Day has no joys for him, nor night repose;
Light falls on's weary eye, and darkness shows
No horror like the blackness of his soul!
At mirth he sickens, and the sparkling bowl
Untasted from his lips he dashes down;
Affection's gentle voice uncouth is grown;
The pomp of earthly state his pride but mocks,
And his rent kingdom like a spectre shocks
His fancy; and his tortured brain now reels
Beneath the pressure of the woe he feels!
But there were seasons when, to frenzy wrought,
He felt as if an evil spirit sought
To drive his soul to madness; then he raved,
And tore his hair, and scarcely could be saved
From self-destruction; such a mighty power
The demon had in that most fearful hour!
One time, when those around him saw his soul
Tortured beyond the reach of all control;
And anxious, thought of means that might assuage
His still increasing direful, maddening rage;
They trembling, venture to approach their Lord,
Beseeching him to listen to their word
Of faithful counsel—who so much had done
To sooth and comfort him—to send for one
Who on the harp most skillfully did play,
And peradventure charm his woes away.
With voice stentorious, and eager eye,
He them desires with all despatch to hie,
In quest of him most cunning in the art,
Who might relieve his terror-stricken heart,
From the tormentor's power his mind release,
And wake once more his troubled soul to peace!
They quick return with one of greatest fame,
The son of Jesse, David is his name;—
A youth of comely person, ruddy, fair,

Of graceful carriage, modest in his air;
And with an eye that spoke a soul of fire,
Inspired by heaven to strike the sacred lyre,
With power to harmonize the soul, and make
The tiger's nature of the lamb's partake.
Approaching now, with bended knee he falls
Before the presence of the King, who calls
Aloud, and him requests without delay.
His skill to try, and soothe his pangs away.
Bearing his own loved harp, the youth behold!
And hear him sweep the strings, now only bold;
With eyes to heaven directed, and his mind
Absorbed by tones he struck, his soul refined
To highest pitch of harmony, and his nerves
With rapture tremulous, he yet preserves
The strength of inspiration, and his face
Is beaming with the light of heavenly grace!
Although before an earthly king he kneels,
Awe only for the King of kings he feels;
His presence now he only knows, nor sees,
Nor feels aught else, and Him alone to please
Is all his aim, the burden of his song,
The language of his harp, and of his tongue!
The heart of Saul is touched, relaxed his brow;
His features settled to the calm of woe,
And his destruction wild subsides to rest:
The spring of feeling, closed within his breast,
Is opened; now the genial current flows,
And that sweet boon, the joy of grief bestows!
As on the parching earth the piteous rain,
Descending, makes it bloom and smile again;
So, on the heart of Saul, the tender flood
Of harmony refreshed his soul; the bud
Of peace and kind returning joy appears,
And brightly glistens through the mist of tears.
At length the tide of feeling back recedes,
And reason's calm and gentle reign succeeds;
While on th' enraptured youth, with eye intent,
He gazes oft, as on an angel sent
From heaven, to make his wounded spirit whole,
And pour the balm of peace into his soul!
Affection pleads, and yearns within his heart;—
The minstrel is not suffered to depart;
David he loves, and in his court retains,
Who favour and increasing honour gains,
And oft resumes his heaven-instructed lyre,
To yield th' afflicted king his heart's desire.

ROBERT STYLES.

Ball's Pond Road, 4th February, 1831.

THREE SONNETS,

ON THE PAINTINGS AT THE ALTAR OF BRENSFORD CHAPEL, WALWORTH.

THE ASCENSION.

VICTORIOUS Conqueror of death and hell!
Omnipotence is centred in thy name;
What mortal eloquence aught can tell
The majesty of thine eternal fame?
Uprising on the thunder-cloud sublime;
By faith we see thee spurn the shores of time,
And gather to thyself the robes of light,
And sceptre of infinity! (thine own,
Ere the first morning chased chaotic night)
And take thy seat on heaven's embazoned throne.
Hark! heard ye not that whelming burst of praise,
The gratulations of the sinless throng?
Archangel, seraph, saint, unite their lays,—
The mighty chorus of immortal song!

2. THE THREE MARYS, AND THE DEAD CHRIST.

ELECT and holy women! unto whom
The blessing of a Saviour's grace had come,
Well might ye feel a more than mortal throe
Of agony, when looking on His woe.
'Tis even so! his lips are mute in death,
And cold the dew that glitter on his brow;
The eloquence of mercy stirred his breath,
But all is hushed, alas! in silence now!
Nay—gently draw aside the thorny crown;
For yet the purple stream doth trickle down

His furrowed cheek ; and hide those scars,
Warm with the recent conflict on the tree.
Ere the third twilight dawns, the morning stars
Shall hymn the risen God, and angels bow the knee.

3. THE MOUNT OF TRANSFIGURATION.

Pavilion of insufferable light !
O'ercanopied with glory's sable shrouds ;
Holy, sublime, irradiated height !
Edged all around with fire-embazoned clouds !
Approach with awe !—Aerc hallowed feet have trod—
And tremble in the presence of a God !
There stands " the man of sorrows " ; yet, behold,
Unearthly splendours have enrobed his frame !
Listen !—what voice was that which erewhile rolled
Thro' yonder dazling portico of flame ?
It is enough ! the favoured Three adore ;
The man of sorrows and the God are one !
Bow ! bold blasphemer ! dare not question more
The Father's witness to his equal Son !
BENJAMIN GOUER.

A RETROSPECT OF YOUTH.

Oh ! bright were the days of my youth,
As they rapidly glided away :
When my heart was the mirror of truth,
And my path was illumed by her ray :
When I knew not the guile of the world,
Nor saw its enticements displayed,
The banner of hope was unfurled,
In brightness and beauty arrayed.
And I deem'd that this banner alone
Should ever move over my head ;
That my heart should be purity's throne,
And vice should be harmless or dead.—
But the days of my manhood are come,
And the dream of my youth-time is o'er ;
Disappointment and care are my doom,
And my trials are greater and more.
Oh ! bright were the scenes that appear'd,
Illusive, alas ! though they proved ;
And gladsome the hopes that I rear'd,
Though they drooped as their soil was remov'd :
If I tasted the bitter at all,
The drop would enslave the sweet ;
And pleasure was there at my call,
I fear'd not—I knew not deceit.
And I fancied the stream of my life
Would ever thus calmly flow on,
Undisturbed by the rapids of strife,
And of passion's storms, for there were none.
But the days of my manhood are come,
And the dream of my youth-time is o'er ;
Life's current is whitened with foam,
And the trumpets are loud in their roar.
Then guide me, thou God of my sire ;
My errors in mercy forgive :
With wisdom and virtue inspire,
In faith, hope, and love, let me live :
I, poverty ask not, nor wealth,
Lest either should lead me astray :
I ask not for sickness or health,
But, ah ! for thy blessings I pray.

Sheffield.

ROBERT A. WEST.

REVIEW.—*Journal of Voyages and Travels, by the Rev. Daniel Tyerman, and George Bennet, Esq., deputed, from the London Missionary Society, to visit their various stations in the South Sea Islands, China, India, &c. between the years 1821 and 1829: compiled from original documents, by James Montgomery. 2 Vols. 8vo. pp. 586. 576. Westley and Davis, London. 1831.*

MANY years have elapsed since our eyes were cast on a work so voluminous, and
2D. SERIES, NO. 6.—VOL. I.

yet so very interesting in all its parts. The title-page indicates that an almost endless variety of matter is embraced, that the people, manners, and customs, to which we are about to be introduced, are diversified and strange, and that therefore a succession, or rather a continuation, of excitement may be expected. Nor have we been disappointed ; our anticipations, which were of no very moderate description, have been fully gratified. We accompany the author through the vicissitudes of his voyages and travels, and in a spirit of sympathy which rarely flags, participate in his dangers, and rejoice in his escapes.

A work containing nearly twelve hundred pages, that can keep alive attention from its commencement to its termination, must be above the common order. It must not merely be intrinsically valuable in itself, but the materials of which it is composed must be of that peculiar description, which finds a mirror in every reader's mind. Such, however, is the work before us. It conducts us through distant oceans, presents us with a picture of savage life, and directs our attention to man emerging from hereditary barbarism into semi-civilization, and thence assuming the dignity of that character, which, under more favourable circumstances, he was intended to support. We pass from islands to continents, and survey tribes and nations in all the grades of character and habit, which idolatrous philosophy, superstition, and pagan rites can impose. We contemplate the human mind crouching under the mandates of despotism, and tormented with horrors arising from the realities of an undefined futurity, and then pause in astonishment at the variations through which the mental energies may be compelled to sink, or induced to rise.

In one great field of his inquiries, the author has indeed been preceded by Mr. Ellis, through whose *Polynesian Researches* the natives and productions of the South Sea Islands have been rendered familiar to our views. This field, however, has not been exhausted. A sufficiency of original matter remained to furnish Mr. Bennet with a plentiful harvest. In reaping and glean- ing he has been both industrious and successful, and his readers will rejoice in having an opportunity of feasting on his ample stores.

The work before us is not opposed to that of Mr. Ellis, nor has it been written to act in concert with it. It takes its stand on neutral or independent ground, and confirms, by a kind of unintentional coinci-

dence, the statements already laid before the public by Mr. Ellis. Frequently, indeed, the same facts appear in new combinations, and under varied aspects; and many important particulars arise, which impart new features to the people, countries, and productions which are described.

It is pleasing, however, to observe, amidst this diversity of statement, this variety of delineation, a perfect consistency running through both works. This harmony is highly creditable to the veracity of their respective authors. Each has explored the same source; and having drawn his supplies from the fountain-head of information, the fidelity of each narrative, so far as any parallel appears between them, receives, from this happy concurrence, the genuine stamp of truth.

These volumes of Mr. Bennet contain no theories of philosophical speculation. They embody an accumulation of facts, derived from actual observation, and so arranged as to present a lively portrait of the customs and peculiarities of those tribes and nations to whom they apply. The incidental occurrences interwoven throughout the narrative, are in general not less interesting than the relations which form its details. Combined together, they impart a degree of utility and entertainment which neither source could exclusively supply. We are therefore led, from the whole, to conclude, that if genuine information respecting the remote portions of the globe, drawn warm from rational, animal, and vegetable life, can render a publication popular, the journal of Mr. Bennet will speedily command an extensive circulation.

In support of the preceding observations, we now proceed to lay some extracts before our readers.

Habits and Customs of Nations of New South Wales.

"When one dies a natural death, the corpse, shrouded in pieces of bark, is laid on the ground, and four small fires are lighted at the head and feet on either side. A grave is scratched up in the ground and another fire lighted in the hole, which is allowed to burn out; the body of the deceased is then laid upon the ashes, with any little property which belonged to him,—his club, his spear, his clothes,—and the earth is heaped over all. But if the person fell in war, or his blood was shed by murder or chance-medley, his body is not buried, but burnt to dust. Like all savages, the New Hollanders use their women cruelly. They get their wives by violence, seizing them by storm, or springing upon them from ambush—when, if the unfortunate female makes any resistance, her un-courteous sutor knocks her down with his waddy, (a tremendous cudgel,) and carries her off, on his shoulders, in a state of insensibility, with the blood streaming from the love-tokens which he has inflicted on her. Ever afterwards she is his slave; at meals she and her daughters sit behind her husband and her sons, picking the bones, or gorging on the refuse of the garbage with which the lordly sex appease their gluttony, and which are occasionally thrown to them, as dogs are fed in a poor

man's family in England. Their cross, deformed, and diseased children are often killed out of the way, but they are very fond of those whom they rear. 'From the quick and eager exercise of their eyes, in seeking for their prey, they are exceedingly keen-sighted, and discover birds in the trees, or venomous reptiles in the grass, where Europeans see nothing. Of serpents they are much afraid, and flee from them as from death. They are proportionately skilful in tracking the kangaroo, the emu, or any other animal over the grass, which might seem, to our eyes, as undisturbed as though Virgil's Camilla herself had passed over it, without bending a blade or shaking the dust from the blossom of a flower. They follow the trail of their countrymen, with equal sagacity and confidence, for leagues together, through woods, and over wilds, apparently as printless as the air; and when once they have seen the foot-mark of a European, they never forget it, but can instantly recognize the faintest vestige of the same.—Vol. ii. p. 154.

A Court of Justice in the South Seas.

"We have just witnessed the novel scene of a court of justice here. Hard by the chapel, there stands a magnificent purau-tree, round about and under the expanded shade of which, long forms for seats were fixed, enclosing a square of about twenty-five feet across. No pains had been taken to clear the ground, which happened to be strewn with loose stones. The judges took their places on the benches. Most of these were secondary chiefs, the superior ones being with Pomare at Tahiti. They were handsomely robed in purau mats and cloth tibatas, with straw hats, and made a most respectable appearance. There were nearly thirty of these; among whom one, called *Tapuni*, having been previously appointed chairman of the tribunal, was distinguished above the rest by a bunch of black feathers, gracefully surmounted with red, in his hat. Hundreds of people seated themselves on the outside of the square. Two young men were then introduced, who sat down quietly at the foot of the tree. These were the enlprits: they were charged with having stolen some bread-fruit. Silence and earnest attention prevailed. *Tapuni* now rose, and called upon the accused to stand up, which they immediately did. He then stated the offence for which they were arraigned, and as their guilt was clear, having been detected in the fact, he told them that they had committed rebellion, by breaking the law, outraging the authority of the king, and disgracing the character of their country. One of the young men, hereupon, frankly confessed that he had perpetrated the theft, and persuaded his comrade to share with him the crime and the plunder. Witnesses are seldom called in such cases, offenders generally acknowledging their misdeeds, and casting themselves on the justice of the court to deal with them accordingly. This is a remarkable circumstance, and we are assured that it is so common as to constitute a trait of national character. A brief conversation followed among the judges, respecting the *utua*, or punishment, to be inflicted on the youths, as they were thus *faakapa*, or found guilty. The sentence was then delivered by the president; this was, that they should each build four fathoms of a wall, now erecting about a plot of taro ground belonging to the king. In such cases, the condemned are allowed their own reasonable time to execute the task required, and it generally happens that their friends, by permission, lend them assistance. We have seen an aged father helping his son to perform hard labour of this kind, which must, nevertheless, be finished to the satisfaction of an authorised inspector. It is remarkable, in the administration of justice here, that, when the sentence is pronounced, the criminal is gravely asked whether he himself agrees to it, and he generally replies in the affirmative. There is something very primitive and patriarchal in this simple yet solemn form of conducting trials.—Vol. i. p. 179.

Among the incidental occurrences and relations recorded in these volumes, the

following affecting memorial cannot fail to interest every reader. On board the brig in which Mr. Bennet was on one occasion sailing, he informs us, there were three captains as passengers to America, one of whom, George Pollard, related the singular and lamentable story of a former shipwreck, which is subjoined :

"My first shipwreck was in open sea, on the 30th of November, 1820, near the equator, about 118° W. long. The vessel, a South Sea whaler, was called the *Essex*. On that day, as we were on the look out for sperm whales, and had actually struck two, which the boats' crews were following to secure, I perceived a very large one—it might be eighty or ninety feet long—rushing with great swiftness through the water, right towards the ship. We hoped that she would turn aside, and dive under, when she perceived such a bulk in her way. But no! the animal came full force against our stern-port: had any quarter less firm been struck, the vessel must have been burst; as it was, every plank and timber trembled throughout her whole bulk.

"The whale, as though hurt by a severe and unexpected concussion, shook its enormous head, and sheered off to so considerable a distance, that for some time we had lost sight of her from the starboard quarter; of which we were very glad, hoping that the worst was over. Nearly an hour afterwards we saw the same fish—we had no doubt of this from her size, and the direction in which she came—making again towards us. We were at once aware of our danger, but escape was impossible. She dashed her head this time against the ship's side, and so broke it in, that the vessel filled rapidly, and soon became water-logged. At the second shock, expecting her to go down, we lowered our three boats with the utmost expedition, and all hands, twenty in the whole, got into them—seven, and seven, and six. In a little while, as she did not sink, we ventured on board again, and, by scuttling the deck, we were enabled to get out some biscuit, beef, water, rum, two sextants, a quadrant, and three compasses. These, together with some rigging, a few muskets, powder, &c. we brought away; and, dividing the stores among our three small crews, rigged the boats as well as we could; there being a compass for each, and a sextant for two, and a quadrant for one, but neither sextant nor quadrant for the third. Then, instead of pushing away for some port, so amazed and bewildered were we, that we continued sitting in our places, gazing upon the ship, as though she had been an object of the tenderest affection. Our eyes could not leave her, till, at the end of many hours, she gave a slight reel, then down she sank. No words can tell our feelings. We looked at each other—we looked at the place where she had so lately been afloat—and we did not cease to look, till the terrible conviction of our abandoned and perilous situation roused us to exertion, if deliverance were yet possible.

"We now consulted about the course which it might be best to take—westward to India, eastward to South America, or South-westward to the Society Isles. We knew that we were at no great distance from Tahiti, but were so ignorant of the state and temper of the inhabitants, that we feared we should be devoured by cannibals, if we cast ourselves on their mercy. It was determined, therefore, to make for South America, which we computed to be more than two thousand miles distant. Accordingly we steered eastward, and, though for several days harassed with squalls, we contrived to keep together. It was not long before we found that one of the boats had started a plank, which was no wonder, for whale-boats are all clinker-built, and very slight, being made of half-inch plank only, before planing. To remedy this alarming defect, we all turned to, and, having emptied the damaged boat into the two others, we raised her side as well as we could, and succeeded

in restoring the plank at the bottom. Through this accident, some of our biscuit had become injured by the salt-water. This was equally divided among the several boats' crews. Food and water, meanwhile, with our utmost economy, rapidly failed. Our strength was exhausted, not by abstinence only, but by the labours which we were obliged to employ to keep our little vessels afloat, amidst the storms which repeatedly assailed us. One night we were parted in rough weather; but though the next day we fell in with one of our companion-boats, we never saw or heard any more of the other, which probably perished at sea, being without either sextant or quadrant.

"When we were reduced to the last pinch, and out of every thing, having been more than three weeks aboard, we were cheered with the sight of a low, uninhabited island, which we reached in hope, but were bitterly disappointed. There were some barren bushes, and many rocks on this forlorn spot. The only provisions that we could procure were a few birds and their eggs; this supply was soon reduced: the sea-fowls appeared to have been frightened away, and their nests were left empty, after we had once or twice plundered them. What distressed us most was the utter want of fresh water; we could not find a drop any where, till, at the extreme verge of ebb tide, a small spring was discovered in the sand; but even that was too scanty to afford us sufficient to quench our thirst before it was covered by the waves at their turn.

"There being no prospect but that of starvation here, we determined to put to sea again. Three of our comrades, however, chose to remain, and we pledged ourselves to send a vessel to bring them off, if we ourselves should ever escape to a Christian port. With a very small morsel of biscuit for each, and a little water, we again ventured out on the wide ocean. In the course of a few days our provisions were consumed. Two men died; we had no other alternative than to live upon their remains. These we roasted to dryness by means of fires kindled on the ballast-sand at the bottom of the boats. When this supply was spent, what could we do? We looked at each other with horrid thoughts in our minds, but we held our tongues. I am sure that we loved one another as brothers all the time; and yet our looks told plainly what must be done. We cast lots, and the fatal one fell on my poor cabin-boy. I started forward instantly, and cried out, 'My lad, my lad, if you don't like your lot, I'll shoot the first man that touches you.' The poor emaciated boy hesitated a moment or two; then, quietly laying his head down upon the gunnel of the boat, he said, 'I like it as well as any other.' He was soon despatched, and nothing of him left. I think, then, another man died, and him too, we ate. But I can tell you no more—my head is on fire at the recollection—I hardly know what I say. I forgot to say that we had parted company with the second boat before now. After some more days of horror and despair, when some were lying down at the bottom of the boat not able to rise, and scarcely one of us could move a limb, a vessel hove in sight. We were taken on board, and treated with extreme kindness. The second lost boat was also picked up at sea, and the survivors saved. A ship afterwards sailed in search of our companions on the desolate island, and brought them away."

"Captain Pollard closed his dreary narrative with saying, in a tone of despondency never to be forgotten by him who heard it—'After a time I found my way to the United States, to which I belonged, and got another ship. That, too, I have lost by a second wreck off the Sandwich Islands, and I am utterly ruined. No owner will ever trust me with a whaler again, for all will say I am an *unlucky* man.'"
Vol. II. 24—29.

Modes of Living among the Chinese.

"The modes of living, among the Chinese, are very different, according to the rank and wealth of the people; but the extremes of luxury and misery are no where more ludicrously contrasted. Those who can afford to purchase rare and expensive delicacies grudge no cost for them, as is proved by the price paid for edible birds' nests (glutinous compositions, formed by a kind of swallow, in vast clusters, found in the Nicobar and other islands), five thousand dollars being sometimes given for a picul, weighing one hundred and thirty-three pounds three-quarters. In the streets, multitudes of men are employed in preparing these for sale, with a pair of tweezers plucking from them every hair, or fibre of feather, or extraneous matter; and, at the same time, carefully preserving the form of the nests, by pushing through them very slender slips of bamboo. Sharks' fins are highly prized, and, when well-dried, they fetch a great price. The *beche-de-la-mer* (a horrid looking black sea-slug, formerly described,)

brought from the Pacific Islands, is also exceedingly esteemed by Chinese epicures. But, while the rich fare thus sumptuously, the mass of the poor subsist on the veriest garbage. The heads of fowls, their entrails, their feet, with every scrap of digestible animal matter—earth-worms, sea-reptiles, of all kinds, rats, and other vermin, are greedily devoured. We have noticed lots of black frogs, in half dozens, tied together, exposed for sale in shallow troughs of water. We have seen the hind-quarter of a horse hung up in a butcher's shop, with the recommendation of the whole leg attached. A lodger in our hotel complains that, his bed-room being over the kitchen, he is grievously annoyed in a morning by the noises of dogs and cats, which are slaughtering below for the day's consumption—but not at our table. Not a bone nor a green leaf is ever seen in the streets: some use or another is found for every thing that would be refuse elsewhere."—Vol. ii. p. 256.

REVIEW.—*The History and Topography of the United States of America, with a Series of Views, Parts 7, 8, 9, 10, 11, 12. By John Howard Hinton, A.M. Hinton. London. 1831.*

IN a preceding number of the Imperial Magazine, we reviewed the earlier Parts of this splendid work, and were so highly pleased with its varied excellences, that more room was appropriated to our remarks than on such occasions we can generally allow. This, however, must now become an apology for the comparative brevity of our present observations.

So far as the work has proceeded, every part is calculated to gratify the expectations which the earlier portions excited. The plates, which are numerous, are of a superior order. The designs are taken both from the labours of art, and the productions of nature. Each subject is of an interesting character, and the manner in which the whole is executed, is highly creditable to the artists who have been employed. Both the paper and the letter-press may boldly solicit, rather than shrink from, a close examination. The pages have an elegant aspect, and appear to be free from typographical error.

Mere embellishment is, however, of little importance, when compared with the facts which they illustrate, and the historical events which the compiler details. The parts now under examination relate chiefly to the early history of the States, the period and manner of their settlement, the difficulties which the primitive adventurers were compelled to encounter, and the foundations on which the original right to possession rests. In this last respect, the history and fate of many Indian tribes, or nations, are involved. To these the author frequently refers; and from every circumstance connected with this deeply injured, but rapidly diminishing people, this work derives an additional interest.

The early settlement of colonies is always pregnant with original occurrences, which,

though insignificant in themselves, are big with consequences of the utmost importance to future years. In these we perceive the germs to which momentous effects and results may be distinctly traced; and hence may be inferred the necessity, that every historian should have an intimate acquaintance with the springs and sources of those movements which give colouring and aspect to the character of nations, when they rise into maturity.

To these primary principles the author of this work has paid commendable attention, and by so doing he has laid a permanent foundation, on which to erect his superstructure, and on which his readers may find a rational expectation that their hopes will not be disappointed. It is a work of great promise, and we have no reason to fear any deterioration as it advances towards completion.

Nations in general are so tardy in their growth, that the links which unite their infancy and maturity together, lie not within the range of an individual life. With the United States of America, the case, however, assumes a very different aspect. We have seen them within our own day shaking off the trammels of subjection, and assuming the character of independence: we have seen that independence cherished by the fostering hand of patriotism, and we now behold these states elevating their heads among the most powerful and most ancient empires of the world.

These sources the author has carefully explored, and these connecting links we can have no doubt that he will distinctly trace; and by the achievement he will raise a monument to his own fame, in some respects corresponding with the glory of that independence, which his history is intended to delineate.

REVIEW.—*Family Classical Library, Vol. XVI. The Characters of Theophrastus, illustrated by Physiognomical Sketches. 12mo. pp. 175. Valpy. London, 1831.*

IN this volume, amusement and instruction are so happily blended together, that each derives an advantage from the other. The variety exhibited, and the exquisite touches which appear in the author's delineations of character, short, pointed, and always true to nature, confer upon it a superiority of excellence, which few works can boast. The forcible descriptions of the author, the artist has accompanied with physiognomical sketches, in which the soul of the individual character is visibly portrayed in the lineaments of the countenance. In number, these

sketches amount to fifty, and in some respects, as they may be considered bordering on caricature, perhaps many will be inclined to question the fidelity of the features; but since the delineations are intended to expose what is either blameable, pernicious, or detestable, in human nature, the designer may be fairly tolerated in "snatching a grace beyond the reach of art."

Theophrastus was born at Eresus, in Lesbos, nearly three hundred years before the Christian era, and died at the advanced age of 107. Connecting the period in which he flourished with his writings, and comparing his descriptions with these likenesses, displayed in actual life by similar characters in the present day, we cannot but notice that the lapse of twenty centuries has produced no change in human nature. The dissembler of this author, is precisely the dissembler of the present day. And if Theophrastus had lived in A. D. 1831, he could not have been able to furnish out his descriptions from modern subjects with greater accuracy.

To illustrate these preliminary observations, we beg to introduce the following extracts; leaving every reader whom they may concern, at liberty to make his own application of the characters described.

The Garrulous.

"Garrulity is an effusion of prolix and unpremeditated discourse. The garrulous man happening to sit beside one with whom he has no acquaintance, begins by recounting the various excellences of his wife; then he says, that last night he dreamed a dream, which he narrates at length; this leads him to mention, one by one, the dishes that were placed within his reach at supper. By this time his tongue has gained velocity in going, and he proceeds in a loftier strain: 'Alas! I saith he,' how much more depraved are the men of our times than were their ancestors! and what a price has corn fallen to now in the markets! and how the city swarms with strangers! By the time the bacchanalia are over, the sea will be covered again with ships: should it please Heaven, just now, to send rain, it would be a vast blessing to the wheats.'

"Anon he announces his determination to farm his own land the ensuing year. 'But how hard is it,' says he, 'in these times to get a living! I must tell you, being, as I perceive, a stranger, that it was Damippus who displayed the largest torch at the late festival. By the bye, can you tell me, now, how many pillars there are in the Odeum? Yesterday I was sick: hem! What day of the month is this?'

"If you will bear with a fellow of this sort, he will never let you go; for rather than talk should fail, he will inform you of all the festivals that happen throughout the year, gravely telling you, that in September is celebrated the feast in honour of Ceres; in October, the Apaturia; the rural Bacchanalia, in December; and so forth. But if you would not be hurried into a fever, you must shake him off, and make your escape as fast as possible. In truth, it is hard to consort with those who have no perception of what is proper, either to moments of relaxation, or to hours of business."

—p. 14.

The Rustic.

"Rusticity is an unconsciousness of things indecorous. The rustic, after having taken an offen-

sive drug, forthwith goes into company. Smelling some exquisite perfume, he exclaims, 'Tis not a whit sweeter than a sprig of thyme.' The shoes he wears are too large for his feet. He talks in a bawling tone; and his posture as he sits is indecent. Distrusting his friends and nearest relatives, he converses on the most important concerns with his servants; or, returning from the city, he reports all that has passed in council to the labourers on his farm. In travelling, he admires nothing that is beautiful, he is affected by nothing that is sublime; but if he encounters an ox, or an ass, or a goat, he makes a halt, and stares at it. He will slish a morsel from the pantry; devour it voraciously; then swallow a dram; and withal seek to conceal the theft from his own cook-maid: at another time he will grind with her at the mill, and himself measure out the day's provisions for the family. During dinner he throws morsels to the domestic animals that are suffered to range through the house; or he runs to the door when any one knocks. Instead of noticing his visitor, he calls the house-dog from his kennel, and, holding him by the muzzle, exclaims, 'Here is he that takes care of house, and farm, and family.' When he receives money, he affirms it to be bad, and demands that it may be changed. If he has lent a plough, or a basket, or a sickle, or a sack, to a neighbour, he wakes perhaps in the middle of the night, and, remembering the loan, will go and ask for it. On his way to the city, he accosts any one he may meet, with abrupt questions:—'How are hides selling now? and what is bacon in the market? Tell me, do the games to day bring us a new moon?' and then he adds, 'as soon as I get to town I mean to be shaved.' This man sings aloud while he is in the bath: he drives nails into his shoes; and you may meet him with a ham on his shoulders, which he has bought as he chanced to pass through the market."—p. 16.

The Parsimonious.

"Parsimony is an excessive and unreasonable sparing of expense. The parsimonious man calls at the house of his debtor to demand a half-penny of interest, left over in last month's payment. At a banquet, he carefully notes how many cups of wine are drank by each guest; and of all the offerings to Diana, usual on such occasions, his will be the least. If the smallest article be purchased for his use, however low may be the price, he will say it is too dear. When a servant breaks a pot or a pan, he deducts the value of it from his daily allowance; or if his wife chafes to lose a brail button or a farthing, he causes tables, chairs, beds, boxes, to be moved, and the wardrobe to be hunted over in search of it. Whoever would deal with him must be content to lose by the transaction. He suffers no one to taste a fig from his garden; nor even to pass through his fields; no, nor to gather a fallen date or olive from the ground. He inspects the boundaries of his farm, to assure himself that the hedges and fences remain in their places. He demands interest on interest, if payment is delayed a day beyond the appointed time. If he gives a public dinner to his ward, he carves out a scanty portion for each, and places his allowance before every guest. He goes to market, and often returns without having purchased a single article. He strictly charges his wife to lend nothing to her neighbours; no, not even a little salt, nor a wick for a lamp, nor a bit of cummin, nor a sprig of marjoram, nor a barley cake nor a fillet for the victim, nor a wafer for the altar: 'for,' saith he, 'these little matters put together make a great sum in the year.'

"In a word, you may see the coffers of this fellow covered with mould; and himself, with a bunch of keys at his girdle, clad in a scanty garb, sparingly anointed, shorn to the scalp, and slishod at noon: and you may find him in the fuller's shop, whom he is charging not to spare earth in cleansing his cloak; that it may not so soon require dressing again."—p. 31.

The Detractor.

"The Detractor utters not a word that does not betray the malignancy of his soul. If he is asked

—what sort of a person is such a one? he replies as if the man's genealogy had been required: Ah, I know him: his father's name was at first Sozias; a name befitting his servile condition; it was while he served as a common soldier that he acquired the name of Sostratus: some time afterwards he was inscribed among the citizens of the lower order. As to his mother, she was a noble Thracian, no doubt, for women of *her sort* are accounted noble in that country. The man himself is such as his origin would lead one to suppose—he is the veriest scoundrel alive.' Then he adds, in explanation of what he said of the man's mother, 'These Thracian women practise every sort of outrage on the highway.'

"If he comes into company where a neighbour is defamed, he presently takes the lead in the conversation:—'Yes,' he begins, 'there is not a being on earth I detest so much as the man you are speaking of: his looks are enough to condemn him: was there ever such a villain? you may take, as a specimen of his character, what I know to be a fact,—that he ordinarily sends his wife to market with three half-pence to buy provisions for the whole family; and that he obliges her to bathe in cold water in the depth of winter.'

"The moment any one leaves the company, the detractor fails not to introduce some tale to his disadvantage; nor is there any one of his friends, or any member of his family, who escapes the scourge of his tongue: he will even speak ill of the dead."

REVIEW.—*Family Classical Library. No. XV. Tacitus, Vol. V. 12mo. pp. 352. Colburn, London. 1831.*

To the general Christian reader, this volume will be found more interesting than either of the preceding, which bears the name of Tacitus; because it treats of numerous events recorded in scripture, and furnishes an invaluable evidence on the fulfilment of prophecy. The siege of Jerusalem, its internal commotions, vicissitudes, and final overthrow, find also in these pages an ample, and deeply interesting detail. A few extracts will supersede the necessity of any further observations.

"Portents and prodigies announced the ruin of the city: but a people, blinded by their own national superstition, and with rancour detesting the religion of other states, held it unlawful by vows and victims to deprecate impending danger. Swords were seen glittering in the air; embattled armies appeared, and the temple was illuminated by a stream of light that issued from the heavens. The portal flew open, and a voice more than human denounced the immediate departure of the gods. There was heard at the same time a tumultuous and terrific sound, as if superior beings were actually rushing forth. The impression made by these wonders fell on a few only: the multitude relied on an ancient prophecy, contained, as they believed, in books kept by the priests, by which it was foretold, that, in this very juncture, the power of the East would prevail over the nations, and a race of men would go forth from Judea, to extend their dominion over the rest of the world."—p. 20.

It is an event which the world will never cease to deplore, that the remaining portion of Tacitus, describing this awful catastrophe, and its calamitous results, should be irrecoverably lost. He describes the city, the temple, the people, their courage, means

of defence, internal commotions, and the preparations made to subdue them, with all the perspicuity and dignity for which his writings have been so long and so justly distinguished; but having brought us to the commencement of the siege, the remaining portion of his narrative disappears; and, to supply the deficiency, we are obliged to have recourse to other authority, from which the following passages are selected.

"A dreadful famine laid waste the city. The streets were covered with the dead and the dying: old men, women, and children, stretched forth their hands for sustenance, and expired in the act: the wounded soldiers perished for want of relief; shrieks, and groans, and lamentations resounded in every quarter: the surviving wretches envied the fate of those who died first: they lived only to prolong their misery, fixing their eyes on the temple, and invoking death to end their woes. The rites of sepulture were neglected. It was necessary, however, to remove the dead bodies. Simon and John ordered them to be thrown down the steep into the lower city. Titus went to view the unhappy victims, as they lay in heaps under the walls. Shocked at a scene so melancholy and affecting, he lifted up his hands to heaven, and called the gods to witness, that he was not the cause of these dreadful calamities."—p. 51.

The destruction of the temple is thus described:

"The cries of the dying, and the shouts of the victors, reverberated by the surrounding walls, filled the place with dreadful uproar. The orders of Titus and his officers were no longer heard. The Jews in some parts fought with frantic obstinacy. Numbers in despair fled to the sanctuary. There the false prophets still assured them that the Lord of hosts was on their side. In that instant the besiegers forced the gates. The massy gold and glittering ornaments inspired them with new ardour. The love of plunder conspired with revenge, and Titus exerted himself in vain to restrain their fury. One of the soldiers mounted to the top of the portico, and threw a combustible weapon, which clung to the wood-work, and set fire to the whole building. The Jews saw that all was lost, and, in their last agony, sent forth the groan of an expiring people. Titus withdrew from the scene of desolation, lamenting that his efforts to save the place were without effect. As he passed along, word was brought to him that a number of priests stood on the outside wall, imploring him to spare their lives. 'It is too late,' said Titus, 'the priests ought not to survive their temple.' He retired to Fort Antonia, and there beholding the conflagration, and lifting up his hands, exclaimed with a sigh, 'The God of the Jews has fought against them: to him we owe our victory.'"—p. 58.

In addition to those portions of this volume which relate to the Jews, it contains the manners of the Germans, the life of Agricola, and a dialogue concerning oratory.

REVIEW.—*The Sunday Library, &c. By the Rev. T. F. Dibdin. Vol. II. 12mo. pp. 330. Longman, London. 1831.*

THIS volume is ornamented with a respectably looking portrait of Bishop Porteus, from whose pen the two leading articles have been selected. The others which follow, are from divines of no mean cele-

brity in the established church; and those which are intended to complete the series, will be drawn from the same common source. The selections do not appear altogether in the character of sermons, though they have avowedly been taken from compositions of this description. The truths which they contain are evidently of vast importance, being of a practical nature, and inculcating duties, the discharge of which, all must allow to be incumbent on such as deserve the Christian name.

We cannot, however, avoid observing, that the distinguishing doctrines inculcated in the gospel, do not sustain in them that prominent character, which might be both desired and expected. The fall of man, the necessity of an expiatory sacrifice, the reality of an atonement, and its influential efficacy on the souls of men, the operation of the Spirit of God, its transforming power, producing effects that can flow from no other source—are branches of evangelical religion, on which we could have wished that these worthy divines had more strenuously and unequivocally insisted. We do not mean to insinuate, that any of these gospel-truths are denied; they are rather omitted, than rejected; and the allusions to them seem to arise more from implication than from tacit recognition.

It cannot, however, be denied, that many theological writers inculcate what they call evangelical principles, at the expense of practical godliness. Dreading to be legal, they become antinomians; and having sunk into this destructive abyss, they stand fast in the liberty wherewith they fancy Christ has made them free. This diabolical heresy makes Christ the minister of sin, and wraps the unconverted sinner in the imaginary robe of his imputed righteousness. A more foul and loathsome pestilence never afflicted the Christian church.

Contrasted with this nuisance, we cannot but rejoice, that, in these volumes, the practical part of genuine religion is steadily and rationally enforced; and we entertain no doubt, that in the subsequent volumes evangelical truths will more than compensate for the partial deficiency of which we now complain. To the full development of the Christian system, both branches are essentially necessary, and in proportion to the absence of either, the whole is mutilated, and its purposes are defeated. Faith and works are necessary to the utility of each other; and it is only when we behold them united on permanent principles, that the Sun of righteousness illuminates, warms, and fertilizes the moral world with his enlivening beams.

REVIEW.—*The Tour of the Holy Land, &c. with an Appendix. By the Rev. Robert Morehead, D.D. 12mo. pp. 283. Simpkin and Marshall, London. 1831.*

To Jews and Christians there can be no doubt that Palestine, and its adjacent countries, contain the most interesting portions of the globe. In wandering through its forlorn and half-depopulated regions, surrounded by monuments rendered venerable by their antiquity, and sacred by innumerable associations connected with memorable persons, transactions, and events, a thousand solemn reflections obtrude themselves on the mind, and in pleasing melancholy we recall departed days, and sigh over the instability of earthly grandeur.

Rising in elevation, we seem to behold the fiat of Omnipotence verifying the word of prophecy, and transmitting the memorials of his justice and power to each succeeding generation, warning the nations to take an example by the scenes of desolation which they are called to witness. What has already happened, may again occur. Similar causes may be expected to issue in similar effects; and those that are wise will learn a lesson by the painful contemplation.

It is scarcely possible for an infidel to visit Palestine without suspecting the validity of his speculations. The phenomena obvious to the evidence of his senses, are too powerful to be resisted; and, on comparing what he perceives, with the delineations and predictions of holy writ, he cannot but perceive the finger of God in all. The scenes which he beholds are too complicated and singular to be ascribed wholly to natural causes; and even should this be admitted, the predictions of prophecy, operating in strange concurrence with them, acquire strength by the means adopted to dispense with their interference.

Of those interesting regions, many accounts have been recently published in various forms, but every new survey develops something, which previous examinations had overlooked, and calls the fading glory fresh again to our remembrance. Acting on this principle, Mr. Morehead has compiled his present work from various sources which are allowed to be authentic, and, by the arrangement of his materials, and the dialogue form in which they are presented to the reader, has completed a pleasing and an interesting volume. One of its principal designs is, to establish facts, and then to bring them into contact with revelation, so that the truth of the latter being corroborated by the unquestionable existence of the

former, the workings of God may appear conspicuous in all.

With the dialogue style we are by no means fascinated. Much time is wasted in preliminary remarks and introductory observations. It also betrays something like contrivance, which, in a work of this description, never ought to be introduced. In solemn historical narrative, whatever is gained by art, is more than lost in the surmises of fiction to which it gives birth. To this we may apply the old proverb, "Good wine needs no bush."

The Appendix, occupying about forty pages in small type, is full of thrilling interest. The journalist evidently wrote from observation; and in plain but forcible language, he records what he felt, and what he saw. His descriptions, though short, are animated; and the life, which, without any effort, is diffused throughout the narrative, fully compensates for its brevity.

To the young classes of readers this book will be found very agreeable. It compresses much information within a narrow compass, and is calculated to awaken a desire for a more intimate acquaintance with the varied scenes which it describes.

REVIEW.—*A Manual of Religious Instruction for the Young*, &c. &c. By the Rev. Robert Simson, M.A. 12mo. pp. 384. Duncan. London. 1831.

MR. SIMSON, in his preface, disclaims all pretensions to originality in this work. It is avowedly a compilation; and, for a considerable portion of its contents, he candidly acknowledges himself indebted to the labours of Dr. Alexander.

But from what source soever the materials may have been derived, most of them are of sterling character, and promise fair to be of great practical utility. The volume comprises the sacred history of the Old and New Testament dispensations; a brief outline of the evidences of the Christian religion, deduced from miracles, predictions, and their accomplishments; and an epitome of the internal evidence, that a system of such sublime moral purity must have come from God.

In what is denominated "An accurate statement of the doctrine of the gospel," the dogmas of Calvinism make their appearance, dressed up indeed in a new coat, the old one having become both shabby and unfashionable. The more offensive part is, however, rather concealed than removed; and he who peeps beneath the flowing garment by which it is hidden, will

soon discover that deformity is not to be removed by any attire.

For these peculiarities in Mr. Simson's views, we can, however, readily make all due allowance, and also for a certain phraseology, which appears to be inseparable from them. Yet we cannot avoid regretting, that they should have been introduced into a manual of religious instruction, and thus become blended with truths of the most unequivocal character.

The history of the sacred dispensations contains a beautiful analysis of revealed truth; and the evidence deduced in favour of the Christian religion, from miracles, predictions, and internal excellence, is both strong and convincing. "An address to the young," with which the volume concludes, embodies much wholesome and affectionate advice, which the pupils would do well to follow, and reduce to practice.

REVIEW.—*A Treatise on the Nature and Causes of Doubt in Religious Questions*, &c. &c. 12mo. pp. 194. Longman, London, 1831.

THIS work is entitled to more attention than we can devote to it; but let it once become known, and the extent of its circulation will furnish the best testimonial of its worth. To originality it neither does nor can make much pretension; yet the anonymous author has displayed an extensive acquaintance with the complicated subject to which he has turned his thoughts.

It is not from the apex of a pyramid, but from the summit of a mountain, that his surveys are taken; and the questions to be investigated are generally examined in this elevated region. Of the common mechanical methods of treating such subjects, we find scarcely any traces. On most occasions the author has an eye to their rationality, and his quotations are from some of the master spirits of the world.

The doubts examined are the doubts of scepticism, and the solutions are those which philosophy supplies. The vices which are generated in an unhallowed spirit, the author strips of their delusive varnish, and rationally states the pernicious consequences to which they lead. Of sterling works, written avowedly to combat the sceptical philosophy of Hume, Gibbon, and others of similar character, the list furnished will be of essential service to those who may have been tainted with the moral poison; and where that has not been the case, these publications may operate as preventives, when antidotes are not wanted.

REVIEW.—*The Cabinet Cyclopædia.* By Dr. Lardner, Vol. XVI. *Maritime and Inland Discovery*, Vol. III. 12mo. pp. 384. Longman, London, 1831.

THIS work is so well known, that little more need be said, than to announce the appearance of any new volume in the series. This is the third of *Maritime and Inland Discovery*, which will complete this department. It contains an epitome of voyages and travels, undertaken and accomplished by various adventurers of different nations, in comparatively modern times, without being confined to any particular portion of the globe. A selection is made of all that is interesting and important, excluding what might be deemed the tediousness of unnecessary details. The following brief extracts will place this volume in a favourable light.

"*Natives of Van Dieman's Land.*—While the English remained here, they were agreeably surprised by a visit from some of the natives, who, in their abject misery, rooted indolence, and stupidity, appeared to be on an equality with the wretched inhabitants of Terra del Fuego. Their most comfortable dwellings were the trunks of large trees hollowed out by fire. They appeared to be ignorant of the art of fishing; not a single canoe was seen on their whole coast. Their chief subsistence was derived from small birds and shell-fish, which they collected along the shore."—p. 71.

"*Shipwreck of La Perouse.*—The natives denied that they had attacked and killed the crew of one of the ships; nor was Captain Dillon able to find any confirmation of the report, which he had heard from the Tuoepians, that the skulls of the shipwrecked strangers were preserved in a public building called the *spirit-house*; he is of opinion that the hostility of the islanders to the French, who it appears were obliged, while they remained on the island, to entrench themselves with wooden palisades, arose not from wanton barbarity, but from the belief that the strangers were preternatural beings, or spirits of the sea. That their habitual ferocity was irritated by superstition, is rendered likely from the accounts which they give of the French, whom they describe as conversing with the sun and the stars by means of a long stick, thus obviously alluding to the business of the observatory. The cocked hats of the French, perhaps, misled them into the belief that their noses were a yard long. Their description of the sentinels was not less ludicrous; for they represented them as men standing on one leg, and holding a bar of iron in their hands."

"*Fate of La Perouse.*—When Captain Dillon arrived in Paris, in February 1823, with the relics of the French expedition, he was graciously received by Charles X., who liberally recompensed his toils with a pension of 4000 francs. Count Lesseps, who had quitted the expedition of La Perouse at Kamtschatka, recognised the guns and the millstones as resembling those which were on board the French frigates; the carved backboard, also, he believed to belong to the *Boussole*; the armorial bearings, engraved on the bottom of a silver candlestick included among the relics, were at the same time recognized, by the expert genealogist, Sir William Bentham, to be those of Colignon, who was botanist on board the same frigate. Thus it appears likely that the *Boussole*, with La Perouse himself, was thrown upon the ridge, while the *Astrolabe* and all her people sank in deep water. What became of the unfortunate commander, after he left Manicou, it is impossible to conjecture."—p. 111.

2D SERIES, NO. 6.—VOL. I.

REVIEW.—*Lardner's Cabinet Cyclopædia*, Vol. XVII. *Hydrostatics and Pneumatics*. 12mo. pp. 353. Longman, London, 1831.

OF this volume, our best recommendation will be a few extracts from its pages; but where every article is both entertaining and useful, it is not easy to make a selection. In the changes which take place in the weather, every reader is, however, so far interested, that the following observations on this important subject, can hardly fail to prove gratifying:—

"The most immediate use of the barometer for scientific purposes is, to indicate the amount and variation of the atmospheric pressure. These variations being compared with other meteorological phenomena, form the scientific data from which various atmospheric appearances and effects are to be deduced.

"The fluctuation in the pressure of the atmosphere being observed, in connexion with changes in the state of the weather, a general correspondence is supposed to prevail between these effects. Hence the barometer has been called a *weather-glass*. Rules are attempted to be established, by which, from the height of the mercury, the coming state of the weather may be predicted, and we accordingly find the words "Rain," "Fair," "Changeable," "Frost," &c., engraved on the scale attached to common domestic barometers, as if, when the mercury stands at the height marked by these words, the weather is always subject to the vicissitudes expressed by them. These marks are, however, entitled to no attention; and it is only surprising to find their use continued in the present times, when knowledge is so widely diffused. They are, in fact, to be ranked scarcely above the *vox stellarum*, or astrological almanack.

"Two barometers, one near the level of the river Thames, and the other on the heights of Hampstead, will differ by half an inch; the latter being always half an inch lower than the former. If the words, therefore, engraved upon the plates are to be relied on, similar changes of weather could never happen at these two situations. But what is even more absurd, such a scale would inform us that the weather at the foot of a high building such as St. Paul's, must always be different from the weather at the top of it.

"It is observed, that the changes of weather are indicated, not by the actual height of the mercury, but by its *change* of height. One of the most general, though not absolutely invariable, rules is, that when the mercury is very low, and therefore the atmosphere very light, high winds and storms may be expected.

"The following rules may be generally relied upon, at least to a certain extent:—

"1. *Generally*, the rising of the mercury indicates the approach of fair weather; the falling of it shews the approach of foul weather.

"2. In sultry weather, the fall of the mercury indicates coming thunder. In winter, the rise of the mercury indicates frost. In frost, its fall indicates thaw; and its rise indicates snow.

"3. Whatever change of weather suddenly follows a change in the barometer, may be expected to last but a short time.—Thus, if fair weather follow immediately the rise of the mercury, there will be very little of it; and in the same way, if foul weather follow the fall of the mercury, it will last but a short time.

"4. If fair weather continue for several days, during which the mercury continually falls, a long continuance of foul weather will probably ensue; and again, if foul weather continue for several days, while the mercury continually rises, a long succession of fair weather will probably succeed.

"5. A fluctuating and unsettled state in the mercurial column indicates changeableness."

"The domestic barometer would become a much more useful instrument, if, instead of the words usually engraved on the plate, a short list of the best established rules, such as the above, accompanied it, which might be either engraved on the plate, or printed on a card. It would be right, however, to express the rules only with that degree of probability which observation of past phenomena has justified. There is no rule respecting these effects, which will hold good with perfect certainty in every case."

BRIEF SURVEY OF BOOKS.

1. *The Manners and Customs of the Jews, and other Nations mentioned in the Bible*, (Religious Tract Society, London,) is a decent little work, which carries the reader over an extensive field, and introduces him to modes of life which Europe never saw. The information thus imbodyed and communicated, is derived from the authority of scripture, and the testimony of modern travellers. It is a mark of divine providence, that eastern customs undergo scarcely any variation with the lapse of time. Hence, the statements of the Bible made three thousand years since, are exemplified by an appeal to fact in the present day. Many wood-cuts adorn this volume.

2. *A School Treatise on Ancient Geography, upon a New Plan*, by Joseph Gay, Junior, (Joy, London,) is adapted for the seminary, and it will be found serviceable in families. Of such works the principal utility is, to know the ancient names of people, and boundaries of places, now distinguished by modern appellations. From the volume before us this information may be satisfactorily obtained.

3. *Sketches of Genius, and other Poems*, by D. Corkindale, (Robins, London,) may amuse the author's friends, but, beyond these, many readers, adopting one of his lines, will perhaps exclaim, "Tis sad to dine on chop-house miseries."

4. *An Inquiry concerning Baptism, &c.* by Sylvanus, (Palmer, London,) thus tells its own tale: "We may rest assured, from God's most holy word, that water baptism is by no means essential to salvation. Timothy was never baptized—John himself was never baptized—the thief on the cross was never baptized—thousands of converts under St. Paul's ministry were never baptized, and yet these have all joined the company of the spirits of the just made perfect." Such splashes as these will break the scum which is apt to gather over the baptismal pond.

5. *Four Lectures on the Law of the Sabbath, &c.* by Henry Forster Burder, D. D., (Westley, London,) embrace the institution of the Sabbath at the creation, what is contained in the decalogue, the

change of the day, and the due observance of it. Of the divine origin and continued obligation of this glorious institution, the proofs adduced by Mr. Burder never can be denied, while the authority of the sacred records is allowed. On the change from the Jewish to the Christian Sabbath, the common arguments are adduced; but all must allow that the evidence is only circumstantial and probable. The spirit, however, in which this portion of our time is kept holy, is of greater consequence than the day. In favour of this, the author appears triumphantly successful.

6. *An Introduction to Medical Botany, &c.* by Thomas Castle, F. L. S., (Cox, London,) now appears in an improved condition. In December last, the former impression passed under our review, and by the favourable recollection retained, we were disposed to hail this with pleasant feelings. Nor have we been disappointed. The attention paid by Mr. Castle to botany, in connexion with medicine, is creditable to his talents, and we hope it will be rewarded with its due meed of encouragement and praise.

7. *Anti-Slavery Reporter*, Nos. 77, 78, and 79, contains, as usual, some horrible details of brutal conduct exercised by the colonial tyrants over their defenceless and unhappyslaves. In England the laws protect horses and other beasts; but in the colonies, where the administration of justice is entrusted to wretches who are strangers to humanity, the negro lives and dies without a friend.

8. *A Philosophical Estimate of the Controversy respecting the Divine Humanity*, by John Abraham Heraul, (Fraser, London,) refers to the late ferment which the supposed heresy of Mr. Irving called into existence. During a few weeks it occasioned a considerable stir; but, like many other subjects, awakening fierce contention for a season, it appears to have lived its day and sought repose. That Mr. Irving is disposed to express himself in strong, and sometimes unguarded terms, no one acquainted with either his preaching or writings can doubt. This philosophical estimate of the controversy will, we suspect, be found too refined for common apprehension.

9. *The Documents and Correspondence in the Christian Observer, on the alleged Miraculous Cure of Miss Fancourt*, (Hatchard, London,) relate to the sudden and apparently miraculous cure of a young lady in the vicinity of London, who had for several years been a cripple. Her friends consider her recovery as an act of divine mercy in answer to prayer; but the author

of this pamphlet views it as the effect of excitement. This much is clear, that an instantaneous, a notable and marvellous cure was wrought without any visible means, and it will perhaps require more credulity to believe that simple excitement was its cause, than faith in the divine power to assign it to the agency of God. We by no means consider that the writer has been successful in his attempt.

10. *The Family Baptist*, &c. &c., by George Newbury, (Westley, London,) goes over the old ground, rendered bare by the multitude of travellers, who, having floundered in this morass, have escaped with scarcely a dry garment. The author advances nothing new, and it is to be regretted that so much time should be spent on a subject, by no means essential to salvation.

11. *Cambrian Superstitions, comprising Ghosts, Omens, Witchcrafts, Traditions, &c. of the Principality*, by W. Howells, (Longman, London,) being a book which deals in the marvellous, will, therefore, always find readers. The author does not give his relations as facts, but as subjects of tradition and popular belief. Every country has its legendary tales, which amuse by creating an excitement. This is a specimen of Welsh wonders; but we do not think that, in romantic extravagance, the tales can equal the productions of Ireland.

12. *Twenty-two Short Discourses upon Scripture Passages*, by Charles Hubbard, (Hatchard, London,) are intrinsically excellent, entering into the spirituality of our most holy religion, and inculcating experience, faith, and practice. This unpretending volume contains more sterling and useful truth, than many a splendid tome, decorated with ecclesiastical titles, and charged five times five shillings.

13. *Lectures on the Christian Sabbath*, by William Thorn, (Holdsworth, London,) appears before us in the seventh edition. This is an honour, which works pretending to utility, but deficient in what they promise, very rarely attain. The author views the sabbath under its various dispensations, and proves the institution to be of divine appointment, and of lasting obligation. Objections urged against its observance, he manfully meets, on the grounds of antiquity, general concurrence, and practical utility. It is an elaborate treatise, written with affectionate simplicity, and its seven editions prove that it has been favourably received; but, we may add, not more so than it deserves.

14. *A Treatise on the Natural and Chemical Property of Water*, &c., by Abraham Booth, (Wightman, London,)

places this necessary of human life before us in a more transparent state than the inhabitants of London are ever allowed to drink it. The purity, pollution, and chemical properties of water, in various places, and under varied impregnations, the author distinctly examines, and points out. The researches displayed in this work are very extensive, and the reasonableness of the author's observations entitles them to much respect. In addition to the history and analyses of medicinal and other waters, which this volume contains, we should have been glad if the author had furnished some simple tests, by which the purity, or different impurities, of water might be detected.

15. *The Essay on "The Signs of Conversion and Unconversion, in Ministers of the Church, to which was awarded the Premium of a Society in 1811, by the Rev. Samuel Charles Wilks, M.A.*, (Hatchard, London,) contains such prominent and discriminating marks, that no one can mistake the one for the other, or find them blended in the same individual. The result says, "Ye cannot serve God and mammon." Mr. Wilks follows the minister in his private and public character, in his closet and his pulpit, in his family and among his parishioners, in his doctrines and manner of enforcing them, and makes the whole the criterion of his intrinsic worth.

16. *Objections to Unitarian Christianity Considered*, by William Ellery Channing, D.D., (Hunter, London,) is a small pamphlet, written as an apology for the Unitarians. The author intimates that their principles have been misrepresented, that they advocate all the moral duties inculcated in the gospel, and only reject dogmas which have no real foundation in the word of God. The pamphlet contains nothing that is new, and scarcely places any thing that is old in a new light.

17. *The Bury Melodies, adapted for Public and Family Worship; an esteemed piece, "Resolve," composed and arranged for the Voice, Organ, Piano, &c., by W. J. White*, (Bates, London,) are certainly not discreditable to the author, whose aim is to promote good congregational singing. Mr. White is already known to the public, and we feel persuaded that these compositions will advance him in their esteem, and increase between them the already subsisting harmony.

18. *Address of Earl Stanhope, President of the Medico-Botanical Society, for the Anniversary Meeting, Jan. 16, 1831*, (Wilson, London,) presents to the public a luminous display of botanical knowledge. It states the medical virtues of plants, b-

and roots, hitherto but little known in this country, and illustrates their efficacy in cases of hydrophobia, and the poisonous bites of serpents. The society offers a gold medal for the best essay on any vegetable that shall be employed with success in the cure of hydrophobia, and a silver medal for the best essay on the medicinal qualities of any indigenous plant but imperfectly known, and the uses to which it may be applied.

19. *Prayer the best Refuge in Trouble, a Sermon, by William Robinson*, (Mason, London,) furnishes us with a cursory glance at God's dealings with his people of old, and at the defence and protection which they experienced while trusting in him. From these premises, the author infers our duty to confide in God under every trouble, from a conviction that he will either avert, remove, or enable us to bear the evil. It is a plain, rational, common-sense discourse.

20. *A Good Refuge in Bad Times*, (Book Society, London,) like the preceding article, directs the reader to put his trust in God. The advantages resulting from this reposing confidence, in seasons of distress, is illustrated by several affecting incidents. The author's reasonings are well supported by scripture, and by the warmth of exhortation.

21. *The Time of Trouble, a Sermon, preached before the House of Commons, A.D. 1655, by the Rev. Edward Reynolds, D.D.*, (Tract Society, London,) would not have been now reprinted if it had not embodied some superior excellences. These may be found in the fervour of its piety, the cogency of its reasoning, and the vigour of its language.

26. *Portraits of the Royal Family, by J. P. Hemms*, (Harding, London,) exhibit another series of elegant penmanship, by Mr. Hemms, whose former efforts of genius, and command of hand, we have more than once had occasion to notice. These superb sheets contain portraits of all the male branches of the royal family. Of their fidelity in likeness, we can only judge by comparing them with other portraits of the same illustrious individuals, and so far, in most of them, we can trace a strong resemblance. It is, however, by the beauty of the penmanship that the reader's attention will be chiefly attracted, and this, in all its bold and almost invisible strokes, as well as in the varied forms of the letters, is of the most superlative character. Hemms may rival Hemms, but with this exception, these specimens may be pronounced inimitable.

27. *Sermons on the Death of the late Rev. Robert Hall, by J. P. Mursell*,

(Hamilton,) *Joseph Hughes, A. M.* (Holdsworth,) *J. E. Giles*, (Bagster,) *Bosworth*, (Westley,) *Thomas Swan*, (Hamilton, London,) all evince how highly the late Mr. Hall was esteemed, and how sincerely his death is deplored. Into the comparative merits of these five discourses we have no intention to institute an inquiry. In each we could easily find some distinguishing excellence, but their authors are not rivals: and we are fully persuaded that they have not written to court the paltry hectic of applause. The occasion was great and solemn, and this solemnity each author has endeavoured to infuse into his discourse, and to impress on the minds of his hearers. Of death, in connexion with its concomitants and effects, they have taken distinct but appropriate views, and adverted to the subject of their discourses in the varied peculiarities of his superior talents, and the amiable features of his christian character. In each sermon, the pious reader will find much to gratify his inquiries, and to stimulate a desire that he may die the death of the righteous, and that his last end be like that of Robert Hall.

28. *Third Quarterly Report of the Protestant Colonization Society of Ireland*, (Courtney, London,) has a noble object in view, which is expressed in the title-page. It aims at the welfare of the Irish, and, if liberally supported, there can be no doubt that it will be productive of much good to the Irish peasantry.

REMARKS ON THE CHARACTER OF KLOPSTOCK.

A PRINCIPAL ingredient in the cup of earthly bliss, arises from the union of two hearts, so constituted by nature and refined by education, as to impart pleasure, and communicate delight to each other, in the retired privacy of the domestic circle. It is this which cheers the otherwise tedious and disconsolate hours of affliction and distress; that alleviates the pressure of misfortune; that tends to dissipate the cares and anxieties of life; and in some measure to brighten the dark and repulsive prospect which surrounds the precincts of the grave.

But it is only in some few instances, that we see the comparatively uninterrupted happiness in the wedded life practically exemplified. The main hinderances which make such frequent discord in the married state, and conjugal harmony so seldom realized, is, because there is too much needless jealousy, and a studied attempt to thwart the

wishes, and bias the opinions, of each other; petty faults are often magnified into enormous crimes; peace becomes expatriated from under their roof; misery, with hatred, succeeds; and alienation of affection follows in its train. But how pleasing is the contrast, when we have an opportunity presented to us, of observing such interesting objects as those who have elicited these few remarks; their extreme paucity invests them with attractions of no common kind in our eyes; they appear like some verdant spot, enamelled with flowers of every hue, amid universal sterility, where the grizly genius of desolation asserts his power.

Of all the characteristic sketches of domestic harmony, affection, and fidelity, that I ever perused, there is none which surpasses that which subsisted between Klopstock, the great German author, and his consort, the lovely Meta. It is one of the most singularly beautiful and graceful pictures of perfect cordiality, joined with the most unfeigned love, innocence, and purity, that can possibly be detached from the chequered scenes of human life, to be held up to rivet the attention, and fix the imitation of man, so as to copy its beauties, to aim at its excellences, and to impress its lineaments in permanent colours on the memory; while under this terrene economy,—while “subject to all the frailties that flesh is heir to.” Their minds appear to have been blended in the most sympathetic union, and their tempers to have amalgamated in such a manner that there existed but little alloy. Hence, the low and vulgar cavils, which common and baser minds frequently engage in with such eager ferocity, were entirely excluded; discord never uttered its dolorous sounds within their habitation, and jealousy never entered on their peaceful retreat.

They possessed a certain affinity of mind, and congeniality of taste, for studious habits and mental pursuits, which made the literary labours in which he engaged much more pleasant and delightful, when he knew she felt an equal and corresponding interest in the theme which engrossed his attention, and occupied his thoughts. For the task of criticism, in pointing out inaccuracies and suggesting emendations, she was well qualified; and in this respect her assistance was invaluable, from the delicacy of her taste, the solidity of her judgment, her varied and extensive learning, and the critical acumen which she generally displayed. It is generally agreed, that by sympathy and participation with an object we love, venerate, and esteem, we give to the thoughts a more exalted tone, and an unusual fecundity to the buds of genius and the flowers of ima-

gination; and when engaged in any arduous task, that requires an uncommon exertion of the faculties, perhaps, from this source is derived some of the most blissful emotions allotted to man while on earth.

Intellectual endowments in women, are always destined to fascinate and command respect with men of intelligence and sense, far more than what mere exterior beauty can produce; because the former is fitted to survive in undecaying loveliness, when the latter has become tarnished and faded in the lapse of years. But, from what we can gather from his poems written upon this excellent and gifted woman, and from the concurrence of other sources of information, nature had bestowed on her considerable personal charms, added to extreme delicacy, sensibility, and tenderness, which her published letters fully indicate. With such a companion and helpmate, it was next to impossible, but that an individual so situated must have been peculiarly blessed, and ardently attached to her whom he espoused.

Thus, these two amiable and affectionate beings sojourned on earth together, in the bonds of mutual love and reciprocal regard, delighting, animating, and cheering each other in their progress through this unquiet world. The wife of this great and good man died some years previous to himself; but, by his own express desire, he was interred in the same grave along with her whom he loved; so that it might very appropriately be said, “in death they were not divided.” Their attachment, though separated for a time by the wide and cheerless Jordan of death, (the grave being not the final termination of their happiness, but the medium by which they attained to the ultimate completion of their felicity,) was still inseparable and indissoluble, in that sense of the word to which the apostle applies it, when he says, “though absent in body, yet present in spirit.” Absorbed in the pleasing anticipation that she was completely happy, and that her pure spirit hovered near him, tended materially to diminish the intensity of his grief, and to console him for the deprivation he had sustained.

At last, in a good old age, he died the death of the righteous, “with an hope full of immortality,” and his remains were attended to the grave by the highest official characters in the wealthy and populous city of Hamburg, including civil, military, and clerical, with a dense mass of spectators seldom congregated; the whole evincing the unequivocal respect which they paid to exalted talents, and the profound veneration which, as a good man and a Chr-

character demanded. Without doubt, these two lovely specimens of our race, are now in the regions of eternal blessedness, associated with those high and holy spirits, who have exchanged the sorrows of mortality for the joys of immortality, partaking with them of those unsatiating pleasures, that inexpressible bliss, and those interminable delights, which are reserved for them who *here* have been "followers of them who, through faith and patience, shall *there* inherit the promises." But, blessed be God, we have his unfailing assurance, that these seeds of divine origin, that are now laid in the earth, shall shortly germinate and fructify, together with other celestial plants, in order to be placed in the paradise of God; or, in his own beautiful and expressive language on the resurrection of the body, "seed sown by God, to ripen for the harvest."

In the Christian life, they were eminently holy; distinguished servants of the Most High, uniformly displaying the unswerving constancy of the disciple, with the unshrinking fortitude of the martyr. Religion was what most conspicuously predominated in their conversation, and which visibly beautified and adorned their characters. It was this which added dignity to their deportment, and which now throws a kind of splendid halo around the most trivial circumstances connected with the remembrance of these two esteemed and virtuous persons. The bright array of the Christian virtues shone pre-eminent in them, so as to present one concentrated focus,—strong, influential, and powerful,—which warmed cheered, and edified, those who came within the reach of their influence. These sacred irradiations of mind did not occupy an insulated position, so as to make the one appear rather redundant, and the other somewhat defective and misplaced, but so magnified as to be consistent, and so displayed as to exhibit an exquisite pattern "of the beauty of holiness." They were, to borrow an image from the vast and sublime scenery of the heavens, like the stars which we sometimes behold in the firmament, partially obscured by an intervening cloud, while others are still apparent and visible; but even while we stand gazing on the stupendous glories of this enchanting scene, suddenly the clouds disperse,—the intercepting medium vanishes,—and instantly we discern the whole of those innumerable orbs bright and twinkling, each dispensing its light according to its bulk and distance.

Klopstock was a man of distinguished abilities, as a scholar, a philosopher, and a

poet. His imagination was peculiarly vivid; brilliant, and susceptible. The work on which his fame as a writer principally depends, is the "Messiah;" and this will remain a lasting and imperishable monument, to all generations, of his sincere piety and elevated genius. It possesses considerable originality of design; the outline is grand, bold, and majestic. Elegance shines, and intellect beams, in almost every page of that great composition. In many parts it contains some of the most glowing delineations, of the life and sufferings, the death and resurrection, of our Saviour, such, perhaps, as were never equalled in any other book extant. The incidents are so well chosen, there is such a depth of pathos, such bursts of eloquence, and variety of imagery, that it irresistibly rivets the attention of the reader, while it captivates, edifies, and instructs the heart.

THOMAS ROYCE.

Leicester, April 9th, 1831.

GLEANINGS.

Patent for Making Bricks.—A patent has lately been taken out by Mr. S. R. Bakewell, of No. 9, Whilkin-street, Northampton-square, London, for an apparatus and appliances for making brick earth, &c. for a press for the consolidation of bricks; and 3, for a spring brick-mould. Of these inventions, the committee of the "National Repository," Charing-cross, speak in very high terms, as promising great practical utility.

Temperance Society.—The London Temperance Society intend to hold their first public meeting in Exeter Hall, about the middle of June.—The committee will take an early opportunity of advertising the precise day.

Sunday School Jubilee.—September 14th, 1831, being the anniversary of the birth day of Robert Raikes, Esq. the founder of Sunday-schools, it is intended that his memory shall be honoured with a jubilee by all the children belonging to the Sunday-school Union. Particulars will be made known in time.

Polar Bears.—In 1788, Captain Cook, of the *Arctangel*, when near the coast of Spitzbergen, found himself suddenly between the paws of a bear. He instantly called upon the surgeon who accompanied him to fire; which the latter did with such admirable promptitude and precision, that he shot the beast through the head, and delivered the Captain. Mr. Hawkins, of the *Everthorpe*, in July, 1818, having pursued and twice struck a large bear, had raised his lance for a third blow, when the animal sprang forward, seized him by the thigh, and threw him over his head into the water. Fortunately it used this advantage only to effect its own escape. Captain Scoresby mentions a boat's crew which attacked a bear in the Spitzbergen Sea; but the animal having succeeded in climbing the sides of the boat, all the sailors threw themselves for safety into the water, where they hung by the gunwale. The victor entered triumphantly, and took possession of the barge, where it sat quietly till it was shot by another party. The same writer mentions the ingenious contrivance of a sailor, who, being pursued by one of those creatures, threw down successively his hat, jacket, handkerchief, and every other article in his possession, when the brute pausing at each, gave the sailor always a certain advantage, and enabled him finally to regain the vessel.—*Edinburgh Cabinet Library; Polar Sea and Regions.*

Dram-drinking.—At a late meeting in Manchester the practice of dram-drinking was reprobated in very forcible terms, and, among other proofs of its bad consequences, it was stated that, according to authentic records, about twenty deaths were caused by it annually in that town alone. Two dram-shops in Manchester, it was mentioned, sold £120 worth of ardent spirits in one day; another took on an average £150 per day; and at another, in one day in June last, customers had entered at the rate of 500 per hour, of which number six-tenths were men, three-tenths respectable looking females, and one-tenth girls!

Natural Tastes respecting Animal Food.—Every thing that moves in earth, air, or sea, is devoured by man. In some valleys of the Alps, the rearing of snails is carried on as a trade, and in the month of September they are sent down the Danube to Vienna and Hungary, where they are sold as an article of luxurious food. In South America, nothing in the shape of life comes wrong to them; they eat serpents, lizards, and ounces; and Humboldt has seen children drag enormous centipedes out of their holes, and crunch them up. At Emerald, their delicate morecan is a roasted monkey. Puppies, on the Missouri and Mississippi, are choice food. Horse-flesh, in Arabia; elephants' flesh, in India; camels' feet, in Egypt. The Pariahs of Hindostan contented for putrid carrion with dogs, vultures, and kites. The Chinese devour cats, dogs, rats, and serpents; bears' paws, birds' nests, and sea-shy, are dainty bits. The inhabitants of Cochin China prefer rotten eggs to fresh. The Tonquinese, and inhabitants of Madagascar, prefer locusts to the finest fish. In Australia, a good fat gull would be preferred to every thing else; and in the West Indies, a large caterpillar found on the palm is esteemed a luxury; while the edible nests of the Java swallow are so rich a dainty, that the ingredients of the dish will cost £15. The quantity of frogs seen in the markets of the Continent is immense. At Ferrara, the host asks his guest whether he prefers the eel of the hedge or that of the river. The astronomer De la Lande was remarkably fond of spiders. Great Britain even transcends her continental neighbours. The "braxy" of Scotland is putrid mutton, the sheep having died of the rot; game or venison is seldom relished till it is "high," or, in honest language, till it is a mass of putrefaction, disengaging in abundance one of the most septic poisons the chemist knows of; in numerous cases it is a mass of life and motion, the offspring of putridity. Pigs are still whipped to death; lobsters are boiled alive; cod are crimped; eels are skinned, writhing in agony; hares are hunted to death, and white real is the greatest luxury.—*Voices of Humanity.*

Fuels from which St. Paul's was built.—It was resolved, that a tax should be imposed upon all coal coming into the port of London, the produce to be applied to the raising of the new structure. The wits of the time said, that as coal-smoke had formerly corroded the walls, and coal fire had lately destroyed them, it was no more than just that coals should restore them again—while some of the citizens, who had not the sense to be satisfied with the logic of an epigram, murmured not a little—and the remnant of Independents, like the troopers of Wallenstein, thought it hard to have "Churches to guard, which they loved to burn."—*Family Library, XIX. Lives of Architects.*

The Wonders of Physics.—What mere assertion will make any man believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink with our eye-lids, and in much less than a swift runner occupies in taking a single stride?—What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth? and that, although so remote from us, that a cannon ball, shot directly towards it, and maintaining its full speed, would be twenty years in reaching it; it yet affects the earth by its attraction in an appreciable instant of time?—Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second? or that there exist animated and regularly organized beings, many thousands of whose bodies laid close together would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us, that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than 500 millions of millions of times in a single second! that it is by such rays, of yellowness, 546 millions of millions of times; and of violet, 707 millions of millions of times, per second? Do not such things sound more like the ravings of madmen, than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—*Discourse on Natural Philosophy, by Mr. Herschell.*

Temperance Societies.—The total number of Temperance Societies in Scotland, amounts to about 130, containing 25,606 members.

Slave Trade.—From the statements of the Captain of the *Primrose*, lately arrived from the eastern coast of Africa, it would appear that the slave trade there is nearly extinct. The King of Loango lately brought down sixty slaves to the shore, without being able to find a purchaser; they were immediately slaughtered by the royal command, his Majesty not having provisions to spare for their keep. The people of Loango are described as the most civilized on the coast; they spoke broken English. We have known some people speak whole English, who had but small claims to civilization. The *Primrose*, on the 7th September, captured the largest slaver hitherto employed in that traffic, the *Velos Passero*, with 365 slaves on board. The slaver did not strike to the *Primrose* until after a smart action, in which the Spaniards lost 40 men killed and drowned, and 20 wounded; the *Primrose* had 3 men killed, and 12 wounded. The mate of the *Velos*, and twenty-one of the men, have been brought home, to be tried for piracy.

The Wonders of Nature.—For want of one more appropriate, we give this name to the bones that have lately been dug up at Big Bone Lick, Boone County, Kentucky. We have seen two skeletons of the mammoth, the skeleton of the whale, and the elephant, besides numerous living whales and a number of living elephants, but the sight of neither of them created any of those sensations of the mind which we felt at beholding these wonderful productions of nature. To reflect for a moment upon the appearance of a living animal, which, from the skeleton, is proved to have been at least sixty feet in length, upwards of twenty-two in height, and twelve across the hips; the upper bone of whose head weighs six hundred, and grinders eleven pounds each, and this, after having undergone the decay of many centuries, must fill the mind with astonishment and reverence for that Being who said, "Let there be light, and there was light." This animal, as much surpassed the mammoth in size as the elephant does the ox, and was of the carnivorous species. With the bones of this nondescript were found the bones of several other animals, some of which were of the herbaceous species, as is proved by their teeth, of which there are a number; and to add to the singularity of the discovery of these bones, amongst them are two of the feet of the horse, which those skilled in comparative anatomy pronounce a third larger than those of the present race of horses. The peculiarity of this circumstance consists in the fact, that horses were not known on this continent at the time of its discovery by Columbus, nor was there any tradition among the Indians of such an animal having existed. We shall conclude our remarks upon the subject by stating, the bones were found imbedded in black mud, upwards of twenty feet below the surface. The first eighteen inches is alluvial, then yellow clay to the depth of twelve or fifteen feet, and then the black mud, in which the bones were contained. Among the bones in the possession of the proprietor, are the horns and tusks of the nondescript, the latter measuring twelve feet in length. It being impossible to erect the entire skeleton without a building for the purpose, he intends taking them to New York, and from thence to Europe.—*American paper.*

Law of Divorce in China.—In the Chinese laws, one of the grounds on which a husband may divorce his wife is, being given too much to talking.

History of a Royal Diamond.—There is at present a diamond in the crown of England, the history of which is extraordinary. It was worn by Charles the Bold, the last Duke of Burgundy, at the battle of Nancy, 1477, in which he was slain. The diamond became the prize of a Swiss soldier, who sold it to a French gentleman named Lancy. It continued in the family of this gentleman nearly a century, till Henry III. of France, having lost his throne, prevailed upon its possessor to pawn the diamond to the Swiss government, as a security for the payment of troops to assist him to regain it. For this purpose the diamond was despatched by a confidential messenger, who never arrived at his destination, and was not even heard of for a considerable time. At length it was ascertained that he had been murdered by robbers, and buried in a forest. The body was diligently sought for, and found; and the diamond was found in the stomach, the trusty messenger having evidently swallowed it, to prevent its falling into the hands of the robbers.

Queen Elizabeth's Navy.—The English navy, in the time of Queen Elizabeth, consisted of two ships of 1000 tons, each having 340 mariners, 40 gunners, and 120 soldiers; three of 900 tons, each having 266 mariners, 32 gunners, and 100 soldiers; three of 800 tons, with the same number of men; two of 700 tons, with 350 men each; four of 600 tons, with 300 men each; four of 500 tons, having 38 mariners, 12 gunners, and 30 soldiers; two of 400 tons, and ten of 350 tons, having each 70 mariners, 10 gunners, and 20 soldiers; and nine smaller vessels. The number in all was 30.

The Cow-tree.—It was stated a short while ago, in the papers, that a person had arrived from Columbia, bringing with him some specimens of this curious tree. We now find, by an American paper, that a bottle of the juice, and a piece of the bark, have been received at the Harvard University, from Mr. Litchfield, the American consul at Puerto Cabello. The milk was taken from a tree about seven feet in circumference, and one hundred and forty feet in height. It is white, and bears a close resemblance to cow's milk, or rather cream. By exposure to the air, it becomes brown, and, by drying, it is changed into wax, which burns with a strong light. The odor and taste of the milk are like those of our sour cream. Humboldt and other travellers have described the cow-tree; the milk flows from incisions made in the trunk. The natives and negroes go to the trees in the morning, and fill vessels; some drink the milk under the tree, and others carry it to their children. The trees near the road, are full of incisions made by travellers, who appease their hunger and thirst with the milk.

Intelligence of Captain Ross.—We copy the following paragraph from *Jamison's Edinburgh New Philosophical Journal*: "Two accounts of the progress of Captain Ross's exploratory voyage have reached us. We give them as communicated to us. According to one account, Captain Ross was met with in Baffin's Bay, in August, 1859, where, having suffered damage during hard weather, he fortunately was enabled, from the wreck of a Greenland ship, to refit. He afterwards steered northward, and has not since been heard of. The other account represents our adventurous commander and his brave crew as having been forced back to Lively Bay, in Baffin's Bay, where they spent last winter."

Unicorns.—An Italian gentleman, named Barthema, said to be entitled to implicit credit, who has just returned from Africa, states, that he saw two unicorns at Mecca, which had been sent as a present from the King of Ethiopia to the Sultan.—*Hobart's Town Courier.*

The Revenue.—The rapid increase of taxation within our own times, compared with former periods of English history, is very remarkable, and well deserves serious consideration. The following data will be useful:—

Amount of the Net Produce of the Public Revenue at the Accession of successive Sovereigns.

On the accession of James I.	1603	£600,000
Charles I.	1625	805,819
The Commonwealth 1641	1,517,247	
Charles II.	1660	1,800,000
James II.	1685	2,000,000
William and Mary 1688	2,001,855	
Anne	1701	3,895,205
George I.	1714	5,691,803
George II.	1727	6,762,643
George III.	1760	8,523,540
George IV.	1830	46,131,634
William IV.	1830	47,109,573

To the above is to be added the expense of collecting which at present amounts to between £4,000,000 and £5,000,000 annually.

Living in New York.—A correspondent lately gone from England to reside in the above city, informs us that a large turkey may be bought for 3s.; a goose for 1s.; and fowls at 6d. each: wages are very good.

First English Colony in America.—Many years elapsed before the English obtained any settlement in America. The first attempt was made by Sir Humphrey Gilbert, who, in the month of June, 1578, obtained a patent from queen Elizabeth, authorizing him to plant a colony in that country. Gilbert's project failed; but it was afterwards resumed by his half-brother, the celebrated Sir Walter Raleigh, who, in 1584, obtained a patent similar to that which had been granted to Gilbert, and next year planted a colony at the mouth of the Roanoke, naming the country *Virginia*, in honour of his royal mistress. But all these settlers, as well as others who crossed the Atlantic during the next twenty years, either perished by famine and disease, or by the hands of the Indians, or returned to England.—*Dr. Lardner's Cyclopaedia.*

Literary Notices.

Just Published.

Part IV. of Baines's History of Lancashire.
Part XXVI. Portrait Gallery.—His Majesty William the Fourth; Dr. Gray, Bishop of Bristol; and Lord Exmouth.

Part X. of Views in the East.

Part I. of The Life and Times of His Majesty, William the Fourth; with a brief account of Queen Adelaide, and her family. By John Watkins, LL.D. 8vo. With Portraits, &c.

Paralities Indefensible. By Richard Newton, D.D. 8vo. cloth. A new edition.

Sermons on the Amusements of the Stage, preached at St. James's Church, Sheffield, by the Rev. T. Best, A.M.

Tables adapted to various Commercial Purposes. By Lin Dillon, accountant. 1 Vol. 8vo.

Imminent Piety necessary to ensure Usefulness; a Discourse delivered before the London Missionary Society, May 11, 1831. By Andrew Reed.

Memorials of the Stuart Dynasty, including the Constitutional and Ecclesiastical History of England, from the decease of Elizabeth to the abdication of James II. By Robert Vaughan, author of "The Life and Opinions of Wycliffe."

The English and Jewish Tithing Systems compared, in their origin, their principles, and their moral and social tendencies. By Thomas Stratten.

The Second and concluding Volume of the Life of Thomas Ken, deprived Bishop of Bath and Wells; seen in connection with the spirit of the times, the Restoration, and the Revolution in 1688. By the Rev. W. L. Bowles, Canon Residentiary of Salisbury.

The Voice of Humanity. No. 4.

A Lecture on Knowledge. By Thomas Swinburn Carr.

The Harmonicon for May, and Supplementary Number.

Family Classical Library. No. 17. Horace.

Lardner's Cabinet Cyclopaedia. No. 18. History of England.

Lardner's Cabinet Library. Vol. IV. Annual Retrospect.

Dibdin's Sunday Library. Vol. III.

Poems. By Mrs. I. S. Prowse.

The Doctrine of the New Testament on Prayer. By Isaac Crewdson.

The Canon of the Old and New Testament ascertained, &c. By Archibald Alexander, D.D.

Portraits of the Dead, &c. By H. C. Deakin.

Epitome of English Literature. Vol. II. Paley.

Sunday School Memorials.

A Key to Chanting, &c. By J. E. Dibb.

The Christian Catechist. By John Bulmer.

Beauties of the Vicar of Llandoverly, &c. By John Bulmer.

Divines of the Church of England. By the Rev. T. S. Hughes. Vol. VII. Barrow.

The Twelve Nights.

Suggestions on the Abolition of Slavery. By a Member of the University.

Historical Account of the Liverpool Railway. By Joseph Kirwan.

Report of the Religious Tract Society.

Pyrus Malus Brentfordiensis; a Descriptive Catalogue of the most valuable sort of Apples. By Hugh Ronalds. With a coloured figure of each.

Preparing for the Press.

Sir Edward Seaward's Narrative of his Shipwreck, and consequent Discovery of certain Islands in the Caribbean Sea. Edited by Miss Jane Porter. 3 Vols.

The Life and Death of Lord Edward Fitzgerald. By Thomas Moore, Esq.

Journal of a Residence at the Courts of Germany. By William Beattie, M.D. L. and E., and Physician to the King as Duke of Clarence.

Select Works of the British Poets, from Chaucer to Johnson. By Robert Southey, LL.D.

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CHARLES GREY, EARL GREY.

Grey

THOMSON & CO. LONDON 1841

THE IMPERIAL MAGAZINE.

JULY, 1831.

BIOGRAPHICAL SKETCH OF THE RT. HON. CHARLES, EARL GREY DE HOWICK,
K. G. AND FIRST LORD OF THE TREASURY.

(With a Portrait.)

THE GREYS, of Werke, in Northumberland, are of very old standing, in that part of the kingdom; and yet this family is only a branch from a still more ancient stock, the original of which is lost in the cloud of antiquity. But "*stemmata quid faciunt*"; therefore, leaving the tedious task of tracing the labyrinthine maze of pedigree, to the genealogist, we shall barely say, that the direct ancestor of the present line was ennobled in the reign of James the First.

The title then conferred, however, became dormant, till revived by a fresh patent, in the person of Sir Charles Grey, a General in the Army, Knight of the Bath, and Governor of Guernsey. He was an officer of great experience, and had served with distinction in 1759, under Prince Ferdinand, at the battle of Minden. At the close of the American revolutionary war, he was appointed commander-in-chief of the forces there, and at the same time honoured with the red riband; but the expiration of hostilities rendered the general's embarkation less needful, and he remained in England. At the breaking out of the war with France, Sir Charles went to the relief of Ostend and Nieuport; from whence he proceeded to the West Indies, where, in conjunction with Admiral Sir John Jervis, afterwards Earl St. Vincent, he succeeded in reducing Martinico, St. Lucie and Guadaloupe.

In 1802, he was created Baron Grey; and on the 1st of April 1806, he was raised to the earldom. This veteran of the old military school died at Fallowden House, near Alnwick, on the 14th of November, 1807, in the eightieth year of his age. By his lady, who was his first cousin, of the family of Grey of Southwick, in the county of Durham, the earl left five children, Charles, who succeeded to the title and estates; Henry, a lieutenant-general, and now governor of Gibraltar; George, a captain in the navy, and commissioner at Portsmouth; William, a colonel in the army, and governor of Chester; and Edward, rector of St. Botolph, Bishopsgate, London, and dean of Hereford. In addition to these, the first Earl had two daughters: Elizabeth, wife of the late Samuel Whitbread, Esq. and Hannah, the widow of a Captain Bettesworth, of the navy.

CHARLES, the second EARL GREY, was born at the family seat of Fallowden, March 13, 1764. He received his education first at Eton school, and next at King's College, Cambridge. At the age of eighteen, he set out on the tour of Europe, and in Italy became acquainted with the late duke and duchess of Cumberland, upon whose establishment he obtained a distinguished appointment, which procured his introduction to the first personages on the continent. Mr. Grey was in the suite of their royal highnesses when they had an interview with the sovereign pontiff, Pius the Sixth, at Rome, in the spring of 1786. Soon afterwards he returned to England, where he had scarcely landed, when a vacancy in the represen-

tation of his native county occurred by the death of the duke of Northumberland; and the consequent succession of his grace's second son to the peerage, by the title of Lord Lovaine, baron of Alnwick, so created by the patent granted to the duke, in 1784.

Mr. Grey, on his arrival at this critical moment, was immediately invited by the gentlemen of Northumberland, to offer himself as a candidate on this occasion; and being supported by the ducal interest, he was returned the same year without opposition. When elected as knight of the shire for this important county, Mr. Grey had but just completed the legal age of qualification for a seat in parliament; and what may here be mentioned as a remarkable circumstance, his mother, who was supposed to have been past child-bearing, gave birth to a daughter at the precise period when her first-born received this proud mark of distinction.

Young as he was, and surrounded on all sides by connexions decidedly ministerial, Mr. Grey immediately adopted an independent part, and joined the standard of Mr. Fox, by whom he was introduced into the Whig club. Temptations were certainly held out, to bring him over to the other side; and his father, Sir Charles, was greatly mortified at seeing his son become a leading character in the phalanx of opposition. But he had taken his stand, and nothing could shake it; nor has he, during the period of nearly half a century, deviated from the principles with which he set out in his political life.

His first, or as commonly called, in parliamentary language, his maiden speech in the House of Commons, was an attack upon Mr. Pitt's commercial treaty with France. The eloquence displayed by him on this occasion, stamped him at once, in the public estimation, as a debater of the highest order; and, therefore, from this time he never rose without exciting attention, nor ended without making a strong impression on the minds of his hearers.

There were now two subjects which more than any other agitated the nation, and furnished scope for declamation. These were—the motion for liquidating the debts of the Prince of Wales, and the proceedings for an impeachment of Warren Hastings. In the debates on both, Mr. Grey bore an active part. But on the former, there arose an extraordinary discussion, which might, at an earlier period, have been productive of very serious consequences. Mr. (now lord) Rolle, having pointedly alluded to the supposed marriage of the Prince to Mrs. Fitzherbert, received a severe castigation from the friends of his royal highness; and Mr. Fox in very peremptory terms, gave a flat denial to the report, which he said was a foul calumny, and that neither had such a union taken place in any way, nor could have happened under any circumstances. This declaration from the great leader of the opposition, appeared to extinguish the rumour, and to afford satisfaction. But there were persons to whom it gave great offence, particularly to the person most interested and whose character it involved. With whom the error, if it was an error, originated, cannot easily be explained at this distance of time, since the two parties upon whom the charge or suspicion fell, are no more. Certain it is, that when the Prince desired Mr. Fox to retract what he had asserted, or at least to qualify it, in justice to the lady, he refused. Mr. Grey was then applied to, but he also declined to interfere in such an unpleasant concern. Upon this, the Prince called Sheridan to his assistance, who got through it with some management, but with little satisfaction. On the impeachment of the governor-general of India, Mr. Grey was chosen one of the managers, and at the trial he greatly distinguished himself in opening

the several charges, and examining the witnesses. When the regal functions were suspended by the mental malady of the king in 1788, Mr. Grey proved a zealous defender of the right of the Prince of Wales to the assumption of the regency, unshackled by any restrictions; and in all the stormy debates which arose upon that great question, he took a lively part, and on some occasions assailed the minister with uncommon severity.

Hitherto the Whigs had preserved a formidable body of political strength, in number and talent. The union of the party, however, was soon afterwards broken, by a difference of opinion between the two principals, Mr. Burke and Mr. Fox, upon the merits of the recent revolution in France. Shortly after this schism, a political society was formed, under the denomination of "The Friends of the People," for the express purpose of obtaining a parliamentary reform. To this association, which, less for its professed object, than on account of the republican tendencies of some of the members, was particularly obnoxious to the ardent loyalists, Mr. Grey and Mr. (now Sir) James Mackintosh belonged! Mr. Fox, however, withheld the sanction of his name from the institution; whence many thought that, after all, he was but half a reformer. Indeed, he acknowledged as much himself, when questioned on the subject, "I may be asked," said Mr. Fox, "why my name does not appear in the list of the society for reform? My reason is, that though I perceive great and enormous grievances, I do not see the remedy." This was at the beginning of 1792; and on the last day of April that year, Mr. Grey rose in the House of Commons, to give notice of his intention, early in the ensuing session, to bring forward some propositions relative to a parliamentary reform. He said, in evident allusion to Mr. Fox and his friends, "that many of the greatest and most respectable characters that ever existed in the country, were declared advocates for a reform in the representation of the people. That some of these persons had not of late come forward on the occasion, was more owing to an apprehension of not succeeding in the project, than of any change of sentiment. That the necessity of such a measure existed now more than ever, and that the general opinion was more in favour of it, he was fully convinced; and he also thought, that by a timely adoption of so salutary an expedient, many serious consequences might be avoided." This announcement produced a warm altercation; in the course of which, Mr. Burke took occasion to inveigh with extreme bitterness against the club, that had been just formed to new-model the constitution. Several members of the opposition answered Mr. Burke, and vindicated the society of the Friends of the People; but it was remarked, that Mr. Fox, though directly appealed to by that great orator, remained perfectly silent.

In pursuance of this notice, Mr. Grey, on the 8th of May, 1793, brought forward his motion, introducing it with a petition from the "Society of the Friends of the People," praying for a thorough reform in, and a shorter duration of, parliament. This petition was of considerable length, and went into a general statement of the partial representation of the people in the House of Commons, as it then existed, by which the majority of members was returned by not more than fifteen hundred electors. The petition stated that Cornwall sent to parliament, within one, as many as all Scotland. It complained of rotten boroughs, of the nomination of members by peers and other persons, and of various other corrupt practices. Mr. Grey having read the petition, entered into an elaborate train of the allegations it contained; after which, he moved that the

referred, with others presented at the same time, to a select committee, to examine, and report thereon. This gave rise to a long debate, which was adjourned till the next day, when the motion was rejected by two hundred and eighty-two votes against forty-one.

At this time war had become inevitable, by the preparations of government, and the decisions in support of those measures by parliament; and owing to the alarm which the progress of republicanism had excited, many of the old Whigs appeared in favour of hostilities. Mr. Grey was one of the first, however, to oppose the current, by moving a long address to the king, disapproving the whole conduct of his majesty's ministers, as leading to no other termination than that of plunging their country into an unnecessary war.

It need scarcely be observed, that this motion was negatived without a division. But one part of this proposed address merits notice in the present sketch, as characteristic of the comprehensive mind of the statesman from whom it proceeded: though many thought, at the time, that it was little better than an episodical superfetation. The passage is as follows:

"When Poland was about to recover from the long calamities of anarchy, combined with oppression; after she had established an hereditary and limited monarchy, like our own, and was peaceably employed in settling her internal government; his majesty's ministers, with apparent indifference and unconcern, have seen her become the victim of the most unprovoked and unprincipled invasion; her territory overrun, her free constitution subverted, her national independence annihilated, and the general principles of the security of nations wounded through her side."

On the 26th of January, 1795, Mr. Grey made another ineffectual attempt to put a stop to the ravages of war, by a motion for opening a negotiation with the existing government of France. Though he failed in persuading the house to accede to his proposition, he had the satisfaction of gaining over Mr. Wilberforce to his side, and of increasing the numbers in opposition to ministers. In the same session, a message from the king was brought down to the house of commons, recommending a suitable establishment for the Prince of Wales on his marriage, and the adoption of some measure for the liquidation of his debts. The proposed addition to the income of his royal highness produced a warm opposition, in which no one was more prominent than Mr. Grey. "He professed himself," he said, "as ready to support the real splendour of the royal family, as any slippery sycophant of the court; but that he thought there was more true dignity in manifesting a heart alive to the distresses of millions, than in all those trappings which encumber without adorning, royalty." He concluded with moving, that the addition should be reduced from £65,000 to £40,000. This motion, though strongly supported, was lost by a majority of one hundred and sixty-nine votes.

At the close of this session of parliament, Mr. Grey moved articles of impeachment against Mr. Pitt, and the whole body of ministers, for misapplying the public money; but though he traversed a vast space of ground, and laboured the charge with considerable power of argument, the weight of numbers was on the other side.

In the spring session of 1797, Mr. Grey brought forward a plan of parliamentary reform, which may be considered in some respects as the embryo or germ of that which is now in progress. He proposed to give the county of York four new members;—to divide each county into two districts, each of which to return one member.—Besides the freeholders, he proposed to give the right of voting to copyholders and leaseholders.

In cities and boroughs he meant to extend the elective franchise to all householders paying taxes. He lastly proposed, that parliaments should be triennial. The motion for leave to bring in a bill upon this plan, produced a long debate, and in the end it was negatived by a majority of one hundred and forty-nine votes.

Mr. Grey continued to oppose the measures of Mr. Pitt with unabating zeal, as long as that minister remained in power. In the same spirit he combated the greatest measure which distinguished the public life of that extraordinary statesman—the union between England and Ireland. When the address was moved to the king, after the opening of the Imperial Parliament, in 1801, Mr. Grey delivered an eloquent speech, at the outset of which, he solemnly declared himself hostile to the union then adopted, —hostile to every union between the two countries, except that founded upon the broad principles of 1782, which had for its base the independence of Ireland. During the same session, he took a wide survey of the state of the nation, on a motion of inquiry, which was rejected. From that period till the death of Mr. Pitt, in January 1806, we find Mr. Grey uniformly in opposition. That event, and the coalition of Lord Grenville and Mr. Fox, produced a new administration, in which Mr. Grey, now become Lord Howick, by the elevation of his father to the peerage, took his seat in the cabinet as first lord of the Admiralty.

By the death of Mr. Fox, in October following, his lordship succeeded to the distinction of ministerial leader in the house of commons; in which character he moved the bill for the total abolition of the African slave-trade, which bill had been introduced and passed in the upper house, on the motion of Lord Grenville. This may be considered as the last measure of the cabinet; for in less than two months, (March 5, 1807,) Lord Howick made a motion which was eventually the cause of his dismissal, and that of his colleagues. It was for leave to bring in a bill, securing to all his majesty's subjects the privilege of serving in the army or navy, upon their taking an oath prescribed by act of parliament; and for giving them the free exercise of their respective religions. The motion was opposed by Mr. Perceval, as an insidious attempt to remove all the penal laws, and the corporation and test acts among the rest. The alarm thus excited soon spread; and the king, after consulting Lord Grenville and Lord Howick upon the terms of the bill, demanded a pledge, that nothing of the kind should again be brought forward as a cabinet measure. With this they refused to comply, and a dissolution, both of the administration and parliament followed. Lord Howick, now again in a private station, took his seat in the House of Commons for Appleby, not choosing to incur the expense of a contested election for his native county, but before the next session, after the prorogation, he was called to the peerage, by the demise of his father.

From that time little occurred in the public history of Earl Grey, to which much importance can be said to have attached, till the year 1812, when two overtures were made for his restoration to political power; both of which, however, he thought proper to decline. The first was, when the restrictions on the regent expired, at the beginning of that year. His royal highness, wishing to form a new administration, on an extended basis and a comprehensive principle, empowered the duke of York to communicate with Lords Grey and Grenville on the subject. The duke did so; but the negotiation failed, and Mr. Perceval retained his situation at the head of the cabinet. Lord Boringdon, now Earl Morley, then moved an address to the Prince Regent, to form an administration, so com-

as to unite the confidence and good will of all classes of his majesty's subjects. In the debate that arose upon this motion, Earl Grey stated the points on which Lord Grenville and himself had declined an union with the present ministers. The existing administration, he said, was formed on the express principle of resistance to the Catholic claims; a principle loudly proclaimed by the person at the head of it, from the moment he quitted the bar, to take a share in political life, up to the present instant; and, of course, where he led, the rest were obliged to follow. In conclusion, Lord Grey said, the most momentous of all his objections against the present system of government was, the existence of an unseen and separate influence behind the throne.

The lamented death of Mr. Perceval, which happened shortly afterwards, opened fresh ground for an administration upon a broad principle. Accordingly, a commission was given to the Marquis Wellesley; who, finding obstacles which he could not remove, relinquished the trust. The same powers for negotiating were next transferred to Earl Moira, who treated with Lords Grey and Grenville upon a basis that seemed to promise a removal of all impediments; since the Regent had left the line of policy entirely to their own discretion. Even this proposal also failed, from a cause which no politician, however gifted, could have foreseen or surmised. On this subject, the following circumstances came to light.

Lord Yarmouth, now Marquis of Hertford, who held the principal place in the Regent's household, and who was the person, probably, whose private influence was most dreaded, affirmed, in the House of Commons, that it was the intention of himself and his friends to resign their situations, previously to the entrance of the new ministry into office. Mr. Ponsonby, on the other hand, the leader of the opposition, asserted, that neither himself, nor Lords Grey and Grenville, knew of any such intention, and had not the remotest idea that it existed. The other fact was still more extraordinary. Mr. Canning, in giving an account of these negotiations, said, that he was authorized to state some particulars of Lord Moira's conduct. His Lordship having put the question directly to the Prince Regent, "Is your Royal Highness prepared, if I should so advise it, to part with all the officers of your household?" The answer was, "I am." "Then," said his Lordship, "your Royal Highness shall not part with one of them."

Here closed this political drama: from which it may be said, that it adds one more illustration of the truth, that great events spring from little causes.

After this, the life of Earl Grey was passed in comparative seclusion from public life, till the sudden extinction of the Wellington administration brought him forth with greater splendour than ever. But here the task of doing justice to the subject, must be left to some future Tacitus or Plutarch.

In person, Earl Grey is tall and thin, and his constitution appears to have suffered but little from disease, or the encroachments of age. His features are in general placid; but his countenance, though dignified and intellectual, is sometimes clouded with severity.

In 1794, his Lordship married Miss Mary Brabazon, daughter of Lord Ponsonby, by whom he has a numerous family; the eldest of whom, Lord Howick, is now the representative of Northumberland.

To Reason's region, her own element,
Breathes hopes immortal, and affects the skies."
YOUNG.

But we are told that these things may have arisen into existence by chance. Now we appeal to impartial reason, whether it is a greater absurdity to ascribe a corresponding effect to a corresponding cause, or to deny the necessity of an adequate cause to produce an adequate effect? Those who maintain such an unaccountable proposition, may, as Grotius affirms, "as soon believe that pieces of timber and stones should frame themselves into a house; or that from letters thrown at a venture, there should arise a poem." They evidence their belief in the connexion between cause and effect, by their actions and reasonings on common subjects, but, with great inconsistency, deny it altogether, where the necessity of a first cause is most manifest. And in the view of the creation of the animal, vegetable, and mineral kingdoms, where every reflecting mind must be overwhelmed with the stupendous magnificence and infinity, unfolded to the sight, is it probable that any such ridiculous idea can be seriously entertained? Even Aristotle, who is not particularly credulous, has affirmed that "creation to be so great a work, as to require

seem impossible, even for God, to accomplish it." There must then be a first cause, even that Supreme Being whom we call God.

Such we find, by referring to history, has been the conviction of men in all ages; and it is equally important, whether derived from the unequivocal testimonies of every thing around them, or from the tradition of their ancestors. The ideas of uninstructed man, respecting the nature of the Eternal, were, it is true, clouded with such ignorance and folly; that the more reflecting of those sages secretly despised the religion they affected to countenance. Yet it must not be forgotten, that even these philosophers saw the necessity of a Creator, whom Zeno called Logos, Word or Reason; Aristotle, Nature; Anaxagoras, Mind; and Plato, God. And in reading the history, tradition, or mythology of different nations, with their poets and philosophers, we find they believed that in the beginning was chaos, and that a Supreme Being, from this confusion of matter, created and formed all things. Thus Anaxagoras: "All things were blended together till the Divine Mind separated them, and adorned and regulated that which was confused."

The existence of God being thus established, we proceed to make a few reflections on his nature and attributes.

In the first place, as no one can doubt the immateriality of the Supreme Being, we only observe that there is, of necessity, but one Creator. We know of no argument that can possibly be brought forward against such a conclusion, whilst the uniformity of the works of the creation, and the invariable production of the same effect by the same cause, evidence but one God. We believe the Creator to be Eternal, since he must have existed before he formed the world, and that he continues in existence until now: moreover, it cannot be supposed, that a superior power, over which nothing can exert any influence, will cease to exist of itself. From his moral perfections, we likewise conclude, that he is the "same yesterday, to-day, and for ever," as regards not only his continuity, but immutability.

The omnipotence of God forces itself on our attention, while we survey the works of creation. When we reflect on the power of Him who "called worlds into being;" who formed all those objects of magnificence which strike us with awe; when we even reflect on this power only, in breathing "into the nostrils of man the breath of life," and in the moulding of an immaterial soul, we cannot but confess our astonishment. The Creator, in the formation of matter, has displayed omnipotence; but the beauty of the earth, the elegance and utility of its productions,

and even the wonderful structure of the various creatures in the animal kingdom, are lost in the contemplation of life. Machines, figures, and automata may be so formed as to arrest our attention, and fill us with astonishment, but neither man, nor any created beings, endowed with the highest wisdom, can infuse life. It is this that invests the world with a beauty and interest, without which all would be monotony. Moreover, as the creator and former of matter, and the dispenser of life, as the continual preserver and upholder of all things animate and inanimate, the Supreme Being stands unveiled as the Omnipotent Jehovah.

The omniscience and omnipresence of God are likewise manifestly among the attributes clearly discernible by reason, since his agency is conspicuous in all places and at all times. But when we consider the wisdom of God, in creating and ruling the universe, in always adapting the most adequate means for the accomplishment of any end, we cannot but feel the littleness of our own minds in comprehending the knowledge of an infinite Being.

If we study, minutely, any branch of natural philosophy, or merely glance generally over those discoveries which science reveals, the wisdom of God is strikingly apparent. According to Paley, "Sturmius held, that the examination of the eye was a cure for atheism;" and, we may observe, that the study of any branch of science will produce the same effects, unless the heart is depraved, or the mind very peculiarly formed. The above-mentioned writer seems to suppose, that human anatomy is the science which, of all others, is most calculated to impress man with a sense of the existence and wisdom of God. But wherever we take our stand, our minds will be lost in admiration; and, as we contemplate the manifold works of our Creator, our convictions will echo the words of the psalmist, when he said, "In wisdom hast thou formed them all."

But we cannot leave the subject without remarking, that a prominent feature, in the moral character of God, as manifested in his works, is benevolence. The happiness of his creatures is interwoven with the laws of their existence, nor has it ever been disturbed, but by a counteracting force, which is as much at enmity with God as with his creatures. By attentive examination, we shall find, that the primary and chief design of every thing appears plainly to be benevolent. According to the argument of Paley, "contrivance proves design; and the predominant tendency of the contrivance indicates the disposition of the designer." The world abounds with contrivances; and all the con-

trivances, with which we are acquainted, are directed to beneficial purposes. Evil, no doubt, exists; but it is never, that we can perceive, the object of contrivance. Teeth are contrived to eat, not to ache; their aching, now and then, is incidental to the contrivance, perhaps inseparable from it; or, even if you will, let it be called a defect in the contrivance; but it is not the object of it. "The goodness of God is manifest in all around us, especially in his forbearance towards depraved and sinful man." There is misery, indeed, in the world, but it has a different source; it is the result of opposition to the Deity, of counteracting his benevolent designs, and cannot, without absurdity, be charged upon our Maker.

On reviewing the evidence that nature and reason afford, on the existence of God, and his attributes, we find it placed upon a clear and firm foundation. And we cannot but think that the charge of inconsistency and absurdity rather rests with those whose systems are at variance with each other and themselves, while reason and common sense must be lamentably distorted, to offer them even a shadow of support.

Beaconsfield.

J. A. B.

ON THE OBSERVANCE OF THE FOURTH COMMANDMENT.

By John Wilson.

"Remember that thou keep holy the Sabbath day."

Of all the ten commandments of Almighty God, there is no one more clearly and explicitly worded, no one more peremptorily laid down, and no one which affords less scope for misrepresentation or misunderstanding, than the fourth: yet, at the same time, there is no one which is more frequently, more openly, and more daringly, broken and violated. The obvious and positive tendency of this law is, that on the Sabbath day all men are to suspend both their thoughts and actions from those pursuits which have engrossed their attention during the six days of labour, and devote them to the service of their bountiful Creator; but, in that wicked spirit which leads men to wrest the sense of God's holy word, many persons choose to consider this express command merely in the light of a favour towards mankind, enabling them to enjoy a respite from their labour; but which may be observed or dispensed with as convenience or profit dictates, without incurring the charge of sin.

In the first position they are indubitably

right; for there is certainly no reasonable doubt to be entertained, by any reflecting Christian, that *the whole* of the ordinances of our Almighty Creator are to be regarded in the light of *favours*, and as amongst the most inestimable of the numerous blessings bestowed by Him upon his creatures; the intent and effect of all and each one being to promote the welfare and peace of men: and doubtless the merciful consideration of our Maker towards us, is evidently and particularly manifested in this law, whereby he protects us from excess of labour. But this by no means operates in substantiating their conclusion; nor can any man, however casuistical, with truth, shew that it is any the less to be considered in the light of an absolute command; for is to be supposed that the Lord will sanction or overlook the breach of any one part of the decalogue more than another? We have no record shewing that God spake these words less forcibly, or less expressly, than others; or that the observance of them, when spoken, was by the Divine authority in any measure qualified. On the contrary, the diction is at once concise, clear, explicit, and not to be mistaken.

And what says Moses in expounding the tables to the people, which he had received from the hands of the Almighty himself, graven with the writing of God? "Six days may work be done, but the seventh is a sabbath of rest holy to the Lord: whosoever doeth any work therein shall surely be put to death," Exod. xxxi. 15. Moreover, we find, in the New Testament, the following words, proceeding from the mouth of our blessed Redeemer: "For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," Matt. v. 18, 19.

Having shewn that this commandment cannot in common sense be considered as less positive than any other, we will proceed to see how it is observed by "those who profess and call themselves Christians."

It is not, however, our intention to launch fully into the duties of a true Christian on the Lord's day, as they have repeatedly been the theme of numerous eloquent discourses from our most celebrated divines; and ample instruction, indeed all that is needed, may be gleaned from the pages of holy writ; but merely to call the attention

the pious and well-disposed part of the community, to an evil which cries aloud for remedy, and in this reforming age ought not to pass unnoticed. We mean the flagrant profanation of the Sabbath, in the open traffic which is carried on by various kinds of tradespeople, who avowedly pursue their calling, uninterrupted by either secular or ecclesiastical authorities, and in absolute defiance of Him to whom the day is sacred.

No resident in London can be otherwise than wilfully blind to the truth of this assertion; for, not content with encroaching beyond Saturday night into the hours of the Sabbath morning, the butchers, bakers, fishmongers, publicans, tobaccoists, chandlers, pastry cooks, and various others, (perhaps with some few exceptions in each,) open their shops early on Sunday morning, and are as busy behind their counter—nay, perhaps more so—as on any other day, until the bell for morning service has actually ceased tolling.

Not many weeks ago, I had occasion, in my way to a church at some distance from my residence, to pass through Skinner-street, Somers Town; the appearance of which I can compare to nothing else but a market. The shops for the sale of eatables were open, and crowded with buyers. Numbers of stalls for fruit, cakes, &c. (and these it will be recollected are not *necessaries* of life, even were the sale of such an extension of a breach of the divine prohibition) were ranged along the curb-stone of the pavement, and the street was lined by persons of both sexes and all ages, returning homeward with their arms full of the purchases they had been making. They were, for the most part, of the lower class, unwashed, disreputable looking people, and displaying any thing but the cleanly and respectable appearance which any decent English man or woman would wish to present on the Lord's day. The door of a neighbouring public-house was constantly kept in motion by persons entering and quitting it, many of whom were in a state of intoxication. "And is this thy sacred day, O Lord?" I mentally exclaimed, whilst viewing the scene before me.—"Is this the reverence shewn to thy decrees?—Can the fear of a dread eternity be present to these men, who thus openly mock thine omnipotence, and defy thy vengeance?"

Nor is this the only neighbourhood in which these practices exist. I believe them to be the same in most, indeed, we may say in all, populous districts to an equal extent.

The shops are *ostensibly* closed during the performance of divine service, but I

have it from good authority, and indeed the public prints have often shewn the truth, that admittance may be gained even then, by knocking, into many of them, (particularly public-houses,) and commodities purchased.

I will shortly advert to one business in particular, the followers of which seem to be even *more* busily employed on the Lord's day than during the other part of the week. I mean the bakers. A practice is prevalent among the poorer sort of people, of sending their Sunday's dinner to be baked, and, consequently, the tradesman is employed during the morning in receiving whatever is brought to him for that purpose. At the commencement of divine service the door is certainly closed, but is immediately opened on its conclusion, when the dinners are ready for their respective owners; which evidently shews that one or more persons must have been employed during that time in preparing them, and thus prevented from attending the worship of God: so that even the poor excuse of business being only carried on in hours not devoted to the actual public service of the Deity, is rendered abortive and of none effect.

There is one argument used in favour of this practice, which at first sight appears somewhat plausible, and to possess some weight; namely, that owing to the convenience of bake-houses being open on a Sunday, many persons are enabled to attend a place of worship, who would otherwise be obliged to remain at home to prepare their meals; and thus, at the expense of a few, hundreds, nay, thousands, may obey the law! But, on the slightest consideration, how preposterous, how shallow and childish, is this: for it is equally culpable to cause others to sin, as to sin ourselves; and, besides, an alteration in the dinner hour would entirely obviate this pretended necessity. In fact, every argument which has been adduced, in impiously attempting to vindicate the indefensible practice of Sabbath-breaking, has its origin and basis on the mere convenience and custom of man, and on his reluctance to abridge in the least that convenience, or abrogate any long-used custom, for the sake of obeying the mandate of *ONE*, to whose bounty he owes the enjoyment of every terrestrial comfort, and the sublime and cheering hope of a blessed hereafter.

Again.—The words of the commandment are, "Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of

work ; thou, and thy son, and thy daughter, *thy man-servant, and thy maid-servant, thy cattle*, and the stranger that is within thy gates ;" and yet we see stage coaches, hackney carriages, steam and other boats, plying for passengers, and pursuing their avocations as openly and as undisturbed on the Sabbath as on any other day ; and the former, by passing in the immediate vicinity of churches, disturb and break into that calm and placid quiet so indispensably necessary for the alienation of the soul from earthly things, and the proper performance of christian devotion. Moreover, it is well known, that the proprietors of steam-boats, short stages, &c., taking advantage of the eagerness with which persons escape a few miles from the smoky atmosphere of the metropolis on the day of rest, increase their fares, thus reaping additional profits on that very day on which all men are forbidden to exercise their usual avocations, either individually, or through the medium of their *servants or cattle*.

Nor are these outward and visible signs of the disregard in which the sacred day is unhappily held by many professors of Christianity, by any means the only instances which may be adduced of its profanation ; for the fact is well known, that tailors, mantuamakers, printers, and followers of other mechanical callings, scruple not to devote the seventh day to labour, upon any extraordinary press of business. This practice being confined within the walls of houses, and pursued in private, does not spread its demoralizing effects, as does the open traffic before alluded to ; and, though equally reprehensible, it cannot, on account of its secrecy, come under the lash of those whose duty it is to prevent the other ; and, by being individual crime, for which the actors themselves alone are responsible, cannot be considered a public scandal. However, it being our intention to confine our remarks solely to those breaches of the Sabbath which, by their open commission, draw down obloquy upon the national morals, and brand our national authorities at once with inefficiency, laziness, and a grievous and culpable laxity of principle, we forbear penetrating further into this branch of the subject ; and we likewise avoid dwelling upon the conduct of those persons who, running into the opposite extreme, seem to consider the seventh day as one wholly to be devoted to pleasure. Much might be said upon these matters also, which probably may be the theme of some future paper.

I have conversed with many persons (principally tradespeople) upon this important, though little regarded subject, and

have been much astonished on hearing the plea of *necessity*, repeatedly, and in various forms, advanced, in justification of those individuals who continue their daily labour on the Sunday morning ; and still more so at the pertinacity with which they adhered to their opinion, and the determined opposition which they made to conviction. For example, it has been said—"A fishmonger *must* keep open his shop, and endeavour to sell his fish, especially in hot weather, otherwise his property would spoil." A butcher uses the like pretence. "A publican *must* keep open, because it is necessary that passengers should be supplied with refreshments." A pastry-cook the same.

These are amongst the arguments which have been advanced against me by those whom I have endeavoured to convince that they were acting contrary to the law of Jehovah ; and so pertinaciously, so ignorantly obstinate were they in their erroneous, but deep-rooted sentiments, that no mortal powers of argumentation or eloquence could, I think, have weaned them from their preconceived opinions.

I marvelled less at the stolidity of the argument itself, than at the numbers who seemed sincerely to entertain a conviction of its correctness ; but, when I reflected for a moment, that personal profit and advantage rendered these worldly-minded men blind and deaf to reason, and effectually prevented them from acknowledging their error, when they *must* have inwardly felt the force of conviction, my amazement ceased, and I traced their obstinacy to its true source—self-interest. But how absurd is it to advance arguments founded on worldly principles and social convenience, in opposition to a thesis built upon the firm and imperishable basis of pure morality, and for the verity of which we have the positive and undoubted authority of God's holy word, confirmed by the mouth of our blessed Messiah. Can the preservation or destruction of a few fish, or a few pounds of meat, or the convenience of those persons who wilfully place themselves in situations where refreshments are found necessary for the sustenance of the body, be put in the scale against the ordinance of the Almighty Master of the whole creation, and be found of weight sufficient to overbalance that ordinance, and render it light and unregarded as the passing wind, in the estimation of man ? Surely not.—No sophisms, no worldly arguments, can overturn or controvert that which God hath once spoken : therefore, if men break His decrees, they do it wittingly, and at the hazard of salvation !

But the strongest position which these defenders of sabbath-breaking have assumed, is the necessity of shops being open on Sunday morning, in consequence of the numerous class of artificers, &c. not being paid till late on Saturday night, and thus being disabled from going to market in time to purchase those articles which are requisite for the morrow's consumption. Granted—it is in some degree a cause, though by no means a sufficient or palliative one. Strike then, we would say, at the fountain head of the system—stop at once the source, and, by destroying the cause, prevent at all events the excuse for the effect. Let all journeymen mechanics and weekly labourers be paid on Friday. The evils of Saturday night payments have been often before the public, and the subject has been handled by practical and experienced men, who have, and I think with much reason, deduced a great portion of the profligacy and drunkenness of the lower orders, as the bad effects of the system. It remains not, therefore, for me to add more.

To the advocates of a new plan of payment, it has been opposed, that such a change in an old-established practice would be productive of great confusion amongst the paymasters and employers of workmen. Of this, being no practical man of business, I candidly confess myself incompetent to judge; but, be that as it may, I feel assured that the convenience of one part of the community ought not, cannot possibly form the least excuse for the violation of any of the ten commandments by another.

With regard to those itinerant hawkers who parade about with fish, &c. and disturb, by their clamorous outcries, the stillness of the Sabbath morning, I conceive the circumstance need only be mentioned, to call down the reprehension of every person. These Billingsgate worthies are not even contented with pursuing their avocations during those hours not devoted to prayer; for I solemnly assert, that the cry of “Mackerel” has frequently reached my ears through the walls of a church where I have been attending divine service! On speaking once on this subject to a friend, who joined me in reprehending the indecent custom, he said that he believed they were *allowed* to cry mackerel on Sunday, because it was a fish that would not keep!! If this really be the case, by whom was the permission conceded? and in whom, I would ask, rests the *right* of granting what is in direct opposition to the law of God—an interruption to Christian devotion—an abuse and scandal to the church, and an insult to its ministers? What existing being, or

what tribunal, is there, I would be informed, vested with the power of rescinding an Almighty decree, and countenancing that which the wisdom of God has denounced.

It has also been frequently advanced, in opposition to my opinions on the observance of the fourth commandment, that the rigour of the Mosaic law was in some degree abated by the authority of our Redeemer, and the strict letter softened by the milder spirit of the gospel—that Jesus himself considered it no sin to perform an act of absolute necessity, or “to do good” on the Sabbath; and that the Israelites were a “stiff-necked people,” and required, from their frequent relapses into sin and idolatry, those severe restrictions which afterwards became unnecessary. But what said our Lord in his sermon on the Mount, “Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil,” Matt. v. 17.

At the same time, we are certainly led to conclude, by the tenor of the twelfth chapter of St. Matthew, that the law of Moses is in some degree qualified, nay, altered by our Saviour; and in one part of the same chapter the Messiah expressly says, when about to heal the withered hand, “Wherefore, it is lawful to do well on the Sabbath-day.” It will be conceded, therefore, that we have the authority of the Son of God in favour of performing acts of absolute necessity, such as attending the sick, and doing good to the needy, on the Lord's day. But I deny that any one of the customs to which I have alluded is virtually an act of necessity, because, by an alteration of a few parts in the existing system of society, a radical change in the whole, so far as relates to Sunday labour, might be effected, and the necessity, or rather convenience, of Sunday traffic dispensed with. But so it is: long-established customs, however erroneous, and of whatever kind, cling to men's minds with a tenacity not easily rooted out, and they look with an eye of jealousy upon any innovation upon old habits, however salutary such innovation is shewn to be.

Thus we have seen that, though we live in a highly civilized country, a country where the king is styled Defender of the Faith, where we have archbishops, bishops, and clergy of various orders and degrees, where the protestant is the national religion, where the ecclesiastical and secular powers co-operate and support each other, and where we have a “church establishment,”—offences against the “laws divine” are suffered to be committed with impunity, and to exist for years undisturbed. Where is the Bishop

of London, that he permits this abuse to find nurture and encouragement throughout his diocese? Where is the exalted individual who holds the high-sounding title of Lord Primate of all England? If we have a national church formed upon fixed and certain principles, why are not those principles in accordance with the commandments of the Most High? or, if they are so, why are they not enforced by that authority with which the clerical dignitaries are, or ought (according to the constitution of an established church) to be armed.* Let us turn to a neighbouring christian church, and from their example take a lesson of the respect in which the Sabbath of the Lord ought to be held by a nation.

Such derelictions as this from the precepts of the law and the gospel, afford a handle to infidels and sceptics to rail with greater appearance of plausibility against Christianity. They say, "These men inculcate such and such doctrines, and yet the contrary is countenanced and allowed by the ministers of their religion!"

Taking all circumstances into consideration, can we wonder at the number of dissentients from the national church, and many of them, too, not dissentients from its principles or theory, but on account of their disgust against the lukewarm zeal of too many of its ministers, and the laxity and cold-bloodedness of the practice.

It is impossible for any reflecting Christian to cast his eye over this vast capital, without being shocked by the various and open scenes of wickedness which are exposed to his view. The age of miracles and superhuman occurrences has certainly passed away, but is the scrutinizing eye of the Almighty closed? Are the vengeful powers of Omnipotence paralyzed? Can we wonder if some signal mark of divine displeasure should descend, or the vials of his wrath be poured upon this modern Babylon, and crush it at once by unheard-of calamities?

No spiritual Hercules could effectually cleanse this Augean stable of wickedness, as the mantle of obscurity covers much of sin; but surely some authority, either ecclesiastical or laical, can take cognizance of these open and wide-saring breaches of divine law, and by prevention or punishment, avoid their being pointed out as a public and national scandal.

To indulge a hope that the single-handed efforts of my feeble but well-intended pen,

can work a change in such a general evil as the one complained of, would be at once arrogant and foolish, but I send them forth to the world with the humbler hope that the perusal may turn the attention of others, more capable, to the same subject, and induce them to exert their superior powers to stop the growth of this metropolitan scandal. I say "metropolitan," for, being exclusively a Londoner, I am not aware whether, or to what extent, it may exist in provincial towns.

It will be observed, that, though comparatively petty details have been entered into, I have not treated the subject as fully as it might have been; but fearful of exceeding the limits of a Magazine, I have merely stated a few facts in a plain manner, and made such observations upon them as suggested themselves to me, merely glancing at some points where there was much room for enlargement. I will now conclude by saying, that no man can, I think, lay his hand upon his heart, and conscientiously defend his conduct in pursuing his avocations on the Lord's day!

MEASURES TAKEN FOR THE ABOLITION OF SLAVERY IN CEYLON.

As slavery is on all sides considered to be an evil of fearful magnitude, few persons are to be found who do not either wish, or pretend to wish, for its total abolition. How this desirable object is to be accomplished, many have thought to be a point of insuperable difficulty. The slave-holders demand remuneration for their slaves, and for their unborn progeny, and until this shall be granted, they seem determined that the slave shall wear his chains.

It is also contended, that the negroes are not prepared for freedom; but it is well known that the benevolent attempts made to prepare them for emancipation, have to encounter every species of opposition which despotism and avarice can suggest; and nothing can be more obvious than this, that if the negroes are not to be liberated until the masters have prepared them for the enjoyment of freedom, they must remain in bondage until the slave population shall become extinct.

The masters, indeed, pretend that they are gradually preparing their slaves for the freedom which is desired: but, unhappily, death travels faster than their instruction. Their efforts are so tardy, that the life of the negro is expended in preparing him for the blessing, and he dies before he is qualified for its enjoyment. Another generation --- ceeds. The individuals pass thr

* The writer begs that his meaning may not be misunderstood in this passage. He is no advocate for *despotic* or *inquisitorial* authority being vested in the hands of the hierarchy.

same process, and death defeats the master's good intentions. From all this sophistry, the plain conclusion is, that slavery must be perpetuated.

A third difficulty is discovered in an apprehended insurrection, and a retaliation, on the whites, of those miseries which they have inflicted on the blacks. This also is so framed as to secure perpetual bondage.

That these tricks and contrivances of ingenious hypocrisy, are entirely fallacious, may be gathered from the following documents, which show that the abolition of slavery has been brought to the test of experience, and that no such evil consequences have ensued, as those that West Indian humanity anticipates.

There is a proverbial expression which says—"Nothing is hard to a willing mind." The practicability of this lesson, so far as the liberation of slaves is concerned, the inhabitants of Ceylon have had the honour to demonstrate before the eyes of surrounding and distant nations; and the years which have elapsed, since they made the experiment, fully prove that their calculations were not visionary, and that they have not been attended with any pernicious consequences.

Under the fostering care, judicious management, and prudent recommendation of Sir Alexander Johnston, who was ten years chief-justice of Ceylon, he had the happiness to see his benevolent exertions crowned with success. The triumph of this noble effort in the cause of humanity will crown him with honours more lasting and imperishable, than titles or fortune can bestow.

What has been done in the East, may, with an accommodation to circumstances, be accomplished in the West. The same causes that can counteract the operations of injustice in Ceylon, may extend their influence to Jamaica, without involving greater danger in the latter than in the former. It will hardly be denied that the general principles of emancipation are of universal application; and where a willingness to proclaim liberty to the captive is predominant, local circumstances can present no formidable obstacle.

But whatever may be the result of the strenuous exertions now making throughout the country, in behalf of the West Indian slaves, Ceylon will have the undisputed honour of having set before mankind the glorious example which the nations of Europe may be proud to imitate. The all-important question now operating on the public will soon be agitated in the august assembly of parliament, and on its solemn decision will depend the freedom or per-

petual slavery of nearly one million human beings, and also that of their posterity.

The following papers relative to the abolition of slavery in Ceylon, we copy from the Eleventh Report of the African Institution for 1817.

Extract of a Letter from the Honourable Sir Alexander Johnston, dated Colombo, 22d July, 1816.

"I have, for the last ten years of my residence in Ceylon, been endeavouring, as I believe I have often mentioned to you, to get the principal proprietors of slaves on the island to fix a day, after which all children born of their slaves shall be considered as free. My endeavours have at last, as you will see by the enclosed papers, been attended with success. I wrote, on the 10th of this month, a letter (of which No. 1 is a copy) upon the subject, to the principal proprietors of slaves at this place, who are upon the list of the special jurymen for the province of Colombo, and who are, therefore, all personally known to me. By the letter of which No. 2 is a copy, you will see that the proposal contained in my letter was well received by them; and that they, at a general meeting which they called, to take the contents of that letter into consideration, unanimously came to the resolution, that all children born of their slaves, after the 12th of August next should be free. The 12th of August was fixed upon by them, at my suggestion, as a compliment to the Prince Regent. They afterwards appointed a committee, from among themselves, to frame certain resolutions (No. 3,) for the purpose of carrying their benevolent intention into effect. The principal object of these resolutions is, as you will perceive, to secure, that the children, born free after the 12th of August next, shall be provided for by the masters of their parents until the age of fourteen; it being supposed, that after they have attained that age they will be able to provide for themselves.

"The Dutch special jurymen of this place consist of about one hundred and thirty of the most respectable Dutch gentlemen of the place; in which number are contained almost all the Dutch who are large proprietors of slaves. Besides these gentlemen, there are jurymen of all the different castes among the natives, such as Vellales, Fishermen, men of the Mahabadde or Cinnamon department, Chittees, and Mahomedans. The moment the jurymen of these castes heard of the resolution which had been come to by the Dutch special jurymen, they were so much struck with the example which they had set them, that they also

immediately addressed me in the same manner as the Dutch had done; announcing their unanimous acquiescence in the measure which had been adopted by the Dutch, and their unanimous determination to consider as free all children that may be born of their slaves after the 12th of August.

"No. 4. is a copy of the answer which I sent to the address which was presented to me on the occasion by the Dutch special jurymen; and No. 5. is a copy of that which I returned to the respective addresses which were sent me by all the jurymen of the different castes of natives at Colombo.

"The example of the jurymen at Colombo is, I understand, to be immediately followed by all the jurymen on the island. You will, I am sure, be delighted to hear of this event. The state of domestic slavery, which has prevailed in this island for three centuries, may now be considered at an end."

No. 1.—*Copy of a Letter from the Hon. Sir Alexander Johnston, to the Dutch gentlemen whose names are on the list of special Jurymen for the province of Colombo.*

Colombo, July 10th, 1816.

"Gentlemen—The able assistance which I so frequently receive from you in the execution of my office, renders it my duty to communicate to you, without delay, any information which may be interesting to your feelings. I therefore have the honour to send, for your perusal, the eighth and ninth reports of the African Institution, which I have lately received from England.

"The liberality which you have always displayed in your sentiments as jurymen, make me certain that you will be highly gratified with the success which has attended the proceedings of that benevolent institution.

"Many of you are aware of the measure which I proposed, in 1806, to the principal proprietors of slaves on this island, and of the reason for which its adoption was at that time postponed.

"Allow me to avail myself of the present opportunity to suggest to you, that, should those proprietors, in consequence of the change which has since taken place in the circumstances of this island, now think such a measure advisable, they will, by carrying it into effect, set a bright example to their countrymen, and shew themselves worthy to be ranked amongst the benefactors of the human race.—I have the honour to be, gentlemen, your most obedient humble servant,

(Signed) "ALEXANDER JOHNSTON."

No. 2.—*Copy of the Answer to the above.*

"To the Hon. Sir Alexander Johnston, knight, chief justice of the supreme court of judicature, in the island of Ceylon, &c.

"May it please your Lordship—We, the undersigned, respectfully beg leave to acknowledge the receipt of your lordship's very kind and condescending letter of the 10th instant, accompanied with the eighth and ninth reports of the African Institution, the perusal of which we did not delay, in consequence of the honourable distinction which your lordship has shewn in addressing us on so important a subject, with the laudable and humane view of directing our attention to the measure which your lordship has heretofore proposed in the year 1806.

"We sincerely beg leave to assure your lordship, that the proposal conveyed by your lordship's letter is gratifying to our feelings; and it is our earnest desire, if possible, to disencumber ourselves of that unnatural character of being proprietors of human beings: but we feel regret in adding, that the circumstances of every individual of us does not allow a sudden and total abolition of slavery, without subjecting both the proprietors and the slaves themselves to material and serious injuries.

"We take the liberty to add, that the slaves of the Dutch inhabitants are generally emancipated at the death of their owners; as will appear to your lordship, on reference to their Will, deposited in the records of the supreme court; and we are confident that those who are still in a state of slavery have likewise the same chance of obtaining their freedom.

"We have, therefore, in following the magnanimous example of those alluded to in the aforementioned reports of the African Institution, come to a resolution, as our voluntary act, to declare, that all children who may be born slaves from and after the 12th of August, 1816, inclusive, shall be considered free, and under such provisions and conditions as contained in a resolution which we shall agree upon, and which we shall have the honour of submitting to you lordship, for the extinction of a traffic avowedly repugnant to every moral and religious virtue.

"We have the honour to subscribe ourselves, may it please your lordship, your lordship's most obedient and very faithful humble servants,"—64 names.

Colombo, July 14, 1816.

No. 3.—*Copy of the Resolutions referred to in the preceding letter.*

"At a meeting of the members of the special Dutch jurors, assembled, by

consent, for framing certain resolutions, to be carried into effect for the eventual Emancipation of children born of slaves, held at Colombo, on Monday the 15th July, 1816—thirteen gentlemen present—

Resolved unanimously—

“1st. That all children born of slaves, from and after the 12th of August next ensuing, shall be considered free.

“2d. That if a female slave be sold, who has a child or children born free, they shall go with her into the hands of the new master, if they have not completed their second year.

“3d. That of all children who have passed their second year, it shall be at the option of the master to return them, notwithstanding the sale of the mother.

“4th. That all children who are born free shall remain in their masters' house, and serve them without any wages, save and except their food and raiment, which shall be at the expenses of the masters—a male till the age of fourteen, and a female till the age of twelve.

“5th. That when free-born children have completed the fourteenth and twelfth year of their age, as aforesaid, they shall, from that day since, be emancipated from their masters.

“6th. That if a master manumits his female slave, who has a free-born child, or children, above two years of age, it shall be at the option of the masters to retain them—namely, the female till the age of twelve, and the male till the age of fourteen—or allow such child, or children, to follow the mother; in which latter case the mother shall be obliged to support the child or children.

“7th. That in case any master, through manifest poverty, or from the incorrigible depravity of the free-born children, or for any other causes, finds himself unable to retain them any longer under his care, application shall be made by such masters to any charitable funds, or the magistrates, that they may be otherwise disposed of.

“8th. That, in order to prevent any fraud to the prejudice of the free-born children, all heads of the families in whose houses any child of that description is born, shall have the birth of such child registered by the constables of his division, at least within three days thereafter.

“9th. That every constable shall, for the same purpose, open a register, in which shall be specified the sex and names of the parents and masters; and a list thereof shall monthly be transmitted to the office of the sitting magistrate, to be entered in a general register of the free-born children.

“10th. That in the register to be kept by the constable, an entry shall likewise be made by him of the death of every free-born child, upon the information to be given by the heads of the family within the same space of time aforesaid; and a monthly list thereof shall be transmitted to the sitting magistrate's office, to be entered accordingly in the general register.

11th. That of both the general registers of births and deaths, quarterly returns shall be made to the chief secretary's office.

“Lastly, resolved unanimously—

“That the foregoing resolutions be forwarded to the honourable the chief justice, to be submitted to his excellency the governor, in order that the same may be made a rule, under such alterations, amendments, and modifications, as his excellency may deem expedient for the furtherance of the beneficial object in view.

“An additional article proposed, but not consented to unanimously, with this provision, that it shall be inserted at the end of the foregoing resolutions, with the signatures of the members voting it—

“That the free-born children shall, as a token of their freedom, be brought up in the habit of their native ancestors, and not wear any European dress; and be farther taught, by such as may be capable of affording it, to read and write some native language.”

Signed by three persons.

No. 4.—*Copy of the answer of the Hon. Sir Alexander Johnston, to the address of the Dutch special jurymen.*

Colombo, 21st July, 1816.

“Gentlemen—I have had the honour to receive the resolutions which you have sent me by Mr. Kierkenbeek, and by Mr. Prins, and shall with pleasure present them, as you desire me, to his excellency the governor.

“I beg leave to offer you my warmest congratulations on this interesting occasion. The measure which you have unanimously adopted does the highest honour to your feelings. It must inevitably produce a great and a most favourable change in the moral habits and sentiments of many different classes of society in this island; and generations yet unborn will hereafter reflect with gratitude upon the names of those persons, to whose humanity they will owe the numerous blessings which attend a state of freedom.

“I return you my sincere thanks for the honour you have done me, by making me the channel through which your benevolent intention is to be communicated to his excellency the governor. As an Englishman, I am bound to feel proud in having my

name associated with any measure which secures the sacred right of liberty to a number of my fellow-creatures.

"I have the honour to be, gentlemen, your most obedient and humble servant,
(Signed) "ALEXANDER JOHNSTON."

No. 5.—*Copy of the Answer of the Hon. Sir Alexander Johnston, to the Address presented to him by the Jurymen of the different castes of Natives at Colombo.*

Colombo, 22d July, 1816.

"Gentlemen—I have had the honour to receive the resolutions which you have respectively passed, declaring your unanimous acquiescence in the measure which has lately been adopted by the Dutch special jurymen.

"I take the liberty to enclose you, as the best way of conveying to you the sentiments which I entertain upon the subject, a copy of a letter which I have written to those gentlemen.

"Allow me to add, that I am fully aware of the anxiety which the jurymen of all castes have shewn to emulate the example set them by the Dutch special jurymen; and that it will be gratifying to the friends of humanity to know, that whatever difference of religion, or whatever difference of caste, may prevail among the persons who are enrolled on the list of jurymen of this place, no difference of opinion has for a moment prevailed among them as to the propriety and justice of the measure in question.

"I have the honour to be, gentlemen, your most obedient and humble servant,
(Signed) "ALEXANDER JOHNSTON."

The lines which follow were written by Mrs. Hannah Moore, to commemorate the abolition of slavery in Ceylon. They are entitled, "The Twelfth of August, or the Feast of Freedom."

SILVA, LORENS, CINGALESE.

(The three first Stanzas are sung.)

LORENS.

Let's be merry, sing, and play;
This is FREEDOM'S holiday.

SILVA.

Bless the day that set us FREE!
Hail the morn of LIBERTY!
Our children's children still shall meet
Fair FREEDOM'S birth to celebrate.

LORENS.

Spread the blessing far and wide;
Care and thought be laid aside;
Let us drink, rejoice, and sing,
Till with our mirth the valleys ring.

CORUS.

Let's be merry, sing, and play;
This is Freedom's holiday. [Song ends.

SILVA.

But e'er our joyful sports begin,
Aright of FREEDOM think;
'Tis not a liberty to sin,
A liberty to drink.

2D. SERIES.—NO. 7.

LORENS.

Yea, let us hail the Cocoa-tree,
And all the joys it gives;
To laugh and drink is to be free,
The thought my heart revives.

SILVA.

Oh let us not the gift abuse,
Nor thank the powers amiss;
Our FREEDOM rightly let us use,
Intemperance is not bliss.

Our groves of Cinnamon we prize,
No islands such possess;
They send their fragrance to the skies,
Their sweets our labours bless.

Yet there's balm of nobler end,
Our spirits to recruit;
ENGLAND, fair FREEDOM'S choicest friend,
Conveys the SACRED FRUIT.

One Tree of sovereign virtue grows,
All other trees excelling;
This Tree all joy and peace bestows
Where'er it makes its dwelling.

Its root is deep, its branches wide,
A Tree to make one wise;
Beneath its shelter sinners hide,
Its head is in the skies.

There is a Book, contains the leaves
Might heal a dying nation;
This Book who faithfully receive,
Secures his own SALVATION!

LORENS.

O give us, then, this friendly Tree,
This healing Book produce;
So shall we give all praise to thee,
If thou wilt shew their use.

SILVA.

Not that rich juice our Cocoa lends
Such sober joy imparts;
That many a life untimely ends,
This heals the broken hearts.

LORENS.

With riddles puzzle us no more,
But tell us what you mean;
What is that Tree, what is that Book,
Which you I trust have seen?

SILVA.

Your tree's sweet juice, drunk to excess,
Produces hate and strife;
That Tree which more than all can bless,
Is called the Tree of Life.

The Cocoa's juice distracts the brain,
You crave it o'er and o'er;
But who this Tree's fair fruit obtain,
Shall thirst, my friends, no more.

SILVA, holding out a Bible.

This is the moon which England sends,
It breaks the chains of sin;
O blest exchange for fragrant groves,
O barter most divine!

It yields a trade of nobler gain,
Which other trades may miss;
A few short years of care and pain,
For endless, perfect bliss.

This shews our FREEDOM how to use,
To love our daily labour;
Forbids our time in sloth to lose,
Or riot with our neighbour.

Then let our masters gladly find
A FREEMAN works the faster;
Who serves his God with heart and mind,
Will better serve his master.

When soul and body both are free,
How swift will pass the days;
The sun our cheerful work shall see,
The night our prayer and praise.

Chorus of Cingalese.

O give us Silva's precious Tree,
We join with one accord;
We'll shew that we indeed are FREE,
Because we serve the Lord.

O give us Silva's Holy Book,
With transport we will read ;
There we shall see, where'er we look,
The Freeman's free indeed !

SILVA.
The *Twelfth of August* then shall be
By us forgotten never ;
From this blest period we are FREE,
For ever and for ever !

Chorus.
Bless the day that sets us FREE !
Hail the morn of LIBERTY !

CREATION.—NO. V.

IN Essay No. IV. p. 257, we stated as follows: "That powerful agent, light, called into exercise, in the hands of the Creator, performs wonders; while affinity, attraction, repulsion, gravitation, with all the progeny of light, co-operate, and, under the wisdom and power of the Great Operator, produce an expansion of the atoms, and form a firmament as endurable as time itself. The huge mass of atoms becomes many masses, each assorted and disposed, in infinite wisdom, into a sphere, and placed each in an orbit, at such distances from the central orb, and from each other, as would form due balances, each, to each and perfect equipoise to the whole system." It now becomes our province to particularize these orbs. If all the materials already created were on this day brought into use, and every portion thereof had its post assigned, in due order, that order ought to be pointed out.

"In the beginning," the sacred volume declares, "God created the heaven and the earth. The earth was without form, and void, the expansion divided the fluids from the fluids, and Elohim denominated the expanse heaven." Here, then, we have the heaven above, and the earth beneath—a division of matter into spheres, and a separation between these by others, terrestrial and celestial. In whatever sphere the observer stands, this is terrestrial; and whatever sphere he beholds at a distance, that is celestial. The whole expanse, the ethereal, containing the universe, would therefore be celestial or heaven, to an observer at the extremity of any one atmosphere.

The sphere destined to become the Sun of the whole system is the largest body in the universe; indeed, such is the magnitude of this central orb, that it contains a much larger portion of matter than all the other spheres therein. The attraction of this immense mass of matter is calculated to be amply sufficient to retain all the planets in their several orbits. It moves round its own axis, from west to east, in somewhat less than twenty-six of our days, and the influence of the immense vortice created by this motion ought not to be lost sight of, on

viewing the motions of the planets, all of which move in the same direction. Considered as a sphere, no reason existed, on the day it was formed, why it might not become as prolific, in respect of vegetation and animation, as any other orb in the solar family: for on this day it did not become the sun, but was the central sphere of the system. Considerably more than a moiety of the created atoms being retained in the centre, where it is probable they were created, economized the labour in the construction of the universe most materially. If considerably more than half of the materials created by Elohim were consumed in the construction of this single sphere, it is not probable that so large a portion of this creation would be doomed to continue, throughout the ages of time, a lump of dead matter, subservient *in toto* to the other dead matter of the system; and, as will hereafter appear, no such alteration took place in the body or in the atmosphere of this immense sphere, when the Creator converted it into a great light or sun, as to subject this orb to perpetual sterility. It may, therefore, be as fertile, and possess as rich abundance of animated creation, as any of the planets.

The first planet we shall notice, is that whose orbit is nearest to the sun. In high antiquity this wandering orb was called Mercury, and it still retains the name. The diameter of this planet is about three thousand two hundred miles; it is supposed to revolve round its own axis from west to east, but in what time, owing to the uniform smoothness of its surface, has not yet been clearly ascertained; and it moves, in the same direction, in an elliptic orbit, round the sun, in somewhat less than eighty-eight of our days. Its mean distance from the sun is about thirty-seven millions of miles.

Launched into the ethereal, by the Great Creator, on this second day of creation, the day on which He constructed the universe, hitherto this nearest neighbour to the sun has undeviatingly kept its course; and small as it is, compared with that huge mass of matter, the laws of creation, established by Infinite Wisdom and Power, have stood fast; and it has neither been, by the vast attraction of the immense matter of the sun, absorbed by that sphere, nor even impeded in its course. That planet which is nearest to, and that planet which is the most distant from, the sun, appear to us in the greatest peril: the first, from its immediate vicinity, of being attracted to, and absorbed, in the stupendous central orb; and the last, from its immense distance, of losing this attraction in so great a degree as to endanger its stability, and leave it, if it moved at all, to

wander at large. But, no; the edifice, although founded on ether, is stable in all its parts; and to this day remains as at the beginning.

The second planet in the system has for ages been denominated Venus; and it is the only primary orb which, from high antiquity, received a female name. Perhaps the beautiful appearance of this evening and morning star induced the ancient sages to crown it with a female appellation, as the most lovely of the heavenly train. This planet is nearly seven thousand seven hundred miles in diameter; it revolves round its own axis, from west to east, in nearly the same time as the earth; and it moves in the same direction, in an elliptic orbit, round the sun in somewhat less than two hundred and twenty-five of our days. The mean distance of Venus from the sun is about sixty-nine millions of miles.

Mercury and Venus are the only planets which move in orbits between the earth and the sun. To us, therefore, they form a contrast with those planets whose orbits are more distant from the sun than ourselves; affording together a rich variety, and, when the whole are contemplated in their vastness, presenting scenes of sublimity which none but the heavenly orbs can furnish to mankind. These two planets, now behind the central orb and now beside it, anon passing over its face, and presently on the other side, not together, but in swifter and in slower motions, as the orbit of the one exceeds the orbit of the other in its circumference, separately, yet jointly, form the quick time of that mystic dance composed by all the orbs which move in measured mazes, one unison to music of ethereal compound, "the music of the spheres."

The next planet which claims our notice is the Earth; so called by Elohims and by us, because it is our terrestrial—the terra firma of our abode: yet firm as we experience it, and stable, like the other planets, it moves, unknowing rest. The Earth is nearly eight thousand miles in diameter; it revolves round its own axis, from west to east, in somewhat less than twenty-four hours; and it moves in the same direction, in an elliptic orbit, round the sun in three hundred and sixty-five days and about six hours. The mean distance of the Earth from the sun is more than ninety-five millions of miles.

With the Earth begins that variety of orbs which we term secondary, viz., a planet revolving in an orbit round a planet, and these two in one orbit round the sun. The secondary planet which revolves round the Earth we call the Moon; its diameter is

about two thousand one hundred and eighty miles; it revolves round its own axis in twenty-nine days and nearly thirteen hours, and round the Earth in the same time; hence the same face is always towards the earth. The mean distance of the moon from the earth is two hundred and forty thousand miles, and its mean distance from the sun, seeing the earth is nearly in the centre of its orbit, may be deemed the same as that of the earth.

Here we behold the first example of complex motion in the solar system. The motions of the two planets, Venus and Mercury, already noted, are simple—they individually move round their own axis and round the sun, in elliptic orbits, without impediments; while the earth, revolving on its axis, carries round the sun a large orb, distant from its centre two hundred and forty thousand miles, which moves round it about thirteen times every year, and round its own axis nearly the same number of times. The centre of gravity in Mercury and Venus is within and near the centres of these planets, but the centre of gravity, amidst this complex motion, is neither in the earth nor in the moon; but lies between these two orbs, at that point where the relative weight of each is in perfect equipoise. The moon being smaller, and of course lighter, than the earth, the centre of gravity is considerably nearer to the earth than to the moon. In the progression of these two spheres round the sun, the earth being accelerated and retarded in its progress by the ceaseless changes in the position of the moon, which is then on that side and now on this, in its incessant revolutions round the primary sphere, is acted upon in contrary directions, and considerable eccentricity is induced in the progression of the earth throughout its orbit. Yet here we behold the laws of creation operate upon the universe with as much regularity as amidst the simple motions of the former planets; for the earth fulfils its appointed task, complicated as it is, with a precision similar to Venus and Mercury. Superior to all that is adverse or inert in matter, by His manifold wisdom, the Great Creator, in rich variety of modes and forms, erected the universe; and the wisdom of every age, in the experience of its working together in all its parts, confirms the omniscience and omnipotence which created and formed the whole.

In our notices of the planets, we have hitherto progressed from smaller to larger spheres, but the time is come when we must retrograde, for the orb next in succession is smaller than either Venus or the Earth. This planet is called Mars; which name it

received from the ancients, probably in consequence of its red or fiery appearance at certain seasons. Mars is nearly four thousand two hundred miles in diameter; it revolves round its own axis, from west to east, in twenty-four hours and nearly forty minutes; and it moves in the same direction, in an elliptic orbit, round the sun in about twenty-six minutes less than six hundred and eighty-seven of our days. The mean distance of Mars from the sun is more than one hundred and forty-five millions of miles.

The planets Mercury and Venus, whose orbits are within that of the earth, are called, by astronomers, inferior; while those planets whose orbits are without that of the earth, are called, superior: Mars is, therefore, the first in the order of superior planets, his orbit being next in succession to the earth from the sun. This distinction arises out of the circumstance of all the astronomers, whose works have reached us, being situated upon the earth. If an astronomer situated in Mercury had noticed this circumstance, all the other planets would have been denominated superior, because they are all more distant from the sun than Mercury; and if an astronomer situated in the Georgium Sidus had noticed it, all the other planets would have been denominated inferior, because are all included in its orbit; and so on of the rest.

In our progression from the sun, we now arrive at a group of spheres, which, although they are severally primary planets, are diminutive, compared with any other in the system; indeed, so disproportionate are they from all the rest, that they excite peculiar interest in the contemplative mind. Owing to their distance when in certain portions of their orbits, and their minute size, the ancients seem to have overlooked these planets altogether, seeing we have no notices of their existence which bear an earlier date than the present century; for it was in the year 1801 when the first of these was discovered. These planets have been named Ceres, Pallas, Juno, and Vesta; their orbits lie between Mars and Jupiter, from two hundred and fifty to three hundred millions of miles in distance from the sun; and their diameters are severally from about one hundred and ten to about one hundred and sixty miles, while their distances each from each are about fifteen millions of miles; whereas the nearest of the other primary planets, viz. Venus and the Earth, are upwards of twenty-six millions of miles apart.

Launched into ether, these minute orbs have survived the rush of ages equally with

the larger spheres; yet do they seem to us sprung up yesterday, so completely have they for ages been hidden from us. More of the Great Creator's works yet may lie concealed, which, when they are discovered, will yield to us, or to succeeding ages, like wonder and admiration; and, with the psalmist, we or they may say, "When I consider Thy heavens, the work of Thy fingers; the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? O Lord our Lord, how excellent is Thy name in all the earth!"

WM. COLDWELL.

King Square, May 25, 1831.

ANNIVERSARIES OF BENEVOLENT INSTITUTIONS IN THE METROPOLIS.

(Resumed from page 279, and concluded.)

BRITISH AND FOREIGN SCHOOL SOCIETY. THE annual meeting of this institution was held at Exeter Hall, on Monday, May 9th, W. Allen, Esq. in the chair.

It was numerously attended, and happily exempted from that turbulence and commotion which, at some other anniversaries, a few intolerant and restless spirits excited.

Among the numbers who attended, it is not improbable that many were allured thither from an expectation that Lord John Russell would preside. His engagements, however, occasioned by the election, rendered this impracticable, and an apology for his absence was candidly and peaceably received.

The report stated, that his Majesty William IV. had condescended to become the patron of the society, and had engaged to subscribe one hundred pounds annually towards its support. On a general survey which the report took of the various schools standing on this broad foundation, the accounts were pleasing and satisfactory. To children, both at home and abroad, it had extended its operation; and that its labours in foreign parts were not unnecessary, the following fact will most forcibly prove. It has been extracted from the memoirs of the pious and Rev. John Frederic Oberlin, minister of a mountainous canton in the north-east of France; and perhaps parallel cases may be found in many villages much nearer home.

"When Stouber, the predecessor of Oberlin, first went to the Ban-de-la-Roche, he began by inquiring into the manner of education there. Asking for the principal school, he was conducted to a miserable hovel, where there were a number of children crowded together without any occupation, and in so wild and noisy a state, that it was with some

difficulty he could get a reply to his inquiries for the master. There he is, said one of them, as soon as silence could be obtained, pointing to a withered old man who lay on a little bed in one corner of the apartment. Are you the schoolmaster, my good friend, inquired Stouber? Yes, sir. And what do you teach the children? Nothing, sir. Nothing! how is that? Because, replied the old man with characteristic simplicity, I know nothing myself. Why then were you instituted schoolmaster? Why, sir, I had been taking care of the Waldbach pigs for a great number of years, and when I got too old and infirm for that employment, they sent me here to take care of the children."

The receipts during the year amounted to £3,222, and the expenditure to £2,829; leaving a balance of £393 in the Treasurer's hands.

This meeting was addressed by the venerable Rowland Hill, Dr. Lushington. Rev. G. Clayton, J. Briscoe, Esq. M. P., James Montgomery, Esq., Rev. M. Marsh, Rev. John Burnett, Mr. Blanchard, of Nova Scotia, and Peter Jones, the Indian Chief.

PORT OF LONDON AND BETHEL UNION SOCIETY.

The anniversary of this society was held at the city of London Tavern, on Monday, May 9th, Lord Mountsdford in the chair. The design of this society is, to furnish places of worship for seamen, and means of moral and religious instruction for the children of those whose chief occupation is on the water. The names of places thus established, and the means provided, were given in detail; and from every quarter the accounts were of a most pleasing character. Towards the support of this benevolent institution, the East India Company had, during the year, contributed £50, in addition to £200 granted on former occasions.

LONDON ITINERANT SOCIETY.

The thirty-fourth anniversary of this society was held in Finsbury Chapel, on Monday, May 9th, the Rev. Dr. Collyer in the chair. The primary object of this society has been, and still is, to send the gospel into places on which the light has not yet shined. Of these a long catalogue appears in the report; yet we cannot but infer from its statements, that the labours of thirty-four years have been crowned with many blessings. Much, however, still remains to be done. New generations will arise needing the instructions which their predecessors received; so that the friends of benevolence are in no

danger of wanting employment. Several able speakers advocated the cause of this society; and the condition of multitudes in the immediate vicinity of the metropolis, pleaded strongly in its behalf.

IRISH EVANGELICAL SOCIETY.

On the evening of Tuesday, May 10th, the anniversary of this society was held in Finsbury Chapel, T. Walker, Esq. in the chair. The object of this society is, to spread evangelical religion among the inhabitants of Ireland. This is a praiseworthy undertaking, and we regret to find that the term evangelical should ever be used in any other sense than to convey to the mind the great and fundamental doctrines of the gospel. No peculiarities of creed, or dogmas of party, should take shelter under general terms.

The cash account stated, that the receipts through the year amounted to £3,746, and the disbursements to £3,759, thus leaving a small balance due to the treasurer.

The interests of this society were ably advocated by the Rev. Mr. Roberts, Rev. Dr. Morison, Rev. J. Clayton, A. M., Rev. J. Adkins, Rev. J. Blackburn, Rev. J. Burnett, and others. In this meeting the utmost harmony prevailed. The company assembled, though not large, was highly respectable, and all appeared to be impressed with the occasion of their meeting together.

SUNDAY SCHOOL UNION.

The annual meeting of this society was held on the morning of May 10th, at the City of London Tavern, and, as usual, though at the early hour of six, the large room was crowded to excess. L. Foster, Esq. Jun. was called to the chair. This, in general, is one of the most interesting anniversaries held in the metropolis.

The report embraced a variety of matter, and stated, with brevity, but clearness, the operations of the society, and the objects to which its funds have been applied. Books, children, schools, teachers, both at home and abroad, entered into its multifarious details. The Rev. Dr. Cox, Mr. W. R. Gurney, James Montgomery, Esq., Rev. J. Blackburn, Mr. Wilson, Sunday-school missionary, Rev. Isaac Mann, A. M., Mr. W. Jones, Rev. H. Rook, Rev. R. Alder, Peter Jones, and Mr. Maitland, severally addressed the meeting in speeches that were both animated and appropriate. To give these at large, our pages will not allow us room; to make selections, would appear invidious, and extracts would only mutilate

what they might be intended to represent. For these we must refer our readers to "The World," and to "The Christian Advocate," two papers which have recorded at large, and with much fidelity, the annual proceedings of these benevolent institutions.

ECCLESIASTICAL KNOWLEDGE SOCIETY.

At this anniversary, T. Wilson, Esq. took the chair. The basis on which this institution is founded bears no resemblance to that of a pyramid, and perhaps it will badly weather so many storms as the pyramids of Egypt have already done. Its aim appears to be, to promote dissenterism; and in some of the speeches delivered, its hostility to national church establishments, no attempt was made to conceal. The union between church and state was deprecated in no measured language; and the spirit manifested on the occasion, though calling forth momentary applause, will confer no lasting honour on the speakers. The knowledge to be imparted is, that establishments, and union between church and state, are palpably wrong, and that to dissent from all such antichristian institutions and associations is both praiseworthy and incumbent on every friend to Bible christianity. If the language used on this occasion against the offices of the establishment, had, among the clergy, been poured forth against the dissenters at large, the cry of persecution and intolerance would have resounded throughout the land.

LONDON MISSIONARY SOCIETY.

According to previous appointment, the anniversary of this powerful agent for the diffusion of christianity throughout the world, took place at Exeter Hall, on Thursday, May 12th, W. A. Hankey, Esq. in the chair. On this memorable occasion, the company was so overwhelming, that vast numbers, for want of room, were obliged to retire into another apartment, where an epitome of the report was again read, and the people were addressed by many of the speakers. The appearance of the dense and highly respectable assembly was grand and imposing to the last degree.

The report stated that the receipts during the year amounted £40,800 and the disbursements to £38,200. It appears, however, that the regular receipts had fallen short of those of the preceding year, but that this had been compensated by legacies amounting in the aggregate to £5,000; but on these contingencies no reliance could be placed for permanent supplies.

The Rev. W. Ellis, author of *Polynesian Researches*, who had, during many years, been a missionary in the South Seas, was first called on to address the meeting, in consequence of a slanderous publication by a foreigner, that had found its way into circulation, and had imputed to the missionaries in these distant regions unworthy motives, and charged their labours with being injurious to the natives whom they had endeavoured to instruct. To meet and investigate these accusations, no one present was so competent as Mr. Ellis; and the readiness and ability with which he undertook the cause, could hardly fail to give satisfaction to all present.

Among other things, Mr. Ellis observed, "that it was to two points chiefly that the statement referred, and in these no missionary is stationed. They have also been visited by persons who, to their shame, had endeavoured to introduce the most demoralizing practices, and who had made their boast, that from one vessel a thousand dollars had been devoted to the purpose of spreading vice and misery. Instead of carrying out various articles of British commerce, or implements of agriculture, by which the natives might be benefited, they carried out large quantities of ardent spirits, which they offered at a very low price, and even hawked about from door to door, well knowing this to be one of the most effectual means of counteracting the efforts of the missionaries."

In addition to these demoralizing traders, many convicts, having escaped from Botany Bay, had taken up their abode among the islanders, and imported those vices for which they had been expelled from their native land. Deserters also, from many ships, had found means to secrete themselves among the inhabitants; and all evinced, by their conduct, that they were enemies to the cross of Christ. These, and similar causes, furnished a foundation for the evil report which its author had associated with the exertions of the missionaries, whose aim had invariably been to root out the vices which others were attempting to plant and cultivate. Against such dishonourable misrepresentations no character can be safe, no efforts can furnish protection. Mr. Ellis furthermore observed, that these injudicious mis-statements would be speedily met through the medium of the press; and we know that such a publication, already in a great state of forwardness, will very shortly appear, to vindicate the missionaries and their labours from the foul aspersions that have been cast upon them.

The substance of another speech, deli-

vered by Peter Jones, the Indian Chief, is so marked by simplicity, piety, and singularity, that we have no doubt our readers will be pleased with its insertion. This chief appeared on the platform in the costume of his nation. His dress was therefore an object of general observation, and the occasion of much inquiry; but the intensity of feeling and attention which was excited, no language can adequately describe, when, on being called on, he arose, and addressed the assembly in nearly the following words:

"Fathers, brothers, and sisters,—The Great Spirit, who now looks down upon us, has brought us together to meet this day in this house. He who has put it into our hearts to come thus together, has sent his Spirit into our hearts and into my heart this day, and has made us rejoice in thus meeting together. I am a poor Indian, from North America, from the province of Upper Canada, and I am come to you, fathers, brethren, and sisters, for the purpose of telling you what the Great Spirit has done, and is still doing for us, and to tell you of what is in our hearts to perform, and of our want of help to carry forward the great work of our heavenly Father among us. You have all heard, ever since you were born, of the province of Upper Canada, for many of your children, of your sons and daughters, come and settle down among us in that part of the world.

"A great while ago we saw no white people, we were not at all acquainted with them, but roved by ourselves in the wilderness: we lived by hunting and by fishing; we caught the deer, the bear, and the beaver, and by these animals we ourselves subsisted, and our children. But a great many years ago, while we were sitting in our wigwams, your forefathers came and stretched out their hands to shake hands with us, and our forefathers shook hands with them. Your forefathers then made known their desire to sit down by our sides, and they said that they wished to have a little of our land, so we moved a little away from them, and gave them room; and after that we moved a little further; and since then we have lived on very good terms and in good friendship with them. But let me tell you, fathers, brethren, and sisters, of some things which have transpired since your fathers came among us. Before that time, we had no idea of the *fire-waters*, or what you call whiskey; this we were strangers to, but some of your wicked forefathers brought them among us. And what has been the consequence? Fathers, brethren, and sisters, it has been wasting and killing us one after another, and now there are left but a hand-

ful of us, to weep over the bones and the graves of our fathers, and to be sorry in our hearts. But I say not this to reproach you; for I think that it was some of your *white heathens* who brought that to us.

"About eight years ago, while the handful of us that were left were weeping over our fathers' graves, we began to hear of Jesus Christ. Missionaries came to us, to point out to us the way of life: they told us that we had very wicked hearts, and that we must repent of our sins; they told us that the Great Spirit had sent his Son, Jesus Christ, to die for our sins; to die for us poor Indians, as well as for white men; and they told us that he would have mercy upon us. Many of us attended to their words, and we called upon God, and he heard our prayers, and made our hearts very glad. And now we worship God in the spirit, as you do. Every day, morning, noon, and night, we bow the knee as you do, and talk to our Father in heaven, and he hears our cry, and gives us those things which make our hearts very glad. We have now ten or eleven missionary stations under the charge of the Methodist society, and three or four under the charge of the church of England, in Upper Canada; and the work of the Lord is going on very rapidly among us. We might extend our labours much more widely, if we had the means; but because we are not able to establish missions and schools enough, we are very much tied in our hands, so that we cannot help our Indian brothers and sisters, who are destitute of the knowledge of Christ.

"We have fifteen schools, where our Indian children are taught to read in English, and many of the boys and girls begin to put talk on paper, and send it to one another. I am very glad to see you, and to hear what you are doing in sending the gospel to the ends of the earth. I heartily wish you success: I pray God to own and bless your efforts in so good a cause. I am glad to be present at your meetings; that I may be able, when I go back to my people, to tell them what I have seen and heard in this great city, and what is coming out of your hearts from time to time in this place. I am glad to know that God is no respecter of persons, but that he is merciful to all, and that he has provided this good religion for all—for the poor Indian as well as for the white people. I find, since I came to this place, that the same happiness which they have in their hearts, the same is in the hearts of the Indians, and all rejoice in the same God through the same Spirit. I find that we are all walking in the same road to heaven, and I hope that we shall meet

in our Father's house, where we shall all be one in Christ."

The other speakers at this anniversary were, James Montgomery, esq., Rev. E. Ray, Rev. Richard Watson, Rev. Eustace Carey, Rev. Rowland Hill, Rev. A. James of Birmingham, Rev. John Burnett, and the Rev. G. Redford. This was the largest concourse of people that we have witnessed at any anniversary during the present season. In every department the utmost harmony prevailed, and the collection is stated to have amounted to £500, including some donations that were presented to the meeting.

RELIGIOUS TRACT SOCIETY.

The anniversary of this society was held at the City of London Tavern, on the morning of Friday, May 13th. The friends of the society took breakfast together, at 6 o'clock, like those of the Sunday School Union. The chair was taken at half-past six, by S. Hoare, esq.

The report stated among a variety of interesting particulars, that, during the year, 11,090,259 tracts of various kinds had been thrown into circulation. The total amount of the society's receipts during the preceding year, was £25,062; but during the present, they had increased to £27,050. Of the advantages resulting from the distribution of tracts, whether given or lent, many pleasing instances were mentioned, all tending to prove, that the society had been highly beneficial to various classes of society.

The meeting was addressed by the Hon. and Rev. Baptist Noel, Rev. Dr. Cox, Rev. Dr. Steinkopff, Peter Jones, Rev. E. Crawley, Rev. Eustace Carey, Rev. Mr. Woodroff, James Montgomery, esq. and the Rev. J. Smith, from India. The speeches of all the above gentlemen were received with much attention and approbation; but that of Peter Jones, the Indian chief, commanded the deepest interest, as he entered into a brief detail of the modes of life, worship, views of an hereafter, and ideas of the abode of departed spirits, peculiar to his own tribe.

HOME MISSIONARY SOCIETY.

The anniversary of this institution was held in Exeter Hall, on the evening of Tuesday, May 17th. This spacious room was densely crowded in every part. Thomas Thomson, esq. was called to the chair. It appears from the report, that this society employs thirty-five missionaries, who, in the character of itinerants, go from village to village, calling upon the inhabitants to repent, and prepare for death. In addition to the above missionaries, about twenty pastors and stated ministers lend occasional

aid; so that their agents of various descriptions amounted to sixty;—that schools, preaching, and the distribution of tracts, were among the means employed; that two hundred villages were regularly visited, and about four thousand children were under their care; that much ground still remained uncultivated; but that, notwithstanding the liberality of contributions, the society was encumbered with a debt of £700.

The great object pursued by all the gentlemen who addressed the meeting was, the necessity of diffusing throughout our native country, the light of that gospel which we were so anxious to communicate to the heathen nations of the world. Never perhaps, was "home, sweet home," sung with more genuine, more patriotic feelings. Among the speakers were the Rev. W. Henry, Rev. Dr. Winter, W. A. Hankey, esq., Rev. Dr. Bennett, Rev. E. A. Dunn, Rev. C. Wyatt, Mr. Maitland, Rev. Dr. Townley, Rev. Dr. Morison, Rev. J. Burnett, J. Wilks, esq., Rev. J. Jackson, John Dyer, esq., J. Wilde, esq., and the Rev. J. Edwards. These gentlemen pleaded the Home Missionary cause with much earnestness and eloquence, and we hope also with much good effect.

NATIONAL SCHOOL SOCIETY.

At a general meeting of this society, held after their half-yearly public examination of the children at the Central School Rooms, Baldwin's-gardens, on Wednesday, May 18, it appeared by the report, that, during the last year, 328 schools had been newly received into union with the National Society, carrying up the amount of schools in union to the number of 2,937; and £6,643 had been voted in aid of building school-rooms, in 104 places, the total expense of the buildings being estimated at £20,000. The society had recently made a general inquiry into the state of education under the church in all parts of the kingdom, and an account had been obtained concerning 8,650 places, which were found to contain about 11,000 schools, with 678,356 children. In England and Wales, there are about 710,000 children under the care of the clergy.

Having extended our account of these benevolent anniversaries to a considerable length, we must desist from pursuing the subject farther for the present. Many other meetings, besides those already noticed, have taken place during the two preceding months, equally interesting with several that have been distinctly mentioned, and only varying from them in the localities of objects and application.

On the spirit of intolerance and unhal-
lowed zeal that obtruded itself on the Bible
Society, we cannot reflect without the sin-
cerest regret. Its bigoted purpose was in-
deed defeated by the good sense and firm-
ness of an overwhelming majority; but so
far has it tended to unhinge the public mind,
that we consider the death-warrant of that
noble institution to have been signed, amidst
the uproar which orthodox bigotry unhap-
pily generated. Some time may elapse
before it will actually expire, but we have
our fears that the wound inflicted will prove
incurable.

In the Naval and Military Bible Society,
we apprehend that the propositions have
been adopted, which, at the general anniver-
sary, the British and Foreign Bible Society
decidedly rejected; and, at a meeting which
took place at 32, Sackville-street, on May
20th, it was resolved, that measures should
be adopted to induce the British and For-
eign Bible Society to reconsider the decision
of the last anniversary. Should this be
done, and finally a different result be ob-
tained, a moderate share of ingenuity may
foresee, that those who remain will easily
find occasion to anathematize one another.
By furious Calvinists, the Arminian Me-
thodists have long been associated with the
Unitarians; both are deemed heretics, only
differing in degree: and the same spirit
that withholds communion with the latter in
a work of godlike charity, will soon say to
the former, "Stand by, for I am holier than
thou!" With the hot-headed Arminians,
the case towards the Calvinists would be as
quickly reversed. The torch of warfare
would speedily be lighted, and the palm of
orthodoxy reward the successful champions.

Every attempt at exclusion is an attack
on that broad basis on which the Bible
Society originally took its stand. One in-
novation will easily lead to another. The
foundation sapped, the building will totter,
and ultimately fall; and when its broad
pyramidal glory has departed, what
remains will speedily dwindle into sec-
tarian monopoly.

AN ESSAY ON THE IMPORTANCE OF EDU-
CATING THE CHILDREN OF THE POOR.

"THAT the soul be without knowledge, it
is not good," is not merely the words of
one of the greatest, wisest, and best of men—
it is the declaration of Deity itself. Yet,
although emanating from so high authority,
and of such antient date, no moral maxim
ever gave rise to so much controversy, or
has been so long and obstinately disputed.

2D. SERIES.—NO. 7. VOL. I.

Even to this day thousands maintain an
opposite opinion, although the clearest rea-
soning, borne out by the testimony of facts,
has been advanced in its support. Such
being the state of the question, it may ap-
pear presumptuous in me to attempt to
advocate the cause of universal education;
but having long had my attention directed
to this important subject, and believing
that much of the opposition displayed against
it, and indifference towards it, arises from
mistaken views respecting it, and ignorance
of the advantages resulting from it, I am
induced to take up my pen, under the per-
suasion that a clear and explicit statement
of the case will be sufficient, not only to
remove the scruples of every candid and
conscientious objector, but to rouse every
well-wisher to his country, and friend to
mankind in general, to a more lively in-
terest in this most important cause. In
doing this, my task will be far from arduous,
as, while the objections to universal edu-
cation are few and hackneyed, the evils of
ignorance are so evident as hardly to re-
quire enumeration; and the advantages
arising from moral instruction and mental
cultivation are plain and obvious to every
attentive observer.

It has been stated, by a few narrow-
minded and ignorant individuals, that if
the poor are taught, they will rise above
their condition in society, and consider that
a cultivated mind ought to procure an ex-
emption from manual labour! Can any
thing be more absurd? This infers that an
increase of knowledge and mental improve-
ment will be attended with a decrease of
common sense.

It has been insinuated, that the rich object
to the education of the poor, from a fear
that the poor may acquire a greater degree
of knowledge than themselves, and then
regard their superiors with contempt. But
I cannot believe such a slander; and even
allowing it to be true in a few solitary in-
stances, education among the poor will
stimulate the ignorant among the higher
classes to greater self-cultivation, and thus
the good resulting from it will be twofold.

The next objection to the education of
the poor is, that learning and knowledge
are useless to those whom Providence has
designed to occupy menial and laborious
situations in life, since, while it cannot im-
prove their circumstances, or add to their
comfort, it may render them not only less
useful—but less happy; as a man possessed
of a highly cultivated intellect, and well-
informed mind, would, if doomed to spend
his days in a low and laborious employ-
ment, repine at his hard lot, and ¹

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151.—VO'

with discontent ; while an ignorant and unlearned individual would be contented and happy. This objection is one of those ingenious sophisms which wear the appearance of plain truth ; but the premises being false, the conclusion drawn from them falls to the ground.

In this objection it is asserted, that ignorance is the parent of contentment and happiness. But from whence could such an idea arise ? The idea is opposed to reason, experience, and revelation. But let us examine the proposition. In doing this, we must observe, that things are not always what they are called. The state of feeling enjoyed by an ignorant individual, here designated contentment and happiness, is not what men usually understand by those terms, but something externally like it, though in its real nature widely different.

It is commonly believed that the labouring classes, being in a state of ignorance, feel no wants except food and rest, and while they get a reasonable supply of these, they are contented and happy. Admitting the correctness of this opinion, as it regards their animal wants, and the contentment arising from the supply of them, will any reasonable being say that this is happiness, or that such a state is a fit state for a rational and intellectual being ? If so, where is the difference between man and the brutes—where is the distinction between the ploughman and his horses ? Is there a man who would see his fellow-man in such a state of degradation, and not stretch out his hand to raise him to the station in existence which his bountiful Creator intended him to fill ?

But the correctness of this opinion is denied. Man is an intellectual being ; and as such, he cannot rest satisfied with mere animal enjoyments : however he may be sunk in ignorance, and degraded by sensual indulgence, he is still possessed of mind ; there is something more than animal in his composition, and that something, being a living principle, will act ; desires will rise beyond the mere cravings of animal nature, and he will endeavour to gratify those desires. If reason is clouded by ignorance, error will attend his actions, and that which was given him by his bountiful Creator for his good, will produce only evil ; that which, if cultivated, would be a blessing to himself and all around him, will, in a state of ignorance, produce misery and ruin. Thus it is evident, ignorance cannot be productive of good in any degree ; at best it can only generate a state of apathy and want of feeling, not to be desired by any means, but rather to be deplored. Such are the evils

of ignorance, and such is the true nature of that state of mind so falsely depicted in the objection. Knowledge cannot, therefore, be altogether useless, if it only in some degree corrects those evils.

It will, however, be easy to prove, that learning not only prevents the evils attendant on ignorance, but is fraught with the choicest blessings ; for, while ignorance degrades man to an equality with the brutes, knowledge, acquired by education, and improved by the contemplation of general truths, and the comparing together of different things, elevates the faculties above low pursuits, purifies and refines the passions, and helps our reason to assuage their violence. Nor will such acquirements render the poor labouring man discontented with his station in society ; it will raise him above low indulgence as a source of genuine gratification, but not above his condition in life ; for the greater progress he makes in real knowledge, the more will he value his independence, and the more will he prize the industry and habits of regular labour, whereby he is enabled to secure so prime a blessing.

And here I would observe, that I am not contending for mere reading and writing : that system of education is lamentably deficient, which does not introduce the pupils to the elements of science, and train their minds to the pursuit of knowledge in after life ; for indeed there is hardly any trade or occupation in which useful lessons may not be learned by studying one science or another. To how many kinds of workmen must a knowledge of mechanical philosophy be useful ? To how many others does chemistry prove almost necessary ? Nay, the farm servant or day-labourer, whether in his master's employ, or tending the concerns of his own cottage, must derive great practical benefit, must be both a better servant and a more thrifty, and therefore comfortable cottager, for knowing something of the nature of soils and manures, which chemistry teaches ; and something of the habits of animals, and the qualities and growth of plants, which he may learn from natural history and chemistry together. In truth, though a man be neither a mechanic nor artisan, but only one having a pot to boil, he is sure to learn from science lessons which will enable him to cook his morsel better, save his fuel, and both vary his dish and improve it.

In the present age, all, or nearly all, admit the propriety of teaching the children of the poor to read, write, and cipher ; but while they admit this much, a very great number are strongly opposed to a further extension of the blessings of education to

the poor. But I would ask, what benefit do the poor derive from such a partial and limited system of instruction, and what advantage is such a monopoly of learning to the rich? Will any one pretend to say, that the mere knowledge of letters will improve the mind, that to know that certain arbitrary marks or signs represent those sounds whereby we express our thoughts one to another, will expand our thinking faculties, and strengthen our reasoning powers? The art of reading is only the key to knowledge, and what is the use of a key to a person who does not know what it is to unlock, who neither knows the treasure to be obtained by it, of what it consists, where it is deposited, nor how it is to be procured? I contend that something more is necessary than what is frequently taught at present, if we would benefit mankind by education.

It has been said, that teaching the children of the poor to read is productive of evil, as they are thereby enabled to read pernicious works; and not being possessed of that judgment to discriminate between right and wrong, are led astray. To this I give my ready assent. But what is the reason? Are the poor naturally deficient in judgment? No; children are taught to read, but not to examine and judge for themselves; they therefore grow up in the habit of taking for granted whatever is laid before them; they admit, without scruple, every argument to be correct; and where they meet with conflicting opinions, from the evil bias existing in the human breast, they are sure to take the wrong side; and to this source the spread of infidel and revolutionary principles may be traced. If children are taught merely to read, infidelity and rebellion will be promoted; for while the best of men advance what they call education, the worst of men will take advantage of it.

A presumptuous political demagogue, well known by his inflammatory writings to the lower orders of society, amidst all his wickedness and folly, has shewn himself not so deficient of sense as not to perceive the effect that the intellectual improvement of the age will have upon the principle he advocates. He sees it, and I have no doubt he begins to feel it, by people beginning to be too wise either to purchase or read his weekly trash: he therefore places himself foremost in the rank with those who ridicule and oppose what they sneeringly designate "the march of intellect;" and he who wrote a grammar for ploughboys has now become the opposer of education. Of this the reason is obvious. He now finds that education, instead of making men believe his jargon, opens their eyes to see things in

their true colours. But he does not, he never did, and perhaps he never will, object to people being able to read. Teach them to read his trash, but do not teach them to detect his sophistries, and you most effectually aid his cause, and secure his approbation. In a free country, like this, the welfare of the state requires that all classes should be so educated that talent may be elicited and improved; but ignorance is as detrimental to a free state, as it is essential to a despotic one.

Nature is an impartial parent, and her gifts are not confined to a particular class. Her favours are scattered indiscriminately among her children. Natural talent and genius are to be met with among the poor as well as the rich; and if we see but little of it among the former, it is because—

"Knowledge, to their eyes, her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of the soul."

It may be objected, that this is all very fine theory, but is only theory, unsupported by facts or experience; and some may be ready to assert, that experience proves the contrary, as the general diffusion of learning and knowledge has been attended with a most fearful and unprecedented increase of crime. To this I would reply, that, before we can appeal to facts or experience, we must see the children of the poor *educated*. I affirm, and none can deny the fact, that the poor have never yet been fully taught, and until that is done, and the experiment tried, no appeal to facts can be made.

What has hitherto been termed education, falls far short of what education ought to be, to produce any benefit to society in general. Every well-informed person must know, that there is a difference between an actual knowledge, and a mere acquaintance with elementary principles; and enough has already been said to prove, that elementary acquirement is only the means of obtaining real knowledge; and therefore, a person indulging in vice, and running to every excess, while possessed of mere elementary knowledge, will not affect our argument. Let, then, the stores of wisdom which have been so long withheld from the bulk of mankind be thrown open to all; permit all to come and partake freely of the pure streams of knowledge, seeing that thereby evils will be mitigated, good promoted, man exalted, and God honoured.

And who is it that objects to what is here proposed? Not the christian; because he knows, the more the mind of man is cultivated, and his intellectual powers improved, the more able he will be

ciate the value of true religion, and the more readily will he listen to the precepts of pure morality.

A cultivated mind alone can perceive the justness of the arguments, and force of the evidences, advanced in favour of Christianity, and detect the sophistry of its opponents. An ignorant man may believe divine revelation, but an educated man alone can give a reason for his belief.

A true patriot will not oppose education, because he knows anarchy and rebellion are the offspring of ignorance. Disaffected individuals may mislead an ignorant people, who are incapable of examining the arguments advanced in their inflammatory harangues; but in proportion as a man is taught, his reason will be exalted, his passions brought into subjection, his mind impressed with the importance of order and government, and thus his reason and interest will unite to make him a loyal and a peaceable subject.

Who then, I would ask, are the opponents to universal education? In some instances, a few mistaken individuals; but by far the greater number are infidels and political demagogues, who, conscious of the influence they possess over weak and ignorant minds, oppose all improvement, knowing it must prove fatal to their power and interests. No true friend to his country would wish to be found on the same side with such infamous characters; or feel ambitious to be enrolled in the same cause, and to advocate the same principles? Yet such has been the case with all who oppose education, and such still will be the case with all who continue that opposition.

G. Y.

ESSAYS.—ON THE EVIDENCE, FROM SCRIPTURE, THAT THE SOUL, IMMEDIATELY AFTER THE DEATH OF THE BODY, IS NOT IN A STATE OF SLEEP, ETC.—NO. V.

(Continued from p. 254.)

II. THAT the soul, at death, is immediately happy or miserable, may be proved from *metaphors* and *parables* in scripture:—

"Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me," Psal. xxiii. 4. In this elegant metaphoric language, death is compared to a valley, which connects this with the other world. The soul of David, when leaving the body, walks through this valley, and enters upon a new scene of existence. It is neither lost, nor bewildered in the valley, but passes safely through it. Had king David thought of his soul falling asleep at

death, he might, in that case, have called it a boundary wall, which would have been a much more appropriate epithet.

"To-day shalt thou be with me in paradise," Luke xxiii. 43. The insult which some offer to common sense, by attempting to alter the punctuation in this passage, with a view to establish a favourite hypothesis, is a melancholy proof, that party prejudice too frequently assumes the office of sober reason. The time when the penitent malefactor should be in paradise, was the very day on which our Lord uttered these words. Paradise was the favourite term which the Jews used, to denote the heavenly state. It was used in allusion to the terrestrial paradise in which the first pair of the human race were put, when in a state of innocence, which was a state of happiness. Manasseh Ben Israel says, that "the experienced in the cabala unanimously declare, that one paradise is above, and another here below; and they speak the truth. There is a paradise above in heaven, and a paradise here below upon earth."* There was evidently no time for the soul of this penitent to sleep, between his death, and his entering paradise, or heaven; for it was very near the conclusion of the day, when the soldiers broke his legs, to put an end to his earthly existence, Luke xxiii. 44. John xix. 32.

"For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," 2 Cor. v. 1. In these words, the apostle has evidently an allusion to the tabernacle in which the Ark of the Covenant was deposited, and in which Israel worshipped Jehovah, when they were in a migratory state. If the original word *καταλῶθῃ* were translated, "taken down," which is one meaning of the verb *καταλῶ*, the allusion would be still more obvious. The reference is, in all probability, to the final taking down of the Tabernacle; and the removing of the Ark from it, to the Temple at Jerusalem. Here then, we have the striking analogy between the taking down of the Tabernacle, and the immediate conveyance of the Ark to the Temple; and the taking down of the earthly human frame, that the immortal spirit may be immediately conveyed to a mansion of heavenly rest.

"We are confident and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 8. Barker's edition of the Bible, in 1585, renders the passage plainer to our purpose. "Nevertheless, we are bold, and love rather to re-

* Allen on Modern Judaism, ch. x.

move out of the body, and to dwell with the Lord." Here is no intervening period between the soul leaving the body, in which it had been lodged, and its being ushered into the presence of the Lord. The same door which is an outlet from this mortal life, is an inlet to life eternal. From this passage, Boyse argues and proves, that there is no intermediate state for the soul of the believer; but that, at death, it goes to dwell with Christ in the highest heavens, to enjoy a perfection of bliss.*

"Judas by transgression fell, that he might go to his own place," Acts i. 25. These words were spoken by a Jew; and the best way to understand his phraseology, will be to compare it with that of the Jews: *πορεύθηται εἰς τὸν τόπον τὸν ἴδιον*, "that he might go to his own place." It was common with the Jews, when speaking of the final state of any person, to say, "He went to his own place," i. e. "the place most suited to the habits in which he lived." They say of Balaam, *ἀπῆλθεν εἰς τὸν τόπον αὐτοῦ*, "he went to his own place," and they affirm, that *hell* was his own place. When we are told by St. Peter, that Judas went to his own place, and when we compare these words with the awfully solemn sentence which Jesus Christ himself pronounced upon him, calling him a devil, the son of perdition, &c., it is not going beyond the boundaries of charity to say, that his own place was in the regions of hell. And it requires but little of critical acumen, to determine when his soul went there. It was immediately after he hanged himself. We are solemnly informed, that "the wicked shall be turned into hell, and all the nations that forget God," Psalm ix. 17. And as there is nothing in scripture to contradict, but to sanction the belief, that this punishment takes place immediately at death, it is evident that the souls of the ungodly, at death, neither sleep, nor pass into a state of insensibility.

"For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened in the Spirit. By whom also he went and preached to the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water," 1 Pet. iii. 18, 19, 20. The two terms in this passage, which have perplexed commentators, are *spirits* and *prison*. The most judicious are agreed, that, by spirits, we are

to understand the departed souls of these antediluvians, to whom Noah, under the influence of the Holy Spirit, preached; but who, continuing impenitent, were destroyed by the deluge. Their bodies perished in the waters, and their souls were consigned to immediate punishment. The place in which they are retained is here called a prison. The language is forensic, and alludes to persons under sentence of death, being kept in prison till the execution of the sentence is inflicted. St. Jude uses similar language when speaking of the fallen angels. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day," ver. 6. Every one acquainted with the scriptures, and with systematic theology, knows, that by "chains of darkness," is meant the prison of hell; and by "the great day," the day of judgment. The legitimate inference from the above is, "That the souls of the impenitent antediluvians are reserved in the prison of hell till the day of judgment." With this state, sleep or insensibility is as incompatible as pleasure is with a body racked with the most tormenting pains. T. R.

Huggate, June 11th, 1831.

ON THE COMMANDING VOICE AND ELOQUENCE OF THE REV. GEORGE WHITEFIELD.

THAT Mr. Whitefield was a man of most extraordinary eloquence, and of a powerful commanding voice, Dr. Franklin, whom all must allow to be a competent judge, has not hesitated to assert.

In reference to the latter, he observes, that he has no doubt he could command a congregation of 30,000 persons. To this conclusion he was led by the following experiment. On one occasion, when attending Mr. Whitefield's preaching, Dr. Franklin receded from him to the greatest distance in which he could distinctly hear and understand what was delivered. He then travelled round the speaker, always taking his ability to hear and understand, as the line of that circle which he formed. Having fixed these boundaries, he proceeded, after the congregation had withdrawn, to measure the enclosed area, which he found would contain the above number, without causing them to be immoderately thronged.

On the subject of Mr. Whitefield's eloquence, the same venerable philosopher relates the following circumstances. Having frequently heard of its magic influence, whenever the preacher had to advr-

* Boyse on the Four Last Things.

charity, he one day resolved to attend his discourse, but with a fixed determination to give nothing to the collection at that time, that he might thus prove himself above the common weakness of his countrymen. At first, the language of the speaker made little or no impression, any further than to excite Dr. Franklin's admiration. At length came a powerful stroke, that operated like an electrical shock. Scarcely had he recovered from this, before he was assailed with another, and his determination to give nothing began to soften. Another burst of eloquence came, and Dr. F. resolved he would give to the collection all the copper money he had in his pocket. Here he fixed for some time, till an impassioned torrent of thought and language attacked the pocket containing the silver, and before he had exactly adjusted the sum he intended to give, he resolved to surrender the whole. The speaker still continuing to assail, and the hearer to resist, remained equally balanced for some time. A flash of oratory at length so far excited Dr. F.'s admiration, that, thinking such noble coruscations of mental energy ought not to be expended in vain, he came to the conclusion of rewarding it with a small piece of gold. The discourse continued, and so did Dr. Franklin, but not the money in his pocket, for at the termination of the service, when the collection was made, copper, silver, and gold all went into the hat together, and the philosopher went home penniless.

Present at the same discourse was another gentleman, who, having less confidence in his own resolution to give nothing, than Dr. Franklin had in his, went to the preaching with empty pockets. The fascinations of the preacher's eloquence, however, soon brought him to repentance; and when the collection was about to be made, he turned to an acquaintance, a Quaker, who stood near him, and asked him to lend some money. To this application he received the following reply: "I will lend thee money to-morrow, friend, but at present I fear thou art a little beside thyself." "This," says the relater, "was probably the only person in the whole congregation, who was not affected."

DRINKING, AN ANECDOTE.

Mr. Editor,

Sir,—By giving publicity to the following affecting anecdote, on the danger of drinking spirits, you will greatly oblige,

EDWARD DYER.

Blagdon, March 6th, 1831.

A GENTLEMAN, travelling in Essex some years ago, called at the house of a friend, where he met with a young minister, who was just going to preach in the neighbourhood. The good lady of the house kindly offered him a glass of spirits before he entered upon his work; which offer he accepted. That such mistaken acts of kindness are, in many places, far from being solitary, the writer knows from experience, and that they should ever be made or accepted, he views with the sincerest regret.

An elderly man, who was present, and witnessed the circumstance to which I have referred, approached the young preacher, and thus addressed him:—"My young friend, let me offer you a word of advice respecting the use of liquors. There was a time when I was as acceptable a preacher as you now may be; but by too frequently accepting of the well-designed offers of my friends, I contracted a habit of drinking, so that now I never go to bed sober, if I can get liquor. I am, indeed, just as miserable as a creature can be on this side hell."

About two years after this, the traveller, just mentioned, had occasion to call again at the same house, when, on making inquiry concerning the unhappy drinker, he learnt that he had been some time dead; and, no doubt, in consequence of his intemperance. He was informed that, towards the close of life, he had not drank to the same excess; but it was only because he could not obtain spirituous liquors.

This awful fact loudly says, "Beware of indulging in strong liquors;" the habit of which insensibly steals on its victim, who is too often not aware of the danger, "till a dart strikes through his liver," Prov. vii. 23.

MISSIONARY COMMUNICATIONS.—BAPTISM OF TWO JEWS.

ON Sunday, June 5th, I witnessed, with grateful feelings to the Lord of life, the baptism of another Hebrew convert to Christianity, at the Hebrew Christian Brethren's Chapel, Fountain Place, City Road, by the Rev. George Abrahams, a converted Jew; after a pathetic discourse from Ezekiel xxxv. 25, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

A most crowded congregation, consisting of Jews and Gentiles, Britons and foreigners, of both sexes, evinced, by the expression of their countenances, and the most perfect stillness, the lively interest they took on thus

beholding a son of Abraham lay aside his rabbinical errors, and in the Name of the Father, and of the Son and of the Holy Ghost, receive the rite of baptism at the hands of a brother Hebrew, zealous for the truth, and thus become a member of the church of Jesus Christ.

In our day we witness a recurrence of these conversions, at short intervals of time, so that they have ceased to become a novelty; but the interest therein by no means wears away. Crowds are yet attracted to the scene of these initiations out of the rabbinical into the Christian church, many of whom cannot obtain a place to stand, much less to sit, within the walls of the sacred edifices wherein the rite is performed. These, nevertheless, stand without, listening to, and catching a glimpse, through the open doors and windows, of the proceedings. Joy appeared to reign visibly on the gentile features; and the countenances of the unconverted Hebrews, who attended on this occasion, possessed less of that lowering rancour against the name of Jesus of Nazareth than heretofore: in these appearances of good we cannot but rejoice.

Missionary labours have at length become predominant subjects; and a desire for the conversion of the Jews, as well as of the heathen, is the popular feeling among Christians of every denomination. Some, indeed, contrive to steer clear of this feeling, especially towards the Jews; but their number is gradually diminishing: success, which ever heightens desire, leads many to espouse a cause, who, under adverse circumstances, would behold it with apathy. May the cause and the effect yet more abound, until the multitudes of the Gentiles and the thousands of Israel become one people, one in Christ, their living Head, for ever.

On Wednesday, June 8th, also, the rite of baptism, by the Rev. T. J. Judkin, M. A. of Gonville and Caius College, Cambridge, and minister of Somers Chapel, was administered in that chapel to Frederick Julius Ruben, a converted Israelite, who is an inmate of the Hebrew Institution, Camden Town. On Thursday, June 9th, this convert was favoured with the rite of confirmation, by the Lord Bishop of Llandaff, at the church of St. Pancras, in the vicinity of the Hebrew Institution.

Thus far hath the Lord helped us, in whom we rejoice, beholding His hand upon us for good. The pious feeling manifested by this convert, snatched from the haughty prejudices of rabbinical observances, to the simple doctrines and spirit of the gospel of Jesus Christ, both previous to and after

his initiation into the church of Christ, produced a kindred feeling in our hearts. It anew induced that gratitude to Him, who is Lord of the vineyard, and whom we rejoice to obey, which must be felt in order to be known. May the hand of the Lord be upon him for good, and may he through life and in death witness a good confession. Amen.

W. COLDWELL.

King Square, June 13th, 1831.

CELESTIAL PHENOMENA.

July, 1831.

THE Sun enters the sign Leo on the 23rd, at 28 minutes past 4 in the afternoon: his semi-diameter on the 1st, is 15 minutes, 45 seconds, and 5-tenths; and on the 25th, 15 minutes, 46 seconds, and 6-tenths.

The Moon enters her last quarter on the 2nd, at 40 minutes past 11 in the evening; she is new on the 9th, at 47 minutes past 1 in the afternoon; enters her first quarter on the 16th, at 3 minutes past 6 in the evening; is full on the 24th, at 5 minutes past 9 in the evening; and again enters her last quarter at 41 minutes past 5 in the morning of the 1st of August. She passes near the planet Saturn about 2 in the afternoon of the 12th, and near Venus about 10 in the evening of the same day: also near Jupiter about 9 in the morning of the 26th. On the 12th, at 4 minutes 22 seconds past 9 in the evening, she is in conjunction with ρ Leonis, which will prove an occultation; and on the 31st, at 56 minutes 29 seconds past 12 at night, she is in conjunction with 2 ξ Ceti; the careful observer will be gratified in consequence of this also proving an occultation.

The planet Mercury passes the Sun at his superior conjunction on the 19th, at 12 at night. Venus continues to gild our evenings with her superior brilliancy; she is noticed in the constellation Leo, and passes near Regulus on the 6th; her approach to this star and the planet Saturn, which is seen a little to the east of it, is an interesting feature in her course; on the evening of the 6th and 7th, she is noticed between them, and to the north of a line joining them: after the 7th, the youthful astronomer will derive considerable gratification in observing her recess from them. Her passage by ρ Leonis takes place on the 12th, and on the 27th she passes τ Leonis. On the 30th she arrives at her greatest eastern elongation. Mars is progressing through a portion of Leo, there is nothing particularly interesting in his course this month.

The noble planet Jupiter is exceedingly interesting, on account of sever

his satellites; there are three immersions of the first, in the following order: on the 11th, at 35 minutes 42 seconds past 12 at night; on the 19th, at 30 minutes 5 seconds past 2 in the morning; and on the 27th, at 53 minutes 12 seconds past 10 in the evening. Two immersions of the second: on the 1st, at 25 minutes 52 seconds past 11 in the evening; and on the 9th, at 44 seconds past 2 in the morning: an immersion of the third, on the 12th, at 29 minutes 48 seconds past 1 in the morning; and an immersion of the fourth, on the 25th, at 33 minutes 19 seconds past 1 in the morning. The planet is still situated in the tail of the Goat. Saturn is seen to the east of Regulus, and the Georgian is observed in Capricornus.

POETRY.

EVENING.

Now Phœbus o'er the western hills retires;
The day perceives it, blushes, and expires:
Or rather with the eve so nicely blends,
Unseen, where this commences, or that ends.
Then twilight, with a chaste though feeble light,
Illumes the gloomy face of coming night.
Thus He ordains, who wisely for us cares,
That darkness ne'er may meet us unawares.
The distant landscape is obscurely seen,
And lost are all the beauteous shades of green;
Tint after tint still nearer fades away,
And all commingled, melt into a gray.
Yet at this hour, well pleas'd, I roam abroad,
And leave the works of man for those of God;
Leave some to form the lucrative design,
And spend each sleepless hour in Mammon's mine;
Their hearts to harden, and their health destroy,
For what, when gain'd, they never can enjoy.
And others the reverse, who thus incline
To spend their evening hours in maddening wine;
Frequent the throng where mirth and folly blend,
Where happiness did ne'er, nor can attend.
And those sedate, who meet in private, where
Kindness appears, and all is debonair;
Where they in word and deed unite, agree,
And all their hearts seem swell'd with sympathy;
Yet there too oft 'tis all external show,
No pure philanthropy their bosoms know.
For should some worthy absentee be named,
Each motive's questioned, though no act be blamed.
Or they, in language clad in friendship's guise,
Repeat the well-known lie with moistened eyes:
Lament the failings which their friend ne'er knew,
Conceal his virtues, yet believe them true.
From such as these, 'tis well to be removed,
They ne'er can be respected, or beloved;
Though fair their words, their heart no good in-
tends—
The worst of foes such sympathizing friends.
Within my breast no latent wish remains,
That would prefer the crowd to silent plains.
All sensual joys, and pleasures unrefin'd,
Without regret are gladly left behind.
For I rejoice, when business will permit,
The town and all its tasteless scenes to quit.
To wander on some lonely streamlet's brink,
To breathe the healthful air, and calmly think;
Think for what purpose Heaven has man designed,
Why he of all creation boasts a mind?
And why he should, with reason on his side,
Act worse than brutes, instinct their only guide?
May thoughts like these a useful hint impart;
Amend my conduct, and improve my heart,
Withdraw my thoughts from worldly cares to
heaven—
Nor spent in vain this fine autumnal even.
Nottinghamshire. M. A. C.

CONTEMPLATION.

"Ye valleys low, where the mild whispers rise,
Of shades, and wanton winds, and gushing brooks."

LYCIDAS.

SWEET woodland dells and mossy groves,
Where the fond child of nature roves,
And holds communion with each flower,
Each tree, each rock, each sunny bower.
The fountain, and the silver rill,
The feathered songster's joyous thrill;
The rural glen, the leafy dale,
The mountain side, or cottage vale,
The home-scene, or the savage wild,
How sweet they are to nature's child.

To linger near the woody brake,
And hear no sound your spell to wake,
Save the old rooks that restless fly,
Beneath the bright and azure sky;
Or the slight whispering of the trees,
And the rich humming of the bees,
Or zephyrs, bearing on their wings
The perfume of all beauteous things;
All nature's charms a richness yield,
The birds, the sky, the breeze, the field;
The rivers, and the seas declare—
A God, who reigns and ruleth there.

How rich, how lovely to behold,
The setting sun in rays of gold;
Each mansion, cot, and village spire,
Are lighted by his radiant fire;
Then mellow tints of "sober gray"
Soon chase the gorgeous clouds away;
And the soft twilight that succeeds
Steals fast o'er forests, groves, and meads;
While "Phyllomet" pours forth her song,
And strains of harmony prolong,
And the soft planet of the night
Sheds o'er the scene her silvery light,
Shining through groves where fays might dance
Beneath the splendour of her glance;
And waking flowers from their sleep,
Who dewy vigils gently keep;
O'er many a tower, and ruin'd hall,
Her lengthened shadows softly fall,
And ivied churches, where repose
The dead, who know no pain or woes.
She flings her light on the wild shore,
Where murmuring billows loudly roar,
And guides the white and sparkling sail,
Bounding before the breezy gale.
These are the scenes which poets love,
Where painters with their pencils rove,
The scholar finds a book to read,
In ocean, forest, rill, and mead,
The Christian, who such scenes has trod,
Wonders, admires, and praises God. M. F. G.

TEMPTATION.

THOUGH fierce temptation rages,
And hosts of hell assail,
Jesus, the rock of ages,
Shall o'er my foes prevail.
His strength, through all my weakness,
Shall still unsullied shine,
And blend with lowly meekness
A fortitude divine.
O! shall I then, despairing,
To Satan's sceptre bow?
When God, in flesh appearing,
Has wept for human woe?
When He, the good, the holy,
Will every aid impart;
And lead to endless glory,
Each humble, waiting heart.
The sun is ever glorious,
Though fleeting clouds conceal;
And soon his beams victorious
Their lasting power reveal.
The midnight hour is dreary,
And dark the shades of night;
But soon the wanderer weary
Is cheer'd by morning light.

The Christian's God is present
Where'er his children dwell ;
His power supreme, incessant,
Shall save from sin and hell :
Rejoice then, blest believer !
Thy Rock shall never fail,
Thy God shall reign for ever,
And over all prevail.

THOMAS A. CHALLIS.

Overton, Hants.

STANZAS, ON PSALM LXXIII. 23.

"Whom have I in heaven but Thee? And there
is none upon earth that I desire beside Thee."

IN purest vision rose my soul
To heav'n's all blissful sphere :
The heart's deep music throbbing stole
In sweetness on my ear.
Around me rose, in rainbow hue,
Gemmed thrones and crystal gold ;
Such as no mortal sight could view,
Or earth's stored wealth unfold.
The scroll of time and mystery,
In light I saw unsealed ;
Dark truths and things that were to be,
To mortals unrevealed.
But still in vain had heav'n appeared,
So beautiful and fair,
Had not the great Jehovah reared
His tabernacle there.
Without thee, mighty God ! each joy
Is dashed with bitterness ;
And cursing will at length destroy
The heart it seems to bless.
But with Thee, e'er to dwell above,
From earth's temptations free'd,
Stringing the sweetest notes of love :
This, this is heav'n indeed !
On earth I wandered, while pursued
My soul—life's sweetest chord
Wealth, beauty and each tempting good
Man's bosom has adored.
Long did it pause o'er treacherous hearts,
And think on broken vows ;
On those whose friendship but imparts
A thousand bitter throes.
It sought the hall where splendour shone ;
But ever, underneath
The crown that glittered on the throne,
It saw the form of death !
It sighed o'er hope's delusive dreams,
And, hinging o'er despair,
Soon found that earth, whate'er it seems,
Is not indeed so fair.
Then like the weary dove, that found
No rest upon the sea,
It sought in vain some solid ground,
Till brought, O Lord, to thee.
Still may earth's pleasures fade away,
Still may my thoughts aspire ;
And, lest my soul from thee should stray,
Be still my chief desire.

Beaconsfield.

J. A. B.

REVIEW.—*Select Library. Polynesian Researches. By William Ellis. Vol. III. pp. 406. Fisher & Co., London, 1831.*

THE two preceding volumes belonging to this Polynesian series, we noticed in our number for April last. We then observed, that a third volume, relative to the natives, climate, and productions, of the South-sea Islands would speedily appear, and that this would be followed by a fourth, devoted almost exclusively to the Sandwich Islands.

The third volume having lately made its
2D SERIES, NO. 7.—VOL. I.

appearance, is now before us, and we are assured that the fourth, already in the press, may be very soon expected.

The extensive circulation which the Polynesian Researches of Mr. Ellis have already obtained, shews how deeply the public are interested in faithful accounts, which relate to distant, and comparatively unfrequented, portions of the globe. To the character of strict fidelity, this work has an indisputable claim ; and the memorials having been written on the islands by the author, at the seasons and on the occasions to which they refer, nothing of recent occurrence is drawn from tradition, or left to the uncertainty of vague report.

That the ability of Mr. Ellis to delineate the multifarious subjects, events, and incidents, on which he has employed his pen, is not inferior to his integrity in detailing facts, all who have perused his volumes must be fully sensible. Of this we have given many specimens in the extracts transcribed from his pages in our previous review ; and the selections which follow will bear testimony that this volume is not inferior to its predecessors.

Expedient to procure a Substitute for Books.—"I have often been amused with the ingenuity and perseverance manifested by the natives in their endeavours to obtain a substitute for books. The bark of the paper mulberry was frequently beaten to a pulp, spread out on a board, and wrought and dried with great care, till it resembled a coarse sort of card. This was sometimes cut into pieces about the size of the leaves of a book ; and upon these, with a reed cut in the shape of a pen, and immersed in red or purple vegetable dye, the alphabet, syllable, and reading lessons of the spelling-book, and the scripture extracts usually read in the school, have been neatly and correctly copied. Sometimes the whole was accurately written on one broad sheet of paper, like native cloth, and, after the manner of the ancients, carefully rolled up, except when used. This was often the only kind of book that the natives in remote districts possessed ; and many families have, without any other lessons, acquired a proficiency, that has enabled them to read at once a printed copy of the scriptures. It has also gratified us, as indicative of the estimation in which the people held every portion of the word of God, and their desire to possess it, to behold them anxiously preserving even the smallest piece of paper, and writing on it texts of the scripture which they had heard in the place of worship."—p. 7.

Memorable Conversion of a Native.—"One remarkable instance occurred during the year in which I left the islands. The native name of the individual to whom I allude was Hiro. He was the priest of one of the principal temples of Pareu, in the lesser peninsula of the island, or Huahine it is. He was a priest of Hiro, the god of plunderers and thieves, and, in perfect accordance with the spirit of his office, was the captain or leader of a band of robbers, who spread terror through the surrounding country. He was one of the first and most determined opposers of Christianity in Huahine ; reproaching its adherents, defying the power, and disclaiming the authority, of its Author. But, like Saul of Tarsus, he found it hard to resist.

"He was in the prime and vigour of manhood, being at the time between thirty and forty years of age. When the number of Christians in his neighbourhood, and the S'

first publicly observed, in order to show his utter contempt of Christian institutions, he determined to profane the day "in defiance of Jehovah." He repaired, for this purpose, to some grounds in the neighbourhood of the temple, and engaged in erecting a fence; but while thus employed, his career of impiety was suddenly arrested. The twig of a tree came in contact with his eyes; almost instant blindness followed; and, like Elymas, he was led home by his affrighted companions, who considered it a visitation from the Almighty.

"I had frequent interviews with him afterwards, one in the precincts of his own temple, which I visited in company with Messrs. Bennet, Tyerman, and Barff. His spirit was subdued: he subsequently became a humble, and, we trust, sincere disciple of that blessed Redeemer whom he had persecuted. He died trusting in the merits of Christ for acceptance with God the Father. The history of the conversion of the great apostle to the Gentiles interested and affected him much; and though the scales on his bodily eyes were not removed, but his blindness continued until his death, which occurred in 1824, such was the impression which analogy of circumstances produced, that when he presented himself for baptism, he desired to be called *Paul*."—p. 10.

Animated Description.—"Sometimes we have been six, nine, or twelve months on the island of Huahine, and during that, or a longer period, have seen no individual, except our own two families, and the natives. At length, the shout, *E pahi! e pahi!* "A ship! a ship!" has been heard from some of the lofty mountains near our dwelling. The inhabitants on the shore have caught the spirit-stirring sound, and "A ship! a ship!" has been echoed, by stentorian or juvenile voices, from one end of the valley to the other. Numbers flock to the projecting rocks or the high promontories, others climb the cocoa-nut tree, to obtain a glance of the desired object. On looking out, over the wide-spread ocean, to behold the distant sail, our first attempt has been to discover how many masts she carried; and then, what colours she displayed; and it is impossible to describe the sensations excited on such occasions, when the red British banner has waved in the breeze, as a tall vessel, under all her swelling canvass, has moved towards our isolated abode.

"We have seldom remained on shore till a vessel has entered the harbour, but have launched our boat, manned with native rowers, and, proceeding to meet the ship, have generally found ourselves alongside, or on deck, before she had reached the anchorage. At the customary salutations, if we have learned that the vessel was direct from England, and, as was frequently the case, from London, our hopes have been proportionably raised; yet we have scarcely ventured to ask the captain if he has brought us any tidings, lest his reply in the negative should dispel the anticipations his arrival had awakened. If he has continued silent, we have inquired whether he had brought any supplies; if he has answered No, a pause has ensued; after which, we have inquired whether he had any letters; and if to this the same reply has been returned, our disappointment has been as distressing, as our former hopes had been exalting. We have remarked, that probably our friends in England did not know of his departure. This has been, we believe, the ordinary cause why so many ships have arrived in the islands from England without bringing us any intelligence, except what we could gather from two or three odd newspapers that have been lying about the cabin. Though it has been some alleviation to believe, that, had our friends known of the conveyance, they would have written: yet the relief thus afforded is but trifling, compared with the pain resulting from the absence of more satisfactory communications. Notwithstanding the length of time we had often been without seeing an individual who spoke our native language, excepting in our own families, we would, in general, rather the vessel had not at that time arrived, than that such arrival should have brought us no intelligence."—p. 162.

Instance of Judicial Impartiality.—"In the autumn of 1822, the queen of Tahiti, the widow of Pomare, visited Huahine. Her attendants, who followed in her train from Tahiti, requiring a piece of timber, she directed them to cut down a bread-fruit tree, growing in the garden of a poor man on the opposite side of the bay, near which her own residence stood. Her orders were obeyed, and the tree was carried away. Teuhe, the owner of the spot on which it stood, returning in the evening to his cottage, saw that the spoiler had been there: the stump was bleeding, and the boughs lay strewn around, but the stately trunk was gone. Informed by his neighbours that the queen's men had cut it down, he repaired to the magistrate of the district, and lodged a complaint against her majesty the queen. The magistrate directed him to come to the place of public justice the following morning at sun-rise, and substantiate his charge: he afterwards sent his servant to the queen, and invited her attendance at the same hour. The next morning, as the sun rose above the horizon, Ori, the magistrate, was seen sitting in the open air, beneath the spreading branches of a venerable tree; on a finely-woven mat before him, sat the queen, attended by her train; beside her stood the native peasant; and around them all, what may be termed the police-officers. Turning to Teuhe, the magistrate inquired for what purpose they had been convened. The poor man said, that in his garden grew a bread-fruit tree, whose shade was grateful to the inmates of his cottage, and whose fruit, with that of those which grew around, supported his family for five or seven months in every year; but that, yesterday, some one had cut it down, as he had been informed, by order of the queen. He knew that they had laws—he had thought those laws protected the poor man's property, as well as that of kings and chiefs; and he wished to know whether it was right, that, without his knowledge or consent, the tree should have been cut down.

"The magistrate, turning to the queen, asked if she had ordered the tree to be cut down? She answered, 'Yes.' He then asked if she did not know that they had laws? She said 'Yes, but she was not aware that they applied to her.' The magistrate, asked if in those laws (a copy of which he held in his hand) there were any exceptions in favour of chiefs, or kings, or queens? She answered 'No,' and despatched one of her attendants to her house, who soon returned with a bag of dollars, which she threw down before the poor man, as a recompense for his loss. 'Stop,' said the magistrate, 'we have not done yet.' The queen began to weep. 'Do you think it right that you should have cut down the tree, without asking the owner's permission?' continued the magistrate. 'It was not right,' said the queen. Then, turning to the poor man, he asked, 'What remuneration do you require?' Teuhe answered, 'If the queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do it again. I am satisfied. I require no other recompense.' His disinterestedness was applauded; the assembly dispersed; and afterwards, I think, the queen sent him privately a present equal to the value of the tree."—p. 214.

We had marked some additional extracts for insertion, but other articles warn us to desist. They are, however, too interesting to be wholly omitted, and are, therefore, reserved for our ensuing number. In the meanwhile, the selections now before the reader cannot fail, by making a strong impression on his mind, to awaken an earnest solicitude for the welfare of these amiable natives; and we feel assured, that a perusal of these volumes must tend to increase the favourable emotions that may have been excited.

REVIEW.—*The Nature, Reality, and Efficacy of the Atonement.* By Daniel Dewar, LL.D. Minister of the Tron Church, Glasgow. 12mo pp. 552. Whittaker, London, 1831.

THE doctrine of the atonement is so closely connected with the divinity of our Lord, that they must stand or fall together. Without his divinity, no atonement could be made; and without an atonement, his divinity would be in vain. These two important doctrines constitute the great and distinguishing characteristics of the gospel. They remove the whole system beyond the dominion of philosophical decision, and direct us to seek its fundamental principles in the justice, love, and mercy of God.

Philosophy, without all doubt, is of celestial birth, but, with some few exceptions, in its application, it is of the earth, and earthly. In the affairs of this life it is our great and surest guide: arts and sciences are its legitimate offspring; and the regions of thought acknowledge its authority, and yield submission to its dictates.

But when, from this ample range, we turn to the gospel of Christ, we enter an empire over which philosophy can hold no commanding dominion. It is a higher, a brighter, a more elevated region, in which faith expands her sails, and mounts from philosophy to the throne of God. Sometimes, indeed, philosophy participates in her excursions, but the pilotage, the helm, and the compass are never committed to her care. In her own element, philosophy may issue commands, and exact obedience, but here she must frequently bow in homage to a superior spirit, and follow with humility the progress of her celestial guide, while traversing through ethereal spaces, and soaring to everlasting day.

On the contrary, there are times and seasons, when the religion of the gospel condescends to visit the abode of philosophy, and to submit to the inspection of all her votaries. But when, from hence, these votaries attempt to infer that she is at all times under their control, and amenable to their tribunal, she frowns at their presumption, and forbids them to touch what they cannot comprehend.

It is in a light somewhat analogous to this, that Dr. Dewar surveys the doctrine of the atonement. He views it, not as a dictate or discovery of philosophy, but as a truth which God has condescended to reveal; as a branch of that system through which he displays his mercy, and makes his salvation known to sinners.

Partially disregarding the disquisitions of philosophy, Dr. Dewar claims, as the basis

of the atonement, the revealed will of God, and then urges his grand inquiry,—Is this doctrine clearly and unequivocally made known in the sacred scriptures, or are the supposed intimations of such a doctrine so vaguely and doubtfully expressed, that the passages, in which it is presumed to be included, will fairly allow a negative interpretation?

In prosecuting this inquiry, Dr. Dewar ranges through the Old Testament and the New, surveys types, symbols, sacrifices, and ceremonial rituals, and thence adverts to the great antitype who was appointed to take away sin by the offering of himself once for all. On this great subject he has made it clearly to appear, that the language of scripture is unambiguous and explicit; that the whole tenor and genius of revelation inculcate this doctrine; and that, admitting the bible to be true, no art, no sophistry, no ingenuity, can ever separate it from the sacred pages. From this mode of arguing, and the luminous evidence with which he is every where surrounded, it may be fairly inferred, that, if the atonement of Christ be not a doctrine of scripture, the bible is one of the greatest deceptions that was ever sent into the world; and that, under a pretence of unfolding a way in which God can be just, and yet the justifier of him that believes in Jesus, it is a book of imposition, calculated to delude mankind.

To Unitarian objections the author has paid particular attention; and from the cavils of philosophy, he appeals to the authority of scripture. Even upon a supposition, that God, through mere mercy, could pardon sin without an atonement, this, he contends, cannot take from him the power to pardon sin through an atonement. He who can pardon without it, must be equally able to pardon through it; and then it becomes no longer a question of mere possibility, but a question of fact. To decide this, he appeals to the sacred word, which assure us, that "the Lord hath laid on him (Christ) the iniquity of us all."

Having established the certainty and the necessity of the atonement, upon an immovable basis, Dr. Dewar adverts to its objects and the extent of its application. It has, he observes, been made a question, whether the atoning sacrifice of the Redeemer was offered for all mankind, or exclusively on behalf of those who shall in the event be saved by him. In discussing this question, he takes the limited or Calvinistic side, and argues as follows:

1. "That the scriptures expressly affirm, that Christ saves his people from their sins, and laid down his life for the sheep. 2. That his death as an atonement for sin, is restricted to those who

have been given to him by the Father. 3. It is argued from the connexion between the atonement of Christ and his intercession. 4. This position is maintained, on the ground of the connexion between the gift of the Son, and the gift of the Spirit. 5. It is argued from the infinite love of Christ to those for whom he died. 6. This doctrine is maintained, from the nature of Christ's suretyship. 7. From Christ having merited faith, holiness, and eternal life, for those for whom he died."—p. 386.

Yet, strange as it may appear, Dr. Dewar, in a subsequent page, notwithstanding the preceding restrictions, thus argues for the universal offer and universal acceptance of Christ for salvation.

"The language of scripture abundantly proves that God commandeth all men every where to repent; and that all men, without any exception or limitation, are enjoined to believe in Christ for acceptance and eternal life. This may justly be considered as the first and the great commandment which God issues to sinful men by the gospel; and obedience to this is indispensably necessary, on their part, to prove their disposition to return to God. To refuse obedience to this, is to remain unreconciled to God, and to be chargeable with that unbelief which is represented in scripture as the special ground of condemnation. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

"This express warrant to every member of the family of man to believe on Christ for salvation is in perfect accordance with what the gospel requires mankind to believe. What, then, does the revelation of mercy require those to whom it is addressed to believe? Is it not that all have come short of the glory of God; that their salvation is not to be found in themselves; and that they cannot be accepted or justified by their services? Are they not commanded to rest in Christ as an all-sufficient Saviour, who is able to save to the uttermost all who come unto God by him, and to bear the burden of the weary and the heavy-laden? Is not each required to believe the infinite value and efficacy of the blood of Christ to make him free, humbly trusting to it, from all condemnation, and to cleanse him from all unrighteousness?"—p. 392.

On the preceding passages we will offer no other remark than what is expressed in the following quotation, from the late celebrated and candid Robert Hall, in a letter to a friend:

"I do think you have steered a happy medium between the rigidity of Calvinism, and the laxness of Arminianism, and have succeeded in the solution of the grand difficulty—the consistency betwixt general offers and invitations, and the speciality of divine grace. This interesting question is handled with masterly ability. On this point, the representation of Calvinists has long appeared to me very defective, and that, fettered by their system, they have by no means gone so far in encouraging and urging sinners to the use of prayer, reading the scriptures, self-examination, &c. as the scriptures justify. Here the Arminians, such of them as are evangelical, have had greatly the advantage of the Calvinists in pleading with sinners. I lent your book to B., who is much pleased with it, and only wishes you had expressed yourself more fully in favour of the general extent of Christ's death. I think you have asserted it by implication, though I wish you had asserted it unequivocally; because I am fully persuaded that it is a doctrine of scripture, and that it forms the only consistent basis of unlimited invitation. I think that the most enlightened Calvinists are too reserved on this head, and that their refusal to declare, with the concurrent testimony of scripture, that Christ died for all men, tends to confirm the prejudices of the Methodists and others against election and special grace."—*Imperial Magazine for May, 1831*, p. 216.

Leaving, however, the theological sentiments of Dr. Dewar, as to the extent of the atonement in its application, we readily admit, that, on the atonement itself, he has produced an admirable treatise. On a subject that has been so frequently handled, it is not to be supposed that original matter is exclusively introduced. Of the writings of others he has readily availed himself, and arguments that have seen much service he has re-enlisted. To these he has added many judicious observations of his own, the whole of which he has so arranged, as to give to his treatise an aspect of originality, and to invest the great subject on which he has employed his talents and his pen, with a character and importance, and a blaze of light, which nothing but the Sun of righteousness could impart.

That the atonement of Christ is a doctrine of scripture, whoever reads this volume with attention must be fully convinced. Avowing this conviction, we most heartily concur in the sentiment of Soame Jenyns, which the author has expressed in the following paragraph, that occurs in his preface; and with this quotation we must take our leave of Dr. Dewar and his volume.

"That Christ suffered and died as an atonement for the sins of mankind, is a doctrine so constantly and so strongly enforced throughout every part of the New Testament, that whoever will seriously peruse these writings, and deny that it is there, may, with as much reason and truth, after reading the works of Thucydides and Livy, assert, that in them no mention is made of any facts relative to the histories of Greece and Rome."

REVIEW.—*The Canon of the Old and New Testament ascertained, or the Bible complete without the Apocrypha and unwritten Traditions. By Archibald Alexander, D.D. With Introductory Remarks, by John Morison, D.D. 12mo. pp. 430. Miller, London, 1831.*

THE professed object of this work conveys an idea of its importance. Unless the canon of scripture can be clearly ascertained, faith is without a resting-place, and practice without a guide. By learned christian divines this point has indeed long since been examined and decided; but the learned languages to which they constantly refer, and the irrelevant matter with which the investigations stand connected, have placed the benefit of these disquisitions beyond the reach of general readers.

To detach the evidence on which the authenticity of the canon of scripture rests from all foreign matter, to concentrate its essence, to bring the whole within a narrow compass, and to render it intelligible to

common capacities, is one great object that Mr. Alexander has had in view. Another is, to shew that the Bible is complete, containing all things necessary to guide the faith and practice of every sincere christian; and that the church is in possession of no other revelation, but what is recorded in these sacred books.

Mr. Alexander informs us, in his preface, that a considerable portion of the materials used in composing this treatise, have been derived from others; and, in a subsequent paragraph, he gives the names of several authors, to whose works he acknowledges himself to be indebted. These selected materials, in connexion with his own observations, he has wrought into their present form, and thus given completion to a volume, which cannot fail to prove highly acceptable to every christian reader.

Dr. Alexander is professor of theology, in Prince-town College, New Jersey, in America, in which country this work first emanated from the press, and obtained a circulation. Time brought it across the Atlantic, and under the auspices of Dr. Morrison, a new edition, in England, is just brought before the public.

In contending for the all-sufficiency and exclusive authority of scripture, the author sternly sets his face against Jewish traditions under the old testament, and the dictates of all churches under the new, and argues, that no pretence to infallibility can sanction any community to teach for doctrines the commandments of men. On these points, his reasonings are clear and convincing. His premises appear founded on a rock of adamant, his inductions are firmly linked, and his conclusions are irresistible.

In discriminating between the canonical books of scripture, and such as are apocryphal, whether those bound up with the Old Testament, or others with whose names we are less familiar, the author adduces all the evidence that can be expected, and the reasons which he assigns why, among the candidates for acceptance, some were received while others were rejected, are sufficient to satisfy the inquiries of every intelligent mind. Under all such circumstances, claims lead to examination, and this in the present case has led to a decision, which nothing but infidelity and scepticism will dare to impugn.

The canon of the Old Testament Mr. Alexander fixes on the basis of Ezra, who, under the influence of plenary inspiration, established an era in the history of the sacred books, which relieves inquiry from all anxiety respecting their previous vicissi-

tudes and manner of descent. The reference made to these books by Christ and his apostles, shews the exalted rank which they sustained in their estimation. Our Lord and his followers would never have appealed to an authority as divine, which they must have known to be spurious, upon a supposition that their authors had not been inspired by the Holy Spirit.

Respecting the canon of the New Testament, nearly the same method is employed, as that to which we have adverted in reference to the Old. The books which compose the New Testament were received as genuine in the days of the apostles, and the concurrent testimonies and appeals of christian writers in every succeeding age, carry onward the links in this chain of evidence, till it is connected with the present day. These successive links Dr. Alexander has adduced in consecutive order; and, in connexion with the internal evidence which the books afford, they place them on a foundation which never can be removed, until all confidence in every species of historical testimony shall be finally banished from the world.

The objections to which various passages and occurrences, both in the Old Testament and the New, are liable, the author distinctly notices, and fairly meets. Much force is concentrated in his reasonings, and brought to bear upon his imbodied evidence; and, in the confidence which integrity inspires, he submits the result of his researches and testimonials to the judgment of an impartial public; from whom, we are fully persuaded, he may expect a favourable decision.

REVIEW.—*The History of the Reformation of Religion in Scotland.* By John Knox. To which are appended several other pieces of his Writings. By William M'Gavin, Esq. Complete in 1 vol. 8vo. pp. 650. Blackie and Co., Edinburgh. 1831.

WHILE Scotland lives, the name of John Knox will never die. The fame of this man is so blended with the history of his country, that the renown of its most celebrated kings, philosophers, and heroes, is not more secure of immortality.

On the pedestal of the Reformation, John Knox occupies one of the most conspicuous stations; and so deeply are the characters engraven, in which his name is written, that time will never be able to hide them from posterity. The works of this extraordinary man are so well known, and so duly appreciated, throughout the British empire, that every foe to papal tyranny must rei-

to see them transmitted to future generations. His stern integrity, inflexibility of principle, and unconquerable zeal, were adapted to the times in which he lived; and to his memory they have erected a monument formed of more durable materials, than that which his grateful countrymen have reared in the city of Glasgow.

We know not what futurity may evolve. Prognostics sometimes appear, which tell us, that the period is not remote, when the active integrity of Knox will again be required. His name and character, therefore, being hung on high, may operate as a bright example in seasons of future peril. Some future Knox may catch his mantle and his spirit, and, imitating his great exploits, perpetuate his deeds in a newly embodied form.

In the present edition of this work, is included the first book of discipline complete, and the dispute of Knox with the Abbot of Crossraguel, which have not hitherto been connected with the history of the reformation of religion in Scotland.

An advertisement, prefixed to this volume, informs us that—

"The Introduction, written by Mr. McGavin, contains an historical sketch of the state of religion in Scotland, from the introduction of Christianity, till the time when Knox's history commences, comprising a period of twelve centuries; and, although the materials of history, during this dark period, are but scanty, there is enough to show, that originally the church of Scotland was independent of any foreign jurisdiction; that her ritual was comparatively simple and unostentatious, and how she became gradually affected by the errors of popery, and then subject to the See of Rome. The editor has also subjoined notes to the history, for explanation or elucidation; and occasional biographical notices of eminent characters, whose names occur in the text."

This prefatory matter is not mere profession. What the editor has promised, he has fully performed. The sketch which he has drawn is luminous and comprehensive, and although "shadows, clouds, and darkness rest upon" some portions of the periods through which the preliminary history is traced, a sufficiency remains, to mark the progress of events, and to connect incidents which sometimes appear to have nothing more than an isolated existence.

The biography of Knox, which follows the introduction, though brief, is full of interest. It embraces the principal events and vicissitudes of his life, follows him from the pulpit to the galley, and from an exile in a foreign country, to an influence in his own, before which the power of cardinals and of bishops trembled, and was glad to retreat. The life of this wonderful man was passed in a state of almost incessant excitement; alarm and danger constantly surrounded his dwelling, and frequently pursued him when

he had not where to lay his head. Yet, through every trouble, his Almighty Father preserved him, so that, after passing even through fire and water, through perils both at home and abroad, and escaping both the faggot and the sword, at the age of sixty-seven, he ended his days in peace, in the year 1572.

The laying the foundation stone of a monument erected in Glasgow, to the memory of this extraordinary man, must have been an imposing spectacle. Of this solemn ceremony, a detailed account is given in this volume. A description of the process, and a record of the speeches delivered on the occasion, and in connexion with it, furnish decisive evidence, that the great principles of the Reformation are still retained in Scotland, and surveyed with the most profound veneration. Could the ancestors of the present generation witness their spirit and their deeds, they would find no occasion to mourn over a degenerate offspring.

Of the work itself, "The History of the Reformation of Religion in Scotland," little need be said. It is replete with valuable matter, and is so marked by the local incidents and occurrences with which it is interspersed, that the entertainment it affords can only be rivalled by the important information which it communicates. But the merits of this work are too well known to require either elucidation or eulogium.

The letters at the close of the volume, which passed between Mr. Quentin and John Knox, are written with much acuteness; and in the disputation which is recorded, all the auditors must have been deeply interested. Even to the present moment, after a lapse of centuries, and notwithstanding the great changes that have taken place in church and state, the reasonings retain a considerable portion of their pristine vigour. To the cause which the intrepid reformer defended, with so much ability, we feel, when reading these disputations, an increased attachment, and seem to share in the triumphs which he achieved. To us, indeed, they appear at present as matters of history; but of the arguments employed so successfully, we never ought to lose sight. Occasions may arise, when it will be necessary to call them again into operation; and no generation should disregard the reasonings employed to establish momentous propositions, from a conviction of their being true. While popery has defenders, the works of John Knox should never be consigned to oblivion; and the present edition is calculated to invest them with renewed vigour.

REVIEW.—*The History of the Church of Christ, in Continuation of Milner, &c.*
By John Scott, M.A. Vol. III. 8vo.
pp. 637. Seeley, London, 1831.

WE hardly know whether it be more mournful or pleasant, to go back through departed ages, and drag from their half-forgotten slumbers the causes of commotions which then agitated the religious world, and fed the unholy fires which burned in the bosoms of men. It is melancholy to reflect on the stern contention which gave fierceness to the malignant passions, and called into active operations a spirit which the gospel disavows; but it is gratifying to know, that we have fallen on more auspicious days; and we may learn, from the contrast, to estimate and hold fast the privilege which we enjoy.

In the preface to this volume, Mr. Scott vindicates Calvin from the charge of causing the death of Servetus; but the defence appears less powerful than the accusation. To what extent the great reformer was accessory to the burning of this unhappy victim of relentless and malicious bigotry, we presume not to determine. The accounts transmitted to us are conflicting and contradictory, and no means of ascertaining the actual truth are now within our reach. The death of Servetus is, however, a blot which has adhered to the character of Calvin through all generations, since the event took place, and no human efforts can now efface the stain.

Entering on the great subjects of his work, Mr. Scott traces the progress of the Reformation on the continent from state to state, adverts to the difficulties it had to encounter, and marks its perseverance and ultimate triumphs. Many of the distinguished individuals who bore their part on the great theatre of action, are brought before us, and, from numerous quotations selected from their works, we may perceive the doctrines which they taught, the disputes in which they engaged, and the manner in which they employed their talents and their pens.

In quoting the epistles of Zwingle, and analyzing their contents, the following observations occur, respecting infants and heathens.

"Having discussed the disease, he comes to consider the remedy, which is to be found in Christ alone. And he believes it certainly to extend to all who are born under the Christian covenant, so that none shall perish without their own actual transgression. He trusts also, that this blessing extends to infants *universally*. For the former conclusion he argues from the covenant originally made with Abraham and his seed, and now extended to Christians. 'I connect this freedom of infants from the condemnation of original sin,

not with the sanctity of their parents, but with the faithfulness of an electing God.' And here he refers to Romans xi. For the latter conclusion concerning children generally, he quotes Rom. v. though he admits we have but little light upon the subject. He rejects the idea that baptism washes away original sin and condemnation. The blessing, he says, is not tied to signs and symbols: baptism *recognizes and attests* the privilege, rather than *confers* it. What scripture authority, he asks, is there for ascribing such an effect to baptism?"

"In this paper he also introduces his sentiment, elsewhere more fully stated, concerning the virtuous heathen. He speaks of the faith of Seneca, and quotes, as an instance of it, the well-known sentence—'We ought so to live, as if some one could look into our hearts; and indeed there is one who can do it.' 'Who,' he asks, 'first implanted this faith in Seneca's heart?' and he argues in support of his opinion, from such men shewing the work of the law written in their hearts, Rom. ii. The sentiment which he thus maintains, he says, does not supersede Christ, but, on the contrary, extends his glory; as it is through him alone that their (supposed) faith is implanted, and that they themselves are accepted, though they know him not."—p. 143.

That so much liberality should exist in any mind at the period to which we are referred, is rather a matter of surprise than of expectation. Intolerance was the order of the day; and but few were thought sound in the faith, who did not piously anathematize all who happened to differ from them. The liberal sentiments of Zwingle seems almost too much for the nineteenth century; for, on the quotations we have given, Mr. Scott makes the following observations.

"On this subject I refer the reader to Dr. Milner's remarks: only adding an expression of deeply painful regret, that there should appear, in point of fact, so little to support the conclusion, that the moral virtue of the class of persons referred to was such, or sprang from such a principle, as might constitute it, in any sense, the obedience of faith; and arguing, from the case of these heathen philosophers, to whom the gospel was offered, so little to countenance the idea that they had any such faith as was ready to receive the gospel when proposed to it."—p. 145.

But, notwithstanding the liberality displayed by Zwingle in the preceding extract, he was not a dissenter from the good old orthodoxy of the times, as the following short passage will most decidedly evince.

"Predestination must be irrespective of human works, performed or foreseen, otherwise the determinations of the Creator are made dependent on the actions of the creature; and we vainly imagine ourselves to be, or to become, something of ourselves, before God could decide anything concerning us."—p. 223.

Here it is but just to state, that Mr. Scott most decidedly differs from the passage above quoted. He pronounces it to be a conclusion repugnant, not only to all our notions of justice and goodness, but to all those views which the scriptures lead us to take of the divine proceedings, and contradictory to their statements at large.

Why these dogmas of polemic sectarianism should be mixed up with what is professedly a Continuation of Milner's Church History, may well become a subject of inquiry. Even the passive-power hypothesis of the late Dr. Williams has found its way into a note, the introduction of which we cannot but think exceedingly irrelevant. This appears still more remarkable when, on turning to the preface, the author, on referring to the opinions entertained respecting Calvin, observes—"It is needless to say, that I take my station with neither party. In such a diversity of opinion, one only course is open, the course of honesty and independence, which I would aim every where to pursue."

To the quantity of valuable matter incorporated in this volume, we can hardly assign any measure or limits. It lays open the arcana of the Reformation; and, touching those springs of action which were so powerful in their effects, brings before us those venerable characters who, in the hand of God, were rendered instrumental in breaking the fetters of papal tyranny.

On looking through the whole, surveying the power and prejudice to be opposed and overcome, and the apparently inefficient means by which the mighty revolution was to be effected, we cannot but behold the finger of God working, through human agency, in delivering a faithful and zealous people from a pretended infallible church, that by its enormities had become the curse of the christian world.

REVIEW.—*The Life and Times of "England's Patriot King," William IV. With a Brief Memoir of Her Majesty Queen Adelaide.* By John Watkins, LL.D. Fisher, Son, and Jackson, London, 1831.

No monarch, perhaps, ever ascended the throne of his ancestors with more sincere congratulations from his people than William IV.; and since the sceptre has been in his hands, the enthusiasm of the people has been unbounded. The frankness of his manners, and the popularity of his measures, will form a new era in the biography of kings, and hold him out as a bright example for his successors to imitate.

Of this very popular monarch, the work before us delineates the life, and bids fair to share in the triumphs of patriotism which it records. It is being published in numbers and parts, and is rendered doubly interesting, by adverting to the events which were associated with his Majesty's early years. So far as this work has proceeded, we

follow Prince William-Henry through his education, his novitiate while holding a subordinate station in the navy, his progressive gradation, the service he has seen, the conflicts in which he was engaged, his travels and voyages, and final advancement to the command which his naval abilities merited.

Advanced to the honour of Lord High Admiral, events full of interest respecting his Majesty will thicken round the biographer's pen, and every step from that station to the elevated pinnacle on which he sits, will render all his actions momentous, both to us and to posterity. Before the able biographer can overtake his Majesty in his career through life, the new Parliament recently formed will have assembled, and, with such a monarch at their head, and ministers of the first abilities, the issues which may be brought about, baffle all calculation.

At all events, the discussions and enactments, that are on the eve of bursting upon us, will give a zest to this memorial, which, from what we have already seen, and what may be expected, promises, independently of the plates with which it will be embellished, to be one of the most popular works of the present day.

REVIEW.—*Oxford, a Poem.* By Robert Montgomery. 8vo. pp. 258. Whittaker, London, 1831.

THE several masterly poems which this author has sent into the world, have so far extended his fame, and excited public expectation, that Oxford must be an extraordinary production indeed, if, on its appearance, his readers felt no disappointment. The more highly any composition is finished, and the greater the genius which it displays, the more strongly solicitude is awakened, when, from the same pen, any thing new is about to appear; and no one seems satisfied, unless the last shall excel all that have preceded it, how excellent soever they may have been. We seem to think no limits can be set to the human powers, that they always ascend in progression, towards a zenith of ideal perfection, of which no one presumes to give a definition.

Such is precisely the relation in which Mr. Montgomery stands with the public. They had noticed his capabilities, and learning that he was again about to pay them a visit, hastened before him to the most elevated mount that lay within the range of their conception, to wait his arrival, and behold him soaring so far above all his former productions, as those productions had originally exceeded their

former expectations. They saw him approach with Oxford in his hand, the map of which, both in ancient and modern times, he has spread before them; but not finding it to abound with those transcendent sublimities and beauties which corresponded with their romantic imaginations, and which perhaps no human mind can yield, the meed of praise has been but sparingly awarded to the merits of his muse.

In his survey of Oxford, Mr. Montgomery notices its origin, history, appearance, vicissitudes, improvements, and incidents, and calls our attention to the great, the mighty, the learned, and singular individuals whom it has produced. Of their times and characters he has furnished an epitomized outline, and interspersed the whole with reflections suggested by the evanescence of earthly greatness, and the revolutions which the progress of time effects. If these reflections are not profound, they are always judicious; they spring from the occasions to which they refer, and never tire the reader by their tedious prolixity.

In the opening of this poem, Mr. Montgomery proposes this question:

"What makes the glory of a mighty land,
Her people famous, and her hist'ry grand?
Is it, that earth has felt her vast control,
Far as the wind can sweep, or ocean roll:
That ships and merchandise her ports bedeck,
And navies thunder at her awful beck!
That grandeur walks each street, arrays each dome,
And in her temples hails a second Rome?
Though power and greatness, those almighty two,
That move the world, and teach what man can do,
In every age has thus some empire blest,
And Alp-like reared their thrones above the rest;
Yet what remains of all that once hath been?
The billows welter where the ports were seen!
The wild-grass quivers o'er their mangled piles,
And winter moans along the archless aisles;
Where once they flourished, ruins grimly tell,
And shade the air with melancholy spell;
While from their wreck a tide of feeling rolls,
In awful wisdom through reflective souls!"—p. 10.

Having thus assigned to power and greatness the honours which they have a right to claim, and found that "the paths of glory lead but to the grave," the question is again renewed in reference to mind.

"What then alone omnipotently reigns,
When empires grovel on deserted plains,
In sun-like grandeur to outdare the night,
That time engenders o'er their vanished might?
'Tis mind, an immortality below
That gilds the past, and bids the future glow;
'Tis mild, heroic, pure, devoted mind,
To God appealing for corrupt mankind,
Reflecting back the image that he gave,
Ere sin began, or earth became a slave!

"Exalting thought! when ages are no more,
Like sunken billows on a far-off shore,
A second life in lofty prose or song,
Their glories have, to light the world along!
And ever thus may spirit be refined;
For what is godhead but consummate mind?
Or heaven, but one surpassing realm of thought,
With each perfection of his wisdom fraught?
Not what we have, but what our natures feel,
By truth unfolded for sublimest zeal,

2D. SERIES.—NO. 7.

Develops all that makes our being great,
And links a human to immortal state?"—p. 11.

From thus awarding to intellect the claims of superiority over the splendours of empire, the author conducts us to Oxford, the scene of his poem, where intellect was nobly cultivated in former years, by men who embellish his pages with their names. The same causes, with equal application, still produce the same effects; and if, in the present age, universities are deficient in producing their due proportion of intellectual greatness, it argues a defect in application, or a laxity somewhere, that cannot be surveyed without regret.

We have heard it hinted, that, by the publication of this poem, Mr. Montgomery has given great offence to some Oxonians, and on one occasion a foolish attempt was made to defame it with burlesque. There can be little doubt that in the various colleges of Oxford great diversity of character, appears. Some of these, whose morals will not bear the light, on beholding the following pictures, may suspect that the poet is personal, and feel displeased at the faithfulness of his mirror. He weaves his robes, and leaves those to put them on, who think that they are adapted to their stature, their shape, and their deformity.

"But who can languish through a hideous hour,
When heart is dead, and only wine hath power?
That brainless meeting of congenial fools,
Whose highest wisdom is to hate the schools,
Discuss a tandem, or describe a race,
And d— the proctor with a solemn face,
Swear nonsense wit, and intellect a sin,
Loll o'er the wine, and astininely grin!
Hard is the doom, when awkward chance decoys
A moment's homage to their brutal joys.
What fogs of dulness fill the heated room,
Bedimm'd with smoke, and poisoned with perfume;
Where now and then some rattling soul awakes,
In oaths of thunder, till the chamber shakes!
Then midnight comes, intoxicating maid;
What heroes snore, beneath the table laid;
But still reserved, to upright posture true,
Behold! how stately are the sterling few—
Soon o'er their sodden nature wine prevails,
Decanters triumph, and the drunkard fails:
As weary tapers at some wondrous rout,
Their strength departed, winking go out.
Each spirit flickers till its light is o'er,
And all is darkness that was drunk before."—p. 62.

The shocking scene which follows is enveloped in shades of a still deeper character than the preceding, and, from its being too dark to be applicable to any members of the university in modern days, the Oxonians may resent it as a libel on their reputation. We shall rejoice to find that the imputation is unjust, and gladly learn that history and imagination, without the aid of fact, have dictated the foul aspersions to the poet's pen.

"From careless boyhood to uncultured man,
Indulged to act ere principle began:
With just enough of spirit for excess,
And heart which nothing save a vice can

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In Oxford see the reprobate appear !
 Big with the promise of a mad career.
 With cash and consequence to lead the way,
 A fool by night, and more than fool by day !
 What happy villainess doth his lot reveal,
 How folly burns with imitative zeal,
 Whene'er the shadows of his greatness falls,
 In festive chamber or collegiate hall !
 Romantic lot ! to vegetate secure
 From all that might to mental paths allure :
 To wake each morning with no deeper thought,
 Than that which yesterday's excess hath brought ;
 Then, winged by impulse, as the day proceeds,
 To follow where coxcombic fashion leads.—
 Mark ! Woodstock rattles with eternal wheels,
 And bounds are ever barking at his heels.
 The chapel voted a terrific bore ;
 The ' Dons' head-pieces for the college door !
 The lecture scouted, the degree reviled,
 And Alma Mater, all save *alma* styled !
 Thus on, till night advance, whose reign divine,
 Is chasteely dedicated to cards and wine,
 Where modest themes amusive tongues excite,
 And faces redden with the soul's delight ;
 A Roman banquet ! with Athenian flowers
 Of festive wit, to charm the graceful hours.
 ' Alas ! that truth must fling a doleful shade
 On the bright portrait which her hand hath made.
 Few years have fled, and what doth now remain
 Of him the haughty, who but smiled disdain
 On all that virtue in her meekness dared,
 Ambition hoped, or principle declared ?
 His friends are dead ; his fortune sunk away,
 In midnight bells, where midnight demons play ;
 A withered skeleton of sin and shame,
 With nought but infamy to track his name ;
 The wreck of fortune, with despairing sighs,
 Fades from the world, and like a felon dies."

p. 132.

Of Mr. Montgomery's descriptive powers, the passages we have given will enable every reader to judge. Many others that are superior in poetical merit, might be easily selected. His character of Johnson is finely drawn ; and the reflections to which his name, and the chambers of his residence, give birth, are placed before us in much plaintive beauty. The walk to Blenheim contains many exquisite touches ; and throughout the whole, the poet's retrospective gaze on departed ages, can hardly fail to awaken admiration.

Were we to examine this poem with an eye to its defects, many blemishes might be discovered ; but the task would be invidious, when they are so much counterbalanced by more obvious excellences. As a whole, Oxford will not outshine some of Mr. Montgomery's other productions, but, after all fair deductions have been made, its redeeming qualities will leave a surplus to prove that it is not unworthy of his poetical reputation, to which a monument has already been erected on the hills of Parnassus ; and although his name has been legibly inscribed on a tablet in the temple of Fame.

This poem is embellished with twelve superb engravings, taken from the scenes and objects which he describes. Of these the designs are elegant and appropriate, and the execution does honour to the artists, and to the work which they adorn.

REVIEW.—*Edinburgh Cabinet Library.*
Egypt. Vol. III. 12mo. pp. 480. Simp-
kin and Marshal. London. 1831.

WHATEVER may be the condition of this country at present, all historians agree, that it was the cradle of the arts, and the birth-place of science. These facts are attested by the authority both of sacred and profane writers ; and the ruins of departed grandeur, still frowning in solitary desolation, as well as the venerable monuments of human ingenuity, power, and perseverance, which defy the wasting hand of time, and the corrosions of the elements, still survive, to give their attestations.

Into the history of Egypt, both ancient and modern, this third volume of the Edinburgh Cabinet Library fully enters. The whole scene of its infancy, advancement, maturity, zenith, prosperity, decline, and present condition, appears to be spread in ample panorama before the author ; and from its rich and inexhaustible mines of historical wealth, he has selected all that is valuable and important, epitomized in a manner that preserves its interest, without encumbering his pages with irrelevant matter.

It is universally admitted, that the Pyramids of Egypt are either the oldest, or among the oldest, monuments in the world ; it is, therefore, natural to conceive that they should have engrossed the attention of every traveller, and have found their way into numerous works which treat of human ingenuity and art. Of these, the accounts before us are full of thrilling interest, and the sources whence the materials have been derived, leave no room for any suspicion to be entertained as to their authenticity.

Respecting these venerable works of distant ages, the labours of Belzoni, and his descriptions of the discoveries which he made, will never be forgotten. In this volume all his achievements are concentrated ; but the detail is too voluminous to be transcribed, we therefore beg leave to introduce another subject, which is less generally known.

" The Labyrinth is also mentioned by Herodotus as one of the greatest wonders of Egypt, and the most surprising effort of human ingenuity and perseverance. It exceeds, I can truly assert, all that has been said of it ; and whoever takes the trouble to examine them will find all the works of Greece much inferior to this, both in regard to workmanship and expense. The temples of Ephesus and Samos may justly claim admiration, and the Pyramids may individually be compared to many of the magnificent structures erected by the Greeks ; but even these are inferior to the Labyrinth. It is composed of twelve courts, all of which are covered : their entrances are opposite to each other, six to the north, and six to the south ; one wall encloses the whole. The apartments are of

two kinds; there are fifteen hundred above the surface of the ground, and as many beneath, in all three thousand. Of the former, I can speak from my own knowledge and observation; of the latter, only from the knowledge I received. The persons who had the charge of the subterraneous apartments would not suffer me to see them, alleging that in these were preserved the sacred crocodiles, and the bodies of the kings who constructed the Labyrinth. Of these, therefore, I presume not to speak; but the upper apartments I myself examined, and I pronounce them to be among the greatest triumphs of human industry and art. The almost infinite number of winding passages through the different courts, excited my warmest admiration. From spacious halls I passed through smaller chambers, and from them again to large magnificent courts, almost without end. The ceilings and walls are all of marble, the latter richly adorned with the finest sculpture; and around each court are pillars of the same material, the whitest and most polished that I ever saw. At the point where the Labyrinth terminates, stands a pyramid one hundred and sixty cubits high, having large figures of animals engraved on the outside, and an entrance to the interior by a subterraneous path."—p. 110.

In the principal facts respecting this famous Labyrinth, thus stated by Herodotus, he is corroborated by Strabo, who observes, that it was impossible to enter any one of the palaces, or to leave it, without a guide. Pliny also refers to this famous Labyrinth, in a manner which plainly evinces that, even in his time, its fame, if not its workmanship, still continued to command public attention. It is, however, melancholy to add, that at present no vestige of it is known so exist; and historians and travellers have not agreed as to the spot on which it stood.

Egypt having been from time immemorial the grand depository of all that was rendered venerable by age and genius, a considerable portion of this volume is filled with descriptions, memorials, and elucidations, of its numerous and very wonderful productions. The ruins of ancient grandeur every where appear, and in each page some hoary monument, some hieroglyphic, some ancient sculpture, rescued from gathering desolation, calls the attention, and arrests the eye. Among these the surviving remnants of scientific knowledge in ancient Egypt are not passed over in silence. Many memorials that have triumphed over the corruptions of time, still exist, to prove, that in astronomy the attainments of the Egyptians were very considerable.

Of the present inhabitants, their manners, employment, genius, modes of life, and general character, this volume gives a succinct account. Each particular is replete with life and vigour, and every page presents something that is interesting, if not astonishing.

The second chapter contains some very curious calculations respecting the overflow-

ing of the Nile, the soil which its waters deposit, the elevation which is slowly but regularly taking place in the surface of the ground, and on the probable results which time may be expected to produce. It is stated on the authority of Dr. Shaw, that,

"Since the time of Herodotus, Egypt has gained new soil to the depth of two hundred and thirty inches. And if we look back from the reign of Moeris to the time of the deluge, and reckon that interval by the same proportion, we shall find that the whole perpendicular accession of the soil from the deluge to A. D. 1721, must be 500 inches, that is, the land has gained forty-one feet eight inches of soil in 4072 years. Thus, in process of time, the whole country may be raised to such a height, that the river will not be able to overflow its banks; and Egypt, consequently, from being the most fertile, will, for want of the annual inundation, become one of the most barren parts of the universe."—p. 39.

Proceeding upon the principle advanced in the preceding passage, some of the French philosophers have attempted to ascertain the age of many statues and monuments, from the quantity of soil accumulated round their bases. From data so uncertain, nothing, however, can with any degree of accuracy be inferred. Such calculations, therefore, may be rather placed among the amusements of philosophical speculation, than ranked with the discoveries of science.

The last chapter is devoted to the natural history of the country. This comprises its geology, and the numerous varieties of its vegetable and animal tribes. Many of these are particularly remarkable, especially the monsters which inhabit its rivers, some of its birds, its corals, and its gums.

With this very instructive and entertaining volume we can now proceed no further. What we have said may be sufficient to place it in a favourable light, yet the whole must be examined by every one who wishes to become acquainted with the value of its contents.

REVIEW.—*Family Classical Library. Vol. XVII. Horace. Vol. I. translated by Philip Francis. D.D. 12mo. pp. 316. Valpy. London. 1831.*

THE writings of Horace are familiar to every classical student, and this edition of his works is calculated to create classical minds in many, to whom the term is almost unknown. The versatility of talent, and strong mental powers, displayed by the Roman poet, have gained him the admiration of all the ages which have intervened from his day to the present; and the strength of genius that is diffused throughout his works, cannot fail to keep them alive, amidst all the revolutions to which literature may be liable.

In the masterly translation of Philip

Francis, the spirit of the original is nobly preserved. It has stood the test of nearly a century, and will bear the test of many centuries more. Of the numerous translators of particular odes and satires, it is scarcely possible to give any enumeration. Many of these, by some of our most celebrated poets, are promised by Mr. Valpy, and their speedy appearance will increase the gratification which this volume affords.

One reason why the satires of Horace have sustained scarcely any injury from the lapse of time, is, that his subjects being rather characteristic than personal, were applicable to human nature, under similar circumstances, in all ages of the world. We have only to change a name, and Horace is born anew.

REVIEW.—*Epitome of English Literature. Edited under the superintendence of A. J. Valpy, M.A. Vol. I. Paley's Moral Philosophy. 12mo. pp. 318. Valpy. London. 1831.*

No one who is acquainted with the writings of Paley, will want any recommendation of them. They stand in the foremost rank of English literature, and will be viewed as a text book, in cases of doubtful and difficult decision. It cannot, however, be denied, that some few of his propositions are of an equivocal character, such as his procedure in war, and the boundless range which he gives to his notions of expediency. This latter may easily be brought to sap the foundation of moral principle, and, if followed out through all its ramifications, may be carried to an extent which the author would shudder to behold.

It is, however, only to a small portion of what Paley has written, that the preceding remarks are applicable. His excellences are gigantic and numerous, his blemishes are but few. His pages have passed the ordeal of criticism, and received the stamp of immortality.

This series, Mr. Valpy informs us, will be confined to the popular productions of writers in prose; and Burnet, Clarendon, Gibbon, Hume, Robertson, Bacon, Locke, Paley, Addison, Goldsmith, Johnson, Milton, and Swift, will be first selected. Of these celebrated authors, the works will be condensed, so as to bring the greatest quantity of information within the smallest quantity of space. It will be an abridgment without a mutilation, an extract of essence from the vehicle through which it is diffused. In many portions of Paley's Moral Philosophy, which this volume contains, Mr. Valpy has exercised this discre-

tionary power with much success; and, proceeding in the same manner with others, his epitome of English literature will form a valuable series of standard works, which, in their uncondensed forms, have always been inaccessible to readers with limited means of purchasing books.

REVIEW.—*The Sunday Library. Vol. III. By the Rev. T. F. Dibdin, 12mo. pp. 332. Longman, London, 1831.*

ON the two preceding volumes of this work, we have given our opinion without any disguise. They contain innumerable excellences, and inculcate the discharge of duties that are indispensable. We have not found any thing, in either volume, that we could have wished the author had omitted; yet, in all, we perceive a deficiency, which, in the further progress of the work, we hope will be supplied.

In an advertisement prefixed to this volume, we are informed, that the whole series will probably not extend beyond six volumes; and that the remaining discourses appertain more particularly to practical points of Christianity. We shall be glad to find that they embrace experience as well as practice, since the union of both is necessary to give completion to the christian character.

REVIEW.—*Lardner's Cabinet Cyclopaedia, Vol. XVIII. History of England, Vol. II. By Sir James Mackintosh, pp. 380. Longman. London. 1831.*

To a work already known, and of which the merits are duly appreciated, it is needless to devote much time. Such is the case with Lardner's Cabinet Cyclopaedia. Of the whole series this is the eighteenth volume, and the second of English history; but in every department, whether of science, narrative, or detail, the authors have acquitted themselves nobly, and "deserved well of their country."

This volume resumes the thread of history in 1422, and carries it on to 1558, thus embracing the most eventful periods that occur in the annals of our country, during the middle ages.

BRIEF SURVEY OF BOOKS.

1. *A Father's Tribute to the Memory of a beloved Daughter, with Extracts from the Diary of Miss Elizabeth Turner, who died April, 1830, aged 24, (Seeley, London,) breathes the pious affection of a bereaved parent, over the memory of an ami-*

able and pious child, whose walk with God, even in the midst of severe bodily affliction, furnishes another monument to the efficacy of divine grace. The diary of this young lady is replete with hallowed feelings; and nearly every page evinces the happiness and spiritual advantage of living in close communion with God. This volume is worthy a place in the library of every pious person.

2. *The Test of Truth*, (Seeley, London,) appears without the author's name, but not without good and substantial reasons in favour of divine truth. The former part is argumentative, and addressed to sceptics and infidels. It contains rational observations, well worthy their attention, and recommends a line of conduct, which no sincere inquirer after truth can refuse to adopt. The second part is intended to demonstrate the favourable results to which such an impartial inquiry must lead. This is illustrated by the author's experience, which he has wrought into an interesting narrative, that conducts him from the darkness of infidelity and vice, into the light which all who are born of God enjoy.

3. *Letters to a Mother, on the watchful Care of her Infant*, (Seeley, London,) will prove an interesting book for the nursery. It relates to the treatment of infants in the early stages of life, to the diseases to which they are liable, and to the care, the food, and tenderness which they should receive. It is a book which appears to be founded on experience, which enters with minuteness into numerous particulars, and is entitled to the sober attention of all nurses and mothers.

4. *A Free Mason's Pocket Companion, containing a Brief Sketch of the History of Masonry*, (Washbourne, London,) traces, we are informed, the history of this mysterious something or nothing, from "the flood to the present time." To those of the Masonic order it may be useful, but, beyond this, we conceive that it will excite but little interest.

5. *The Pulpit*, Vol. XVI., (Harding, London,) is another annual link in a series, which has established a good reputation by its inherent respectability. On many of the previous volumes, we have given our opinion so freely and fully, that on this it will be needful only to say, that it is worthy of its predecessors.

6. *Suggestions on the Abolition of Slavery in the British Colonies*, by a Member of the University of Cambridge, (Rivington, London,) is a powerful pamphlet, the purport of which is to assert, that the period is at our doors when slavery must be abolished, that the voice of the

nation is against the inhuman bondage, and that its cry for justice must be respected, as well as heard.

7. *A Lecture on Knowledge*, by Thomas Swinburn Carr, (Crofts, London,) is sensible and well written. In the introductory pages, the author has taken a comprehensive survey of intellectual acquirements; he thence proceeds to mark the different degrees of happiness which knowledge in its several branches is capable of producing; and philosophizes with commendable acuteness on the operation of opinion, and the effect of system. This pamphlet is worthy of an attentive perusal.

8. *The Voice of Humanity*, No. IV., (Nisbet, London,) is a periodical, published quarterly, recommending humanity towards the animal tribes, and stating instances of barbarity which are a disgrace to the human species. Of the knacker's yard, a representation by Cruikshank is given in this number. The appearance is disgustingly characteristic, and the description which follows cannot be perused without feelings of pity and indignation. Among other things, it is distinctly stated, that pigs and poultry are fattened in this yard for the London market. "We say positively, from ocular testimony, that pigs and ducks are kept in considerable numbers, to be fed and fattened, in the premises and yards of knackers and grease-boilers, for the use of the inhabitants of the metropolis."—p. 131.

9. *The Welsh Interpreter, containing a concise Vocabulary of useful Phrases, Pronunciation, &c.* by Thomas Roberts, (Leigh, London,) will be found useful to tourists who visit those parts of Wales where the English language is neither spoken nor understood. The phrases are numerous and familiar, and, by the help which they afford, a traveller may contrive to get his wants supplied, and to learn insensibly the pronunciation of the language, without the help of a master.

10. *The Laws relating to Benefit Societies and Savings Banks*, (Washbourne, London,) every person connected with these valuable institutions, will feel an interest in understanding; and even those who have no immediate connection with them, must be sensible that they are highly valuable to the community. This little book furnishes an epitome of the laws on which each is established, and, as a work of reference, it will be found serviceable to all.

11. *Key to Chanting:—the Psalms of David;—Portions of the Services of the Church, &c.*, by J. E. Dibb, (Hamilton, London,) will no doubt be hailed with pleasure by those who are fond of this sine-

say service. The rules given for the elevation and depression of the voice, are simple and easily to be understood, and this is no contemptible recommendation.

13. *A Discourse on the Death of the late Rev. Robert Hall, M.A., by the Rev. F. A. Cox, LL.D.,* (Westley, London,) like several we noticed in our preceding number, is ably written, and renders a well-earned tribute of respect, to the memory of the deceased. This sermon, surveys the late worthy minister in various lights, but in all he shines with a lustre peculiarly his own; and from the pen of Dr. Cox, it has sustained no tarnish.

14. *A Sermon on the Death of the Rev. Andrew Thomson, by Thomas Chalmers, D.D.,* (Whittaker, London,) would seem to demand more notice than we have time to devote to it. Dr. Thomson was well known when living, and his sudden death, by creating a sensation which was felt throughout the kingdom, will cause his name to be remembered through years which are yet lodged in futurity. Dr. Chalmers is too well known, to have any thing mentioned but his name. This discourse places the character of the deceased in an amiable light, both as a theologian and a man. The occasion was one of peculiar solemnity, and as such it has been duly improved.

15. *The English and Jewish Tithe Systems, compared in their Origin, Principles, moral, and social Tendencies,* by Thomas Stratten, (Holdsworth, London,) points out in almost every respect, a striking dissimilarity between the two systems. This is what the author undertook to establish; and in this he has been completely successful. The English tithe system he considers as injurious to agriculture, impolitic, and unfavourable to religion. These truths, we must admit with the author, have been long obvious to all, who have not had some interest in its preservation; and hence the indubitable inference, some reformation is necessary.

GLEANINGS.

Cholera Morbus.—The Bengal Chronicle gives the following prescription for the cure of cholera: One ounce cinnamon water, one grain ipecacuanha, 35 drops of tincture of opium, one drachm spirits of lavender, and two drachms tincture of rhubarb. To be taken at once, and the complaint will be instantly relieved.—We also add the following statement, given in the words of the Captain of an Indian man; and for the truth of which we are ready to vouch: "The ship's crew being seized with the cholera, four died in a few hours. To arrest its progress, twenty drops of laudanum were given in a wine-glass of brandy, as soon as the men felt the attack. In violent cases the dose was speedily repeated; and the happy result was, that out of sixty individuals affected, only two died!"—Editor.

Origin of Titles of Distinction of Classes, &c.—(From Bracton, Selden, and Blackstone).—*Dukes*, Dukes, Commanders or leaders of armies. *Marquises*: From the Teutonic word *marens*, limit or frontier; Officers of dignity commanding on or guarding the frontiers. *Earls*: Ealderman, seignor, or senator. *Schireman*, governor of a county. Comes: also vice comes. *Barons*: the most general and universal appellation or title. In our elder law books, husband, or master of a house, as baron and femme; afterwards citizens or townsmen, about 700 or 800 years ago. The citizens or townsmen, for instance, of London, and the Cluque Ports, were called barons. Afterwards it became confined to lords of a manor, or assessors of an estate. In king John's time, we learn by Magna Charta, that all lords of manors, or barons, had seats in the great council. About that time the confluence of lords of manors, or barons, to the great council became so large and troublesome, that the king was obliged to divide them, and summon only the great barons in person. By degrees the term came to be confined to the greater barons, or lords of parliament. It was not till the reign of Richard II. that it became a mere title of honor.

Singular Circumstances.—A £5 Bank of England note was sometime since received by a mercantile house in Liverpool, on the back of which was written the following words:—"If this note gets into the hands of John Dean, near Longtoll, near Carlisle, he is a prisoner in Algiers." The paragraph was read by a person in Carlisle who knew Andrew Dean, and is acquainted with his brother John Dean's family, who are residing at Longtoll. John Dean's son was in Carlisle on Thursday last, and heard of the paragraph from the person alluded to; he called at this office, in company with a friend, and from what he related of his uncle, there is every reason to apprehend that he is the "Andrew Dean" whose imprisonment in a distant country has by these singular means been made known to his friends in England. Andrew Dean, it appears, was formerly in the British navy, which he left some time ago, and settled in business in Algiers. Communications will be made to the Liverpool house, and also to Sir James Graham, to ask his assistance in the interesting inquiry; but of course the matter cannot be decided for some time yet.—*Carlisle Patriot*.

The Nightingale.—He that at midnight, when the very labourer sleeps soundly, should hear, as I have often heard, the clear note, and the sweet descant, the natural rising and falling, the doo-bling and redoubling of her voice, might well be lifted above earth, and say, "Lord, what music hast thou provided for thy saints in Heaven, when thou affordest bad men such music on earth!"—*Isaac Walton*.

Definition of "Gentlemanliness."—"If I were asked to define what this gentlemanliness is, I should say, that it is only to be defined by examples, of those who have it, and those who have it not. In life, I should say, that most military men have it, and few naval; that several men of rank have it, and few lawyers; that it is more frequent among authors than divines (when they are not pedants); that fencing-masters have more of it than dancing-masters, and singers than players; and that (if it be not an *Irishism* to say so, is it far more generally diffused among women than among men. In poetry, as well as writing in general, it never will make entirely a poet or poem; but neither poet nor poem will ever be good for any thing without it. It is the salt of society, and the seasoning of composition. *Vulgarity* is far worse than downright *Blackguardism*; for the latter comprehends wit, humour, and strong sense, at times; while the former is a sad abortive attempt at all things, "signifying nothing." It does not depend upon low themes, or even low language, for fielding revels in both; but is he ever vulgar? No. You see the man of education, the gentleman, and the scholar, speaking with his subject; its master, not its slave. Your vulgar writer is always most vulgar the higher his subject; as the man who showed the menagerie at Piddock's was wont to say, "This, gentlemen, is the Eagle of the Sea, from Archangel, in Russia: the oster it is, the lighter he flies!"—*Lord Byron*.

Merit.—Mr. Thom, the Ayrshire sculptor, has received from the Hon. Board of Trustees for manufactures and improvements in Scotland, two medals in consideration of the great ingenuity and inventive talent displayed by him in the formation of the statues of Tam O'Shanter and Souter Johnny.

Burning of more than Seven Millions of Bank Notes.—In the repository at Woolwich, among the curious relics, may be seen a clinker, which is all that remains of the bank-notes consumed when the one-pound notes were put down. They were destroyed in a furnace built for the occasion. The number burned daily averaged 144,000; it occupied thirteen months, and the nominal value of the bank-notes was £7,500,000.—*Sunday Times*.

Dreams.—Dreams are sometimes exceedingly obscure, and float like faint clouds over the spirit. We can then resolve them into nothing like shape or consistency, but have an idea of our minds being filled with dim and impalpable imagery, which is so feebly impressed upon the tablet of memory, that we are unable to embody it in language, and communicate its likeness to others. At other times, the objects of sleep are stamped with almost supernatural energy. Indeed, they are usually represented with far greater strength and distinctness than events which have had an actual existence. The dead, or the absent, whose appearances to our faculties had become faint and obscure, are depicted with intense reality and truth. We see them stand before us: and even their voices, which had become like the echo of a forgotten song, are recalled from the depths of oblivion, and speak to us as in former times. Dreams, therefore, have the power of brightening up the dim regions of the past, and presenting them with a force which the mere efforts of unassisted remembrance could never have accomplished in our waking hours. In speaking of the dead, we have a striking instance of the absence of surprise. We almost never wonder at beholding individuals whom we yet know, in our dreams, to have even been buried for years. We see them among us, and hear them talk, and associate with them on the footing of fond companionship. Still the circumstance does not strike us with wonder, nor do we attempt to account for it. Frequently, however, we are not aware that the dead who appeared before us are dead in reality. They still seem alive as when they walked on earth, only all their qualities, whether good or bad, are exaggerated by sleep. If we hated them while in life, our animosity is now exaggerated to a double degree. If we loved them, our affection becomes more passionate and intense than ever. Under these circumstances, many scenes of most exquisite pleasure often take place. The slumberer supposes himself enjoying the communion of those who were dearer to him than life, and has far more intense delight than he could have experienced, had these individuals been in reality alive, and at his side.—*Macmillan's Philosophy of Sleep.*

Bell Rock.—During the late gales, it has not been possible for the tender to approach the Bell Rock during four weeks, or two sets of spring tides. On being visited the other day, the light-keepers report that large stones (which they term travellers) have been thrown upon the rock from deep water, and that a considerable shelf, of eighteen inches in thickness, has been lifted off "Smith's Ledge." Since the completion of the lighthouse in 1810, several such indications have been given that this sunken reef has at one time been an island, and that its waste is still in progress.—*Scotman.*

Provoking Carefulness.—Linnaeus, the celebrated botanist, conceived the idea of propagating the cochineal insect in Europe; and, after many fruitless efforts, he at length succeeded in obtaining, through the medium of one of his pupils, who was in Mexico, a species of fly-tree on which the insect (as he called it) covered with cochineal. The plant arrived at Upsal, at a moment when he was busily engaged; but his gardener immediately planted it, and cleaned it so effectually of what he imagined to be vermin, that when Linnaeus hastened to view this rare acquisition he did not find a single insect alive.—*History of Ancient Institutions, &c.*

Origin of the Phrase "Spick and Span New."—Butler in his *Hudibras* says, "My Ray observes, that this proverbial phrase, according to Mr. Howell, comes from *spica*, or ear of corn; but rather says he, as I am informed from a better author, *spike* is a sort of nail, and *spawm* the chip of a boat; so that it is all one as to say, every chip and nail is new. But I am humbly of opinion, that it rather comes from a *spike* which signifies a nail, and a *nail* in measure is the sixteenth part of an yard; the *spawm*, which is in measure a quarter of a yard, or nine inches; and all that is meant by it, when applied to a new suit of clothes, is, that it has been just measured from the piece by the nail and spawm.

Wholesome Advice.—*Bears:* When bent on matrimony, look more than *skin deep* for beauty; dive farther than the pocket for worth; and search for temper beyond the good humour of the moment;—remembering it is not always the most agreeable partner at a ball, who forms the most amiable partner for life.—
"Their virtues open fairest in the shade."

Bells: Be not led away by each gay meteor of a spark, or too readily yield your hearts to an elegant and agreeable exterior; for the serpent is often ambushed beneath the fairest flowers. Let not your reason be blinded by love, or your sense enslaved by passion. After all, seek not to make captives by personal accomplishments alone, "nor trust too much to an enchanting face," for recollect—
"Charms strike the sight, but merit wins the soul."

An American Monster.—The "Baltimore Patriot" mentions that the skeleton of an animal of prodigious size was lately discovered, at the Big Bone Lick, in Kentucky. The editor has received the following particulars from a friend, who received them from a gentleman who resides near the Lick:—There are ten or twelve sets of tusks, about four feet long and three broad; the tusks were arranged in circular order, as if by the hand of man; within the circle the bones were deposited, which, when placed together, showed the animal to have been, at least, 25 feet high, and 60 feet long. The skull-bone alone weighed 400 pounds. They were found by Mr. Finney, about 14 feet below the surface of the earth, who has refused 5,000 dollars for them. The skeleton is said to be complete, saving only one or two ribs. When and how this animal existed, remarks the above paper, must baffle all speculation. The mammoth himself, so long the wonder of these latter times, must dwindle into comparative insignificance before this new discovery. If carnivorous, a buffalo would scarcely serve him for a meal; and if granivorous, trees must have been his tender herbage.—*American paper.*

A Lake of Geneva.—The "Furet de Londres" says: "There was consumed in England last year 24 million gallons of Gin. An amateur has calculated that, had this immense quantity of liquor, escaped from the barrels, it would have formed a river a yard deep, 20 yards wide, and five miles in length.

A Chapter not to be found in the Apocalypse.—And in those chapters there was a great nation, yes, a nation mighty in battle. 2. And the people thereof were skilful in the working of wool, and of cotton, and of silk, and moreover cunning artificers in brass and in iron. 3. And the land was as the Garden of Eden for fruitfulness, and the numbers of the people were as the sands upon the sea shore. 4. And they had a king to rule over them, and he was called the Father of the People. 5. And besides the king there was a great council, like unto the council of Babel, and it did rule over the king and the people. 6. And the men of the council did call themselves the chosen of the people. 7. Yet the people chose men not, neither did they care for the people. 8. And they made a spoil of the people, and laid upon them burdens too grievous to be borne. 9. And they listened not to the cry of the needy, neither did the prayer of the wretched find favour in their sight. 10. But they ran, in flight of their sufferings, and would not stretch forth the hand to help them. 11. Therefore the people of that country came to the king of the country, and said unto him, "Art not thou our father?" 12. "How long wilt thou suffer those men to spoil and to oppress us? Come thou up to our help that we may rid ourselves of them. 13. And the king of the country was wroth because of the oppression of his people, and he rose up hastily, to sweep the evil-doers from the face of the land. 14. And all the people followed him, crying out with a loud voice, "God save the king!"

Breakfast in the Reign of Henry VIII.—Some centuries since, ale and wine were as regularly a part of a breakfast, in England, as tea and coffee are at present, and even for ladies. The Earl of Northumberland, in the reign of Henry VIII. lived in the following manner:—"On feast-days through the year, breakfast for my lord and lady was a loaf of bread, two manchets, a quart of beer, a quart of wine, half a chine of mutton, or a chine of beef, boiled. On meagre days, a loaf of bread, two manchets, a quart of beer, a quart of wine, a dish of butter, a piece of salt fish, or a dish of buttered eggs. During Lent, a loaf of bread, two manchets, a quart of beer, a quart of wine, two pieces of salt fish, six baccoked herrings, four white herrings, or a dish of sprouts."

Sociability.—The Eddystone Lighthouse is built in the British Channel on a rock, which is totally inaccessible in winter, from the boisterous character of the sea in that season; therefore, for the two keepers employed to keep up the lights, all provisions for the winter were necessarily carried to them in autumn, as they could never be visited again until the return of the milder season; and, on the first practicable day in spring, a boat put off to them with fresh supplies. A boatman once met at the door one of the keepers, and accosted him with a "How goes it, friend?" "Very well," "How is your companion?" "I do not know." "Don't know! is not he here?"—"I can't tell." "Have you seen him to-day?"—"No." "When did you see him?"—"Not since the last fall." "You have killed him?"—"Not I indeed. They were about to lay hold of him as having certainly murdered his companion; but he desired them to go up stairs and examine for themselves. They went up, and there found the other keeper. They had quarrelled, it seems, soon after being left there, had divided into two parties, assigned the cares below to one and those above to the other, and had never spoken to nor seen one another since."—*Jefferson's Memoirs.*

Extraordinary Peruvian Relic.—There is now exhibiting in Back King-street, a Peruvian relic of an extraordinary nature, being the entire body of a female, who is supposed to have been buried alive several hundred years ago. The body was accidentally discovered by a Captain Wood, and one or two other English gentlemen, while exploring the country on horseback, about a hundred miles from Arica. The upper part of the head was projecting above the surface of the ground, and, on the body being exhumed, it was found to be in a state of the most perfect preservation, although bearing indubitable evidence that it must have been interred at a remote period of time. The body, which is that of a full-grown woman, was placed in an inclined position, and was covered with a coarse kind of cloth or matting, which immediately fell to pieces on being exposed to the air. The arms appear to have been pinioned by means of broad bandages, the impressions of which still remain. The legs were folded over the stomach, and bandaged in the same manner. From the distorted state of the muscles of the hands, wrists, ankles, &c. it is supposed that she must have been one of those numerous victims to a cruel superstition, who, it is well known, were buried alive on the death of the Incas of Peru, in order, as was blindly imagined, that they might be attended in the other world with the same pomp as before death, and by the same attendants. The features are perfect, and convey a distinct idea of what they were when animated. The hair on the head is abundant and finely preserved, being ingeniously plaited over the shoulders. It seems to have been changed into an amber hue, probably by the action of the sun. The eye-brows and eye-lashes are perfect, their teeth firm in their places, the finger and toe-nails entire, the skin whole, and the flesh firm and dry. Several curious relics were dug up along with the body. There is no doubt it must have been preserved by the operation of some natural process; and one conjecture is, that the soil in which it was deposited being much impregnated with saltpetre, the body had also become so thoroughly imbued with that mineral, as to be enabled to resist both the ravages of time and the action of the external air.

Dick's Suspension Railway.—The public have lately been a good deal respecting this new application of the tram road principle; the most truly surprising point in the novelty being the velocity at which the inventor proposes to carry light vehicles (such as might be found convenient for the transit of a mail) over his aerial road. This velocity is calculated to be sixty miles an hour, at which rate, communications and two individuals would reach London from Liverpool in *three hours*, reckoning the distance to be considerably shortened by the straight direction of the road! It may be presumptuous in us to hazard any opinion as to the practicability of this scheme, but we will venture to state our thorough conviction, after a minute investigation of the model, and consideration of the plan, that *it is possible*, if not to the extent contemplated above, yet to an extent which will exhibit it as fully deserving of being classed with the common railway, as to the swiftness of conveyance, whilst it has other great advantages over the common road, by not interfering with agricultural and other pursuits (which may be carried on beneath the suspension railway) by the saving in the cost of land, and the decided impossibility of any accident occurring.—*Liverpool Chronicle*.

To the Labouring Classes.—One glass of whiskey per day, commonly called, by drinking men "their morning," costs (at three halfpence per glass) *two pounds five shillings*; and *consequently halfpenny yearly!* which sum, if laid by, would provide the following clothing, viz—

Three yards of cloth, for great coat, at 1s. 4d.	£. s. d.
Per yard	0 7 0
Two yards and a quarter of cloth, for coat and waistcoat, at 0 12 0	0 12 0
Three and a half yards of flannel for trousers, at 1s. per yard	0 3 6
Two neck handkerchiefs	0 1 7½
One hat	0 5 0
One pair of shoes	0 7 0
Two pairs of stockings	0 3 0
Two shirts	0 6 6
	£2 5 7½

Is not this a much better mode of expending the money?

Drunkenness Taught.—The selling of spirits to children has of late become so important a branch of trade in the metropolis, that in some of our splendid and crowded gin-shops, glasses for their separate use are in constant readiness; and "halfpenny and farthings' worth of gin" are regularly applied for by the infant customers.

Railway Passengers.—This portion of the business pertaining to that great national undertaking, the Liverpool and Manchester Railway, has increased to an extent far beyond the most sanguine expectations of the Company. Last week, including the short distances, 20,000 passengers went along the railway, and of those 16,000 passed along the whole distance between Liverpool and Manchester; and this week, from Sunday to yesterday evening, the astonishing number of nearly 30,000 were booked as passengers, including those at each end.—*Manchester Chronicle*, June 4th, 1831.

Benevolence.—The Bible Society's income last year was not far short of £100,000. The receipts since its institution exceed seven millions.

Literary Notices.

Just Published.

Part V. Baines's History of Lancashire.
Part XXVII. National Portrait Gallery.
Part II. Watkiss's Life and Times of England's Patriot King, William the Fourth.
Daily Communings, Spiritual and Devotional. By Bishop Horne. In a small pocket volume.
A Text Book of Popery: comprising a brief history of the Council of Trent. By J. M. Cramp, 1 vol. 12mo.
The Constitution of the Bible Society Defended, in a Letter to the Hon. and Rev. Gerard T. Noel. By Joseph Fletcher, D.D.

A Letter addressed to the Hon. and Rev. Baptist W. Noel, occasioned by his speech, delivered by him at the Anniversary of the British and Foreign Bible Society, on Wednesday, May 4th, 1831. By Elias Justitia, 8vo.

Second Edition. Recognition in the World to Come, or Christian Friendship on Earth perpetuated in Heaven. C. R. Muston, A.M. 12mo.

The Gardens and Menagerie of the Zoological Society delineated, 4 vols. 8vo.
Oriental Customs, &c. By Samuel Barber, A.M.
Selections from the Poems of W. Wordsworth, Esq. Ecclesiastical History, in a course of Lectures. By William Jones, M.A.

The Life of the Rev. John Wesley, M.A. By Richard Watson.
Omnipotence, a Poem. By R. Jarman. 2d. edition. A Trip to Paris, in verse. By T. S. Allen.

Epitome of English. Vol. III. Locke.
Family Classical Library. Vol. XVIII. Horace.
Lardner's Cyclopaedia. Vol. XIX. Optics. Brewster.
Topography and History of the United States of America. Parts 13, 14, 15. By J. Howard Hinton, A.M.
Anti-Slavery Reporter. Nos. 80, and 81.

A Letter, addressed to the Hon. and Rev. Baptist Noel, occasioned by his Speech at Exeter Hall, May 11th, 1831.

Memorials of the Stuart Dynasty. By R. Vaughan.
Divines of the Church of England. By the Rev. T. S. Hughes. Jeremy Taylor, D.D.

Tales of a Physician. By W. H. Harrison. 2d Series. The Pulpit. No. 444.

Authentic Account of the last Illness and Death of the late Rev. Robert Hall, A.M. By J. M. Chandler.

Observations on the probable Cause of Madness in the Dog. By H. W. Dewhurst, Esq.
Invention of an unerring Method of Communication in Shipwreck. By J. Murray, F.S.A. &c. &c.

In the Press.

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Errata—Page 280, line 34, for *falls* read *palls*.

1 col. 51, for *did* read *could*.

2 col. 26, for *destruction* read *dis-truction*.



Rev. B. H. Shephard
B. H. Shephard

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AUGUST, 1831.

MEMOIR OF THE REV. RICHARD HERNE SHEPHERD.

(With a Portrait.)

THERE is a strong propensity in the human mind to estimate the talents of individuals by the opportunities which they have of obtaining publicity. We are too apt to forget, that great occasions make great men in the estimation of the world, and that many who now shine with the brightest lustre in the ranks of honour, fame, and power, are as much indebted to favourable circumstances, as to their inherent genius. It cannot be denied, that men of superior talents are more numerous than illustrious stations, and when the latter are inaccessible, the former are destined—

“to blush unseen,
And waste their sweetness in the desert air.”

We must not, however, forget, that

“All fame is foreign, but of true desert,
Plays round the head, but comes not near the heart.”

YET, in too many instances, the phantom is courted with eagerness, pursued with avidity, and frequently purchased at the expense of probity, virtue, and honour. Few individuals are called to shine in the conspicuous ranks of life, but the lustre which encircles integrity, in a more contracted sphere, diffuses, within the range of its operation, a splendour not less brilliant than that which accompanies the mitre, the coronet, or the diadem. Orators may command the applause of listening senates, and victorious heroes may revel for a season in the triumphs of national acclamations, but we learn, from an authority which cannot err, that they who turn many to righteousness shall shine as the stars for ever and ever. It is in this latter character that the object of this memoir appears before us.

THE Rev. RICHARD HERNE SHEPHERD was born in the county of Oxford, on the 25th of August, 1775. In this shire his ancestors had been respectable residents for more than two centuries; but through some of those changes which are incident to human affairs, his parents, while he was yet a child, removed to the metropolis, where he received his early education. For this he was pre-eminently indebted to the unwearied care and guidance of his father, who possessed a peculiar and pleasing talent for communicating knowledge to the youthful mind, and for rendering that knowledge subservient to interests which lie beyond the grave. Of the great advantages thus derived, and long enjoyed, the son has frequently been heard to speak in terms of the most grateful recollection.

WITH a mind thus early imbued with the great principles of gospel truth, in the year 1790, Mr. Shepherd was providentially led to attend the ministry of the Rev. Thomas Scott, the well-known and justly venerated

commentator. To the advantage derived from his public teaching, was added that which resulted from private friendship, and an uninterrupted personal intercourse, until this able minister resigned the chaplaincy of the Lock Hospital, in 1803.

During these years, Mr. Shepherd having occasionally exercised in public, his talents so far attracted the attention of those who had been favoured with evidence of his ability for preaching, that, in 1804, he was solicited to prepare himself fully for the Christian ministry. To accomplish this, he was requested to enter himself as a student at Oxford, and in the most liberal and handsome manner, many Christian friends, and others to whom he was known, promised every assistance that his most sanguine wishes could desire. This, however, after much deliberation and prayer, and the advice of some whose counsels were founded on piety, age, and experience, he eventually declined, but without losing sight of the ministerial work in which he delighted to be engaged.

Casting in his lot among the dissenters, on the 14th of January, 1814, Mr. Shepherd was ordained pastor over the church and congregation assembling at Ranelagh chapel, Chelsea. Here he has remained stationary from the above period to the present time, dispensing the word of life to those who attend his ministry; and the pleasure of the Lord has prospered in his hands. His place of worship having been found too small and inconvenient for his congregation, an enlarged and commodious place was erected in 1818, in which he continues to officiate to a numerous and highly respectable congregation.

In the early periods of his ministry, Mr. Shepherd enjoyed the friendship, and kind advice, of the late Rev. John Townsend, of Rotherhithe. It was in his pulpit that he delivered his first sermon, and their mutual and friendly intercourse remained unimpaired, until death bereaved the church of that valuable minister of Christ.

In May, 1796, Mr. Shepherd was married, at St. Mary Woolnoth, by the Rev. John Newton, to Elizabeth, the youngest daughter of the late Walter Shropshire, Esq., of Hendon, and only sister to the late Mrs. Mary Cooke, wife of the late Rev. John Cooke, of Maidenhead. His family by this lady consists of two sons and three daughters.

In the literary department, Mr. Shepherd has not been idle. His first publication appeared in 1816. This was a sermon to the young. Since that time he has published "a Sermon on the Lord's Day;" "a Sermon on Family Worship;" "The Root of all Evil," "a Sermon on Covetousness;" "Consolation for Mourners," which has passed through seven editions; a large collection of hymns, partly original, and partly collected. To the above may be added, several minor productions, which have appeared in various periodicals, especially the *Evangelical Magazine*, since the year 1798, under the signature of "S—, Westminster."

But it was not, either by the pulpit or the press, that Mr. Shepherd's time has been exclusively engrossed. During many years he has been a director of the London Missionary Society; and in the Home Missionary Society he has taken a lively interest from its first formation in 1819. He also fills the important and useful office of secretary to the London Society, established in 1765, for the benefit of widows.

Having been for many years greatly interested in the communication and advancement of knowledge, Mr. Shepherd readily entered into the plan for establishing, in and near the metropolis, proprietary grammar schools, for the education of youth in the best possible manner, at the least expense. Of the Western Grammar School, established at Brompton in 1828, he

was one of the first promoters and directors ; and to a more recent institution, on the same plan, he has also lent his aid. It is to his unwearied and persevering exertions, that the Pimlico Grammar School owes its establishment. During its infant state, he watched over its progress and vicissitudes with great anxiety and solicitude, and, cherishing it to maturity, he has lived to see his exertions crowned with pleasing success. On the 30th of September, 1830, he had the gratification of beholding its opening session, under auspicious indications of permanent utility.

Mr. Shepherd, by thus laying himself out for public good, in the formation and support of institutions, which are a honour to the country, and a blessing to all who come within the range of their atmosphere, is gathering laurels which will never fade. To such as are captivated with the tinsel of worldly greatness, his deeds may impart no lustre, but future generations will rise up, and pronounce a blessing on these benefactors of the human race. The songs of Zion will retain their melody, when the sound of the cannon can no more be heard ; and to a certain portion of this immortality, the following hymn, extracted from his volume, and with which we shall conclude this memoir, will shew that Mr. Shepherd has an indisputable title.

THE SABBATH.

Hail, peaceful morn ! thy dawn I hail !
 How do thy hours my mind regale
 With feasts of heav'nly joy !
 Nor can I half thy blessings name,
 Which kindle in my soul a flame,
 And all my pow'rs employ.

Thou hallow'd season of repose !
 Thou balm to soothe the throbbing woes
 Of this care-stricken breast !
 Thy sacred hours I'll ever greet,
 And with the faithful will I meet,
 To taste thy holy rest.

How shall I best improve thy hours ?
 Lord, on me shed, in copious show'rs,
 Thy spirit and thy grace !
 That when thy sacred courts I tread,
 My soul may eat the heavenly bread,
 And sing Jehovah's praise.

May every sermon, like the dew,
 Gently distil, refresh, renew,
 And console the mind :
 Receiv'd with meekness, truth, and love,
 Engrafted, fruitful may it prove,
 And leave its joy behind.

Then to my chamber I'll repair,
 With awe to talk with God in prayer,
 And all my griefs to tell !
 His kind compassion will relieve,
 His bounteous hand will mercies give—
 With mourners he will dwell.

Thus may my Sabbath pass away,
 My best, my holiest, happiest day,
 The sweetest of the seven ;
 But yet a rest for saints remains,
 A Sabbath free from cares and pains,
 Eternal, and in heav'n !

R. H. S.

THOUGHTS ON THE SOUL.

“— that pure breath of life, the spirit of man,
Which God inspired, cannot together perish
With this corporeal clod.” *Par. Lost, Book 10.*

It is a remarkable fact, that in almost every age the immateriality and immortality of the soul have been disputed, and yet, notwithstanding this repeated opposition, they have ever remained unerased articles in the creed of the great mass of the human race. Man, with all his frailty, has, in every age, and under every circumstance, generally clung to the hope of immortality. The knowledge of an only God has occasionally disappeared, and idolatry and superstition have taken its place. The glory of the Eternal One, with his purity, wisdom, and justice, had been obliterated from the heart by its depravity; and yet, as Massillon observes, “let us go back to the origin of ages; let us read the history of kingdoms and empires; let us hearken to those who return from the most distant isles; the immortality of the soul always has been, and still is, the belief of all the nations of the universe. The knowledge of one only God may have been lost in the world; his glory, power, and immensity, may have been annihilated in the hearts and minds of men; even whole nations of barbarians may continue to live without any kind of worship, religion, or God, in the world, yet they all expect a futurity; the belief of the soul’s immortality has never been effaced from their minds, but they have all imagined a region that our souls will inhabit after death; so that, in the forgetfulness of God, they have still retained a consciousness of their own nature.”

In every system of theology, a future state has held an important place; poets and historians, the civilized and the barbarian, have cherished the same idea. In proving the immateriality of the soul, or its immortality, we are not then endeavouring to establish new theories; and, as in a preceding essay, p. 254, we endeavoured to shew the authority of the scriptures, we shall not hesitate to bring forward proofs from them to support our arguments.

Man consists of three distinct parts, viz. the body, animal life, and the mind; the two last of which, united, constitute what we call the soul. These parts are distinct, and by no means necessarily connected with each other. United, they are a beautiful grade from insensible yet exquisitely organized matter to the noblest stage of existence. Separated in themselves, but linked together in man, they prove, that,

though an incomprehensible fact, it is no absurdity, to believe in a triune being. Whether by the “image of Elohim,” we are to understand man in his intellectual and moral capacity, in his superiority as lord of the creation, or in the threefold union displayed in his existence, we will not pretend to determine, but may observe, that we carry within us a forcible argument of the mysterious capability of a Trinity in Unity.

In reading an account of the creation as recorded in the scriptures, we find that it is nowhere mentioned, that the infusion of life in the various classes of animals was the immediate act of God: it is merely observed that they were made. But with respect to man, after his formation, it is distinctly stated, that he received a living soul from the breath of God. The wisest of men, an inspired writer, speaking of the dissolution of the human frame, and the decay of mortality, makes use of these remarkable words, “Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.”

Passing over other scripture testimonies, these must be sufficient to satisfy the most unthinking mind. First, man is formed “of the dust of the ground;” this is the material part of his existence; then he receives the gift of a soul from God himself, and this is the immaterial part. The expression made use of is very remarkable, since nothing is said respecting the life imparted to the fowls of the air, the creatures of the deep, or the beasts of the field. Again, we have it plainly stated in the other text, that the dust, or material part of man, out of which he was created, shall return to its original earth; and the spirit, or immortal part of his existence, said to be derived immediately from God, shall return unto him who gave it.

By those who have observed the delicate texture of the brain, it has been supposed that the mind arises from the attenuation of matter, and the seat of the mind has been resolved into the mind itself. But if we pay any deference to the writings of Moses, we cannot reconcile it with the passage which declares the soul to be an after-gift of God. It is the same error that supposes the sun to be light itself, rather than the receptacle of light. We are accustomed to look upon this luminous globe as the necessary source of light, without which darkness must inevitably exist; and, in common reasoning take it for granted that it is so. Yet, according to Moses, light was created the first day, and the earth was without a sun or moon till the fourth

day, evidencing that the sun was merely formed as a receptacle for light. So, with man; he was first made, and then endowed with a soul. The brain was constituted a receptacle of his intellectual faculties, but not the faculties themselves.

Again matter cannot derive thought from attenuation, since it must still be constituted by atoms, and if atoms cannot in themselves think, neither can they do so under any state of organization. Even were a mind to be thus formed, it must inevitably follow, that its thoughts, knowledge, &c. must always remain the same. By an enlargement of ideas, and the increase of the faculties, we must necessarily, according to such a system, suppose, the material mind to grow, which is an absurdity that no one can believe. Neither would the absurdity be removed by supposing the amalgamation of mind and matter, since they must remain distinct in whatever situation they are placed.

There have likewise been some who have supposed, that the mind, though superior to matter, consists of a chain of ideas, which, by contingency, present themselves to each individual. Such reasoning of course refutes the moral responsibility of man for his thoughts or actions. By such a system, free will gives place to the most arbitrary necessity, and man becomes a mere passive instrument in creation, whom it would be cruel and unjust to punish for delinquencies which it was not in his power to avoid. Thus would the laws of society become useless, and its misery inevitable. Again, if the soul is a chain of ideas, that part which was in existence yesterday, ceases to exist to-day, since another set has taken its place. Now, according to philosophy, every particle of the human body in a certain course of time has given way to the particles which have taken their place; and if the same is asserted respecting the soul, all identity immediately ceases, and a future state of retribution would be unjust and cruel. Moreover, to those who have studied the mind and its properties, it must be obvious that ideas no more constitute a mind, than solidity or divisibility constitutes matter.

The evidence of reason upon the immateriality of the soul is important, but the testimony of the scriptures is decisive. There we see no creature on earth besides man endowed with moral responsibility; and those beings who alone, by the faculties of thinking, are allied to us, to be clearly immaterial, neither clothed in the gross properties or the attenuation of matter. But man, though formed of a material sub-

stance, possesses within him a mind that holds no necessary connection with matter. The heart, which is supposed to be the seat of animal life, as a communication between both, imparts to the one, joys and sorrows, hopes and fears, love and hatred, and to the other mobility. The mental powers are acted upon by the feelings, and the feelings in their turn by the mind. The body, the great engine of the soul, from being acted upon by physical depression or buoyancy, in its turn influences the passions, and these again operate upon the mind, the superior of both.

The body must die, but the soul, viz. the union of mind and life, will still retain its existence. It has indeed been supposed by many, that the part of our being, called $\psi\upsilon\chi\eta$, or life, will dissolve into air, or, at least, hold no longer connection with the mind. But there appears to be some arguments against such a supposition. It is asserted in Genesis, that upon infusing the "breath of life," man became a living soul, identifying its existence, in point of time, with the infusion of life. Again, the mental faculties are distinct from what we call the passions or feelings. Now, moral responsibility lies in what we call the disposition of the heart, and not merely in the mind. That religion which rests only in the head, justly passes for nothing, neither does that which consists entirely of undefined feelings deserve much claim to the title. But true religion is founded on reason; it has its source first in a sense of duty and the nature of that duty, but it does not rest here. The disposition of the heart, its hopes and fears, complete what is called the soul, that part of man over which reason has control. Animal life is the source of the feelings or the passions; for though, in a lower gradation, we see them possessed by the brutes themselves, and, in philosophical as well as in simple reasoning, we say, that the mind and the passions are distinct, sometimes united with each other, and sometimes at variance; at one time reason having the ascendancy, and at another time the passions.

Now, let us separate the mind from the life, which has its seat in the heart, and we shall have an *inactive* principle—a principle totally unsusceptible of feeling. Besides, as one is connected with, and influenced by the other, in this state of existence, it would seem necessary that they should exist together hereafter, even for the sake of retribution. If then the life which was breathed into man has been the prompter of the mind, or its agent, if they are linked together in moral responsibility, the on-

capability of feeling, and the other by a sense of right and wrong, forming the soul, it does not seem improbable, according to our present notion of things, that these constituent parts will never be separated.

With respect to the immortality of the soul, little need be said. If the soul can be proved to be immaterial, the same arguments shew that it is immortal. If it is immaterial, it necessarily possesses a deathless principle, over which the dissolution of matter can have no effect. Again, believing in the goodness and benevolence of God, in his overruling providence, in his hatred of sin, his ability and determination to punish it, we see it necessary there should be a retributive state of being, in which the good may be rewarded, and the wicked punished. This world, according to the reasoning of ancient and modern philosophy, and to the express assertion of revelation, is but a state of probation. They who love and obey their Maker, have often repined when they have seen those "spreading themselves like a green bay-tree," whose hearts are not right in the sight of God; but when they have thought of a future world, where sorrow and sighing shall pass away, and they shall ascend to

"heaven's unfading bowers,
To strike a golden harp wreathed by immortal flowers,"

then their murmurs have given place to joy.

The hope of a happy immortality brightens the path of a good man, alleviates this world's misery, and makes death itself desirable. Yet should such a reasonable hope after all be but a dream, in the beautiful words of Mackenzie, we would say, "Tell us not that it will end in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up as she pleases, but reason is unable to delineate; quench not that beam, which, amidst the night of this evil world, has cheered the despondency of ill-requited worth, and illumined the darkness of suffering virtue." But this is no dream; reason and revelation sufficiently impress our minds with the reality, and if we dream, it is in sleeping through time, when we should be awake for eternity, "for now is our salvation nearer than when we believed."

With respect to the resurrection, it does indeed seem to require inconceivable power to raise man again to his original existence, when he has become dust, and is spread over the earth. But we believe in the omnipotence of God. The body of man is not annihilated by death; it merely returns to dust, not an atom of which can ever be destroyed by the operations of

nature. It is then no impossibility for Him who created us from dust, again to revive us from those atoms which constitute our bodily existence. If man returns unto dust, and his soul unto God, there is no contradiction in supposing that the same dust may be re-organized, and tenanted by its original inhabitant. We merely speak of the possibility of these things, but do not pretend to fathom the mystery with which divine wisdom has invested futurity, and all the realities of an unseen world. We feel that we are merely obeying an impulse, woven with the existence of man, and echoed by tradition and reason, in believing the immateriality and immortality of the soul. We are at once supported by the wisest and most virtuous of the heathen philosophers, and by the infallible assertions of scripture, when, in addressing the soul, we make use of these words of Addison,

"The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt, amidst the war of elements,
The wreck of matter, and the crush of worlds."

Beaconsfield.

J. A. B.

CHARACTER OF THE REV. THOMAS ROBINSON, M.A., VICAR OF ST. MARY'S, LEICESTER, BY THE LATE REV. ROBERT HALL.

THE Rev. Mr. Robinson died March 24th, 1813, and, shortly after his decease, the following elegant and sublime delineation of his character was delivered before the Leicester Auxiliary Bible Society, by his since departed friend, the Rev. Robert Hall.

"We are awakened this day by the falling of a pious and a great man in Israel. In the formation of this society, our incomparable friend had a principal share; and through every stage, he gave it an unremitting attention, and watched over its interests with a parental solicitude. The idea of instituting an Auxiliary Society at Leicester was no sooner suggested to him than it engaged his most cordial good wishes: he lent to its support the vigour of his masculine understanding, the energies of his capacious heart; and to him, beyond every other individual, it is indebted for the unlimited patronage and the ripened maturity it has attained. He was, indeed, the father of this institution; but of what institution, formed for the promotion of the temporal and spiritual welfare of mankind in this place, was he not the father? We can look no where throughout this large and populous town without perceiving the vestiges of his unwearied solicitude for the advancement of the happiness of his fellow-crea-

tures. He has inscribed his history in the numerous charitable and religious foundations which owe their existence or their prosperity to his influence. Our gaols, our hospitals, our schools, our churches, are replete with monuments of his worth, and with the effects of his energetic benevolence.

"Endowed with a capacity for high attainments in science, and distinguished by the honours assigned to superior merit, he generously declined the pursuit of literary eminence, for the purpose of doing good. It is but few who are capable of adequately appreciating the magnitude of such a sacrifice. Dr. Paley was unquestionably one of those few; and I had it from the lips of our venerable friend, that in addicting himself to the duties of a parish priest, he had, in the opinion of that great man, chosen the better part; a choice which it is evident Heaven singularly sanctioned and approved. In affixing his system of life, he had unquestionably a view of a future account, and formed his determination on the assured persuasion of his appearing before the judgment-seat of Christ, where the salvation of one soul will cause a more glorious distinction than the greatest literary attainments; where all greatness of a merely intellectual nature will disappear, and nothing will endure the scrutiny but active and disinterested virtue.

"In the mean time, how narrow the bounds of his influence, how confined the ascendancy of his character, had he been only the solitary student, instead of being the zealous and exemplary pastor, and the active citizen! On the former supposition, he had inscribed his memorial in books; on the present, he inscribed it on hearts; and instead of his being an object of admiration of the few, he was the man of the people.

"In separate parts of his character, it were not impossible to find some who equalled, and others who excelled him; but in that rare combination of qualities which fitted him for such extensive usefulness, he stands unrivalled. As a pastor and public instructor, it may be possible to meet with some who have attained an equal degree of eminence; as a public man, he may have been equalled; but where shall we look, in modern times, for an example of the union of the highest endowments, as a pastor and preacher, and of the qualifications adapted to the functions of civil life? It is this rare union which appears to me to give the character of our venerable friend its decided pre-eminence. It is not necessary to recall to your recollection the talents of Mr. Robin-

son as a public instructor; you have most, if not all of you, witnessed his pulpit performances, on that spot where he was accustomed to retain a listening throng hanging upon his lips, awed, penetrated, delighted, and instructed by his manly unaffected eloquence. Whoever heard him without feeling a persuasion that it was the man of God who addressed him, or without being struck with the perspicuity of his statement, the solidity of his thoughts, and the rich unction of his spirit? It was the harp of David, which, struck with his powerful hands, sent forth more than mortal sounds; and produced an impression far more deep and permanent than the thunder of Demosthenes, or the splendid declamation of Cicero.

"The hearers of Mr. Robinson were too much occupied by the subjects he presented to their attention, to waste a thought on the speaker; this occupied a second place in the order of their reflections; but when it did occur, it assumed the character, not of superficial acknowledgments, but of profound veneration and attachment. Their feelings towards him were not those of persons gratified, but benefited; and they listened to his instructions, not as a source of amusement, but as a spring of living water. There never was a settled pastor, probably, who had formed a juster conception of the true end of preaching, who pursued it more steadily, or attained it to a greater extent. He preached immortal truth with a most extraordinary simplicity, perspicuity, and energy, in a style adapted to all capacities, equally removed from vulgarity and affected refinement; and the tribute paid to his exertions consisted not in loud applause; it was of a more appropriate nature, and higher order; it consisted of penitential sighs, holy resolutions, of a determination of the whole soul for God, and such impressions on the spirits of men as will form the line of separation betwixt the happy and the miserable to all eternity.

"In a word, by the manifestation of the truth he commended himself to every man's conscience in the sight of God; and the success which followed was such as might be expected from such efforts:—very numerous were the seals to his ministry. Through the protracted period of his labour, many thousands, there is reason to believe, obtained from his ministry the principle of a new life, who have now finished their course with joy.

"His residence in Leicester forms a most important epoch in the religious history of this county. From that time must be dated, and to his agency, under Providence, must be ascribed, a decided improvement in

moral and religious state of this town and its vicinity,—an increase of religious light, together with the diffusion of a taste and relish for the pure word of God. It is only now and then, in an age, that an individual is permitted to confer such benefits on a town, as this ancient and respectable borough has derived from the labours of Mr. Robinson; and the revolution which Baxter accomplished at Kidderminster, our deceased friend effected at Leicester. It was the boast of Augustus that he found the city of Rome built with brick, and that he left it built with marble. Mr. Robinson might say without arrogance, that he had been the instrument of effecting a far more beneficial and momentous change. He came to this place while it was sunk in vice and irreligion; he left it eminently distinguished by sobriety of manners and the practice of warm, serious, and enlightened piety. He did not add aqueducts and palaces, nor increase the splendour of its public edifices; but he embellished it with undecaying ornaments; he renovated the minds of its inhabitants, and turned a large portion of them from darkness to light, and from the power of Satan to God. He embellished it with living stones, and replenished it with numerous temples of the Holy Ghost. He enlarged its intercourse with heaven, and trained a great portion of its inhabitants for the enjoyment of celestial bliss. Of the number of the inhabitants who will devoutly acknowledge him as their spiritual father at the day of final audit, that day only can determine.

“Nor was his usefulness confined to the permanent inhabitants of this place; it was extended to the asylum of the sick, and to the cell of the criminal. The former found in him a physician of the soul; and returned to their homes, not only with recruited health, but with renovated minds; and the latter were, in many instances, by penitence and prayer, resigned to their awful destiny. Of him it may be said, unto an extent seldom equalled by a mere mortal, he went about doing good. When ‘the eye saw him, it gave witness of him; when the ear heard him, it blessed him; for he helped the poor and the fatherless, and delivered them that were ready to perish.’ In addition to these numerous avocations, he undertook the weekly instruction of an excellent and extensive school, which was formed in his own parish, under his auspices, to which he imparted the elements of religious knowledge with a parental tenderness and assiduity which will never be forgotten.

“There was scarcely a charitable institution set on foot, or a scheme of benevolence

devised, of which he did not form the principal spring. He was truly the centre about which every thing of public utility revolved; while his wisdom guided, his spirited and animated character impressed itself on useful public undertakings.

“Though he came to this place a stranger, without any of the means of acquiring adventitious distinction, it is not to be wondered at, that a man endued with such moral and intellectual qualities should gradually acquire distinguished ascendancy. Obstructions and difficulties, indeed, he encountered at the outset of his career; but they gradually gave way to the energy of his character, and at length formed a vantage-ground, on which he stood more pre-eminent. By slow degrees, by a continual series of virtuous exertions, and by a patient and unremitted perseverance in well-doing, he acquired a degree of influence over all classes of society, which has been the lot of few individuals. Whatever was the subject of dispute, the eminence of Mr. Robinson’s services was never called in question; and however discordant the sentiments and feelings of the public, they are entirely coalesced in the homage due to his worth. To the veneration in which he was so generally held, may be ascribed the principal part of that freedom from party animosities, and of that concord and harmony, which has for a long period so happily distinguished this town. The deference due to his opinion on all occasions of difficulty, the unbought, unbribed tribute of esteem and affection claimed by his worth, we delighted to pay. We felt gratified at finding such a rock on whom we could repose our confidence, such a great example of what is most dignified in human nature, on which we could fix our eyes. By a reflex act, the virtuous part of the community felt better pleased with themselves, in proportion as they felt themselves susceptible of love and admiration towards an object so fitted, on every principle of reason and religion, to command them.

“Though I have had the honour of a personal acquaintance with Mr. Robinson for upwards of thirty years, it is comparatively but of late, that I had an opportunity of contemplating him more nearly. While I was placed at a distance from him, I admired him as one of the remote luminaries which adorn the hemisphere; I certainly perceived him to be a star of the first magnitude; but no sooner did I arrive upon the spot, than I became sensible of the lustre of his beams, felt the force of his attraction, and recognized him to be the sun and centre of the system. His merit was not of

that kind which attracts most admiration at a distance. It was so genuine and solid, that it grew in estimation the more closely it was inspected. It is possible some men have extended their influence to a wider circle, and moved in a more extended sphere. But where influence is diffused beyond a certain limit, it becomes attenuated in proportion to its diffusion; it operates with an energy less intense. Mr. Robinson completely filled as large a sphere of personal agency as it is perhaps possible for an individual to fill. He left no part of it unoccupied, no interstices unfilled, and spread himself over it with an energy in which there was nothing irregular, nothing defective, nothing redundant.

"Our deceased friend was eminently distinguished by a steady uniformity of conduct. While he appeared to multiply himself by the extent and variety of his exertions, the principles upon which they were conducted, the objects they were destined to promote, were invariably the same. He was not active at intervals, and at other times torpid and inert; he did not appear the public man at one time, and at another absorbed in selfish pursuits: his efforts to do good in season and out of season were constant and uninterrupted, and his course knew no other variety than that of 'the shining light, which shineth more and more unto the perfect day.' His goodness, founded on principle, and corroborated by habit, operated with the steadiness of a law of nature, the beneficial results of which can never be sufficiently appreciated till they are suspended. They who contemplated Mr. Robinson at the distance of forty years, viewed him with the same emotions which he excited at a more advanced age, moderated, however, and chastened, by the apprehension, that it was possible some unexpected temptation might occur, to divert him from his career: we have seen it completed, we have witnessed his perseverance and his conquest, and have seen his virtues and his fame placed under the safeguard and seal of death and immortality.

"Though he had reached that period of life which constitutes old age, it was a *cruda viridisque senectus*. His age had impaired little or nothing of his vigour: its chief effect was that of imparting additional dignity to his countenance, and weight to his character. He fell like a noble tree, after two or three strokes, with all his sap and verdure, with extended boughs and rich foliage, while thousands were reposing under his shadow and partaking of his fruits. Seldom has death gained a richer spoil than

in the extinction of the earthly existence of this admirable man.

"Having expatiated so largely on the eminent benefits accruing to mankind from the services of our departed friend, let me request your attention for a few moments longer, while I endeavour to portray more distinctly a few of the leading features of his character. The predominant property of his mind, intellectually considered, appeared to me to be, a strong and masculine understanding, copious in its resources, versatile in its operations, and eminently prompt in its decisions. He saw with a rapid glance the different bearings of a subject, and the proper measures to be adopted in the most intricate concerns. He possessed good sense in an exquisite degree, rarely or never misled by illusions of imagination, either in himself or others. To this was united a warmth and vivacity of temperament, which made business his delight, action his element, accompanied with a resolution in the pursuit not to be relaxed by fatigue, nor damped by disarrangements, nor retarded by difficulties. To resolve and to execute, or at least vigorously to attempt execution, were with him the same thing.

"He joined, in an eminent degree, the *fortiter in re* with the *suaviter in modo*; none more inflexible in his purposes, none more conciliating in his manners. Without losing a particle of his dignity, without meanness, artifice, or flattery, he knew how to adapt himself to all sorts of society; and was equally acceptable in the character of the saint, the sage, and the cheerful engaging companion. By his amenity of manners, and benignity of mind, he smoothed the asperities of contradiction, and left to the machine of public business the least possible friction.

"It is almost unnecessary to state, that he laid the foundation of public confidence in his integrity, which was such, that it was not only never sacrificed, but, as far as my information extends, never suspected. They who might differ from him the most on some subjects of a religious or political nature, never called in question the honesty of his intentions. To this he joined, as a necessary incitement of success in active life, an uncommon share of prudence; by which I mean, not that timid policy which creeps along the shore, without venturing to commit itself to the ocean; which shuns danger, without aspiring to conquest; his prudence was of a more generous and enlarged sort; the result was not so much of calculation at the moment, as of well-regulated passions and established principles. He loved mankind too well to betray, or to speak evil of any. Vanity never made him

loquacious, nor pride capricious. Having purified his mind, under the influence of religion, from vanity, pride, and resentment, the chief temptations to imprudence were precluded. His ardent mind left him no leisure for trifling; and the great object he so steadily pursued, precluded the least disposition to mingle with the details of scandal, or the privacies of domestic life."

WEST INDIAN SLAVERY.

MR. EDITOR.

SIR,—Permit me, in your pages, to answer the following letter:—

"To Mr. Wm. Coldwell.—Sir: On looking over your article, headed, 'Europe in the Winter of 1830-1,' inserted in the Imperial Magazine for February last, I read, page 83, 'Gladly would the mind dwell upon the future, in glorious anticipations. It would paint France, aroused from the apathy of ages, following, yea, united with, the efforts of Great Britain and her free-born transatlantic sons, in the great work of civilizing and christianizing the whole world.'—Being at a loss to make out the meaning of the association you here contemplate, and also of the peculiar expression, 'free-born,' I should feel gratified if you would favour me with the idea which induced you at the time to use that compound term; and remain, Sir, respectfully yours, "W. R."

To a civil inquiry, a civil answer is due; and although I do not see any difficulty in the passage quoted above, or in any portion of its phraseology, yet, as an explanation is required, it shall be given.

Great Britain and her free-born transatlantic sons are held up as proper leaders, or associates, for the sons of France, in the civilization and christianization of the world. The assertion implies, that Great Britain has within her European dominions, and also in her domains on the western shores of the Atlantic ocean, sons who are free-born, civilized christians. Because a slave, a savage, a pagan, or an infidel, cannot, in the nature of things, be a fit associate for a free, civilized christian, in an attempt to civilize and christianize the world, much less to become the leader of such an enterprise.

That Britain possesses free-born men, civilized men and christians, who can doubt? That she has free-born transatlantic sons, who can dispute? In North America, as well as in South America, and in the islands which lie between these continents, the colonies of Britain contain thousands; to say nothing of the United States, where millions of her free-born sons have formed a republic, fraught

with men whose zeal and activity qualify them for able leaders, as well as associates, in this great work.

But why call these free-born? for that is the peculiarity in question. It is a peculiarity, I confess; and gladly enough would I stand convicted of absurdity in using it, were it a distinction without a difference. Yet, is there not a cause? Are all Great Britain's transatlantic sons free-born? Would to God they were! But in noting leaders and associates meet for the sons of France, are all the transatlantic sons of Britain fit subjects for these dignified stations? Answer, O ye merchants of the seas; speak, O ye kings; ye who sway the oceans and the isles, give ye answer; for with you does the secret lie. Ye answer not; yet it comes! it comes! loud and deep are its groans! They have traversed the Atlantic, wide and wild as are its waves; like a hurricane have they dashed upon the land; and their echo from the cliffs of Albion is, Slave! Slave! echoes the ocean, and tosses back the sound amidst the caverns, while these rebellow, Slave!

A slave! a slave! Live there then to Britain, sons other than free-born? Yes; the secret will out, rank with blood; it raises up the ghosts of deeds long done; haunting the perpetrators and blabbing forth to all, Great Britain, free and lordly as is her ports, has transatlantic sons, from generation to generation, slave-born.

A free-born son, a slave-born son, sons of the same nation; of the same nation, did I say? Yes, of the same man, and this man a free-born Britain. He has a wife, and his children by her are free-born, and continue freemen; he has also a slave, and he debauches this slave, and his children by her are slave-born, and continue slaves. Horrible to think upon—slaves to their own father! who can, and often does, like any of his chattels, or a head of his cattle, sell them to whomsoever he pleases, whenever he wills it. A detestable wretch, who calls himself a Britain, sells his own progeny!

Where is the boasted freedom of Britain? Slumber they who execute her laws? Issuing from the womb, having done no act, having spoken no word, having thought no thought of good or evil, are the sons of the same parent free-born and slave-born, the one inheriting all the rights of the father, and the other reduced to a mere chattel? Are the birthright privileges which flesh is heir to, and which are its inherent and indubitable rights, dissevered by the gripe of avarice from the babe new-born, yea, from the first-born son, ere he beholds the light? Where is the boasted freedom of Britain? I repeat

it—where? “The moment a slave rests his feet upon the shores of Britain, he is free!” The boasted freedom then of Britain is in Britain, and on few places else in her dominions. Upon other shores, men may be trepanned or dragged into slavery; and the horrible deed, once perpetrated, these continue slaves; and all who proceed from these, male and female, weakly or robust, are born slaves, and continue slaves from generation to generation.

Hark! it is the voice of multitudes, that dwells upon the ear; they rush towards the ocean, and the clank of their chains is horrible; upon its utmost beach, their longing eyes, stretched athwart the billows, strain to catch the view, and the groans of their supplications, louder than the thundering surfs beneath them, dolorous cry, “Where are the shores of Britain? O waft us there, ye winds, bear us, ye foaming billows, place on these shores our feet—there, there we shall be free!” The sun sinks beneath the horizon; darkness, like a curtain, falls upon the ocean; the view is broken; it is no more; and despair, horrible in its groanings, seizes upon the multitudes anew; they clank their chains, clasp their hands in anguish, and their moanings pierce the skies. Is this unreal? Was there not recently such a movement? Let the sceptic land upon these islands of slavery and chains, and his scepticism will sink into a shadow, before the reality of a bondage undescribed by the ancients, and, until our day, unknown to man.

In writing the term “free-born,” my ideas certainly attached thereto importance. It was a frenzied thought—a momentary madness of the brain which possessed me, while I thought of slavery—of men stolen by men, of men the slaves of men, of men held by force from freedom; and then I thought of the softer sex, of women stolen by men, of women the slaves of men, of women held by force from freedom; and the cracking of the horrid whip, and the slashing of the frightful lash, and the spurring forth of blood, and the quivering of the dis severed muscle, and the sobs of the lacerated female, harrowed up my soul. And then, and then my mind ran through the birthright of generations yet unborn; and I thought of infants, new-born infants, infants of a day, and behold these were slaves; and I heard the lash upon the youth, upon manhood, upon age; and said, surely here end thy torments, O oppressor! But, no; the idea returned in violence, and whelmed upon my soul the anguish of generations yet unborn—for I beheld the offspring of all these, and they were slaves! No breath of right came with the infant breath; no, futurity rushed before

me with its hosts of darkness, and its miseries were interminable. Forgive me. If I am beside myself, it is to God, it is for the cause of freedom.

Born of pagan parents, the first ideas inculcated within these infant minds are heathen; as they increase in stature, and become observers, pagan rites are impressed upon them; and, ere they attain to manhood, they become partakers of the horrid mysteries of darkness, and actors in the filthy orgies of idolatry. Thus shut up in pagan darkness, they clank their chains amidst horrid dungeons, on all sides bound with deaths, while gospel light blazes around their prisons, and the messengers thereof strive, but strive in vain, to throw these rays upon their gloomy souls. Here we have the acmé of refinement in destruction. The sordid slaveholder, amidst his delusions, calculates upon rebellion if the slave is instructed, and therefore holds him in chains of darkness, and guards, with tyrannic vigilance, every avenue by which light could approach him. The muscles, yea, the very sinews of these most wretched of the wretched, are wasted by excess of labour, beneath the horrid lash, applied unsparingly to enforce undue exertion. In the very bloom of life, the scars of the white tyrant blot out upon the skin, disfigure the countenance, and maim the trunk; in mature age, when the robust and hardy would, in a state of freedom, be the characteristics of male and female, decrepitude and premature old age stare forth on the observer, and, ere half his days are accomplished, he sinks into non-existence. Into non-existence, did I say? Happy would it be for the slave, were this the case; but the refinement of ruin, on the part of his oppressor, while it destroys the body, does all that mortal man can achieve to ruin the immortal soul. This it shuts up in heathen darkness, and bars every avenue to the entrance of christian light and life, forcing the soul, as far as human prowess can force, to live and die without God, without hope, without the grace of life, and to plunge into endless ruin. Who can weigh in the scale of equity this mass of wrong doing—the mischief done, and the mischief predicated thereby?

Over the tongue of the European, the sweet morsel is incessantly rolled; his coffee, his tea, his preparations of fruit, his delicious sauces, his conserves, his confectionaries, &c. fraught with sugar duly refined, deal to him delights daily. But this is the blood of the oppressed, wrung from his veins by the scourging of the oppressor; and blood cries for blood—its voice ascends to heaven; God hath heard it, and will avenge the cause of the oppressed. Judgment, although hitherto

it has slumbered, is even now at the door : for the judgments of the Lord are on the earth already : kingdoms shake, thrones totter, society is convulsed to its very centre around us, and shall the man-stealer or the vile consumer of his fellow-men, escape? Impossible! The sword, or the pestilence which walketh in darkness, or both, in awful visitation must descend. "Alas! who shall live when God doeth this?"

To enumerate the individual instances of cruelty and oppression which have already occurred in the nefarious traffic and oppressive bondage of the West Indian Slavery, would require volumes. Indeed, volumes, already filled to surfeiting, are before the public, and the very reading of only extracts from these harrows up the soul; to read the whole, would be a task upon which few ought to venture; for the disgusting and disgraceful matters with which they necessarily abound, are too much for hundreds, whose nerves are delicate and ought not to be thus unstrung. Even in the bosoms of pious and devout men, a holy indignation at the atrocity of those oppressors takes precedence of every other feeling; and thousands of honourable Britons feel so greatly ashamed of the actors in slavery, that they hold themselves disgraced by their national affinity.

During the last ten years, it is calculated that more than forty-five thousand human beings have been immolated upon the bloody altar of this modern Moloch, and the sacrifices daily made add incessantly to the number of victims. To these wide-wasting murders, every man who does not lift up his voice against the murderers, becomes a party; thus national crimes bring down national judgments, and, amidst these, who can count upon his individual escape? If means are within our reach, whereby we may counteract these gross enormities, it becomes every Briton to stand forth boldly, and use these means to the utmost of his ability, with the greatest promptitude; and as unity is strength, to unite himself with as many as are like-minded, that they may present a formidable front to the adversary, and carry, by unanimous efforts, the complete emancipation of every slave in the colonies of Britain.

A system of intolerance and tyranny, unparalleled in history, and at war with every principle of right, of reason, and of religion, pervades the whole machine of slavery. It commences with robbery, man-stealing, and cruelty, and these enter into the details of this horrible durance, even to the minutest points, from the moment of the first theft, until death releases the captive from his chains; and happy will it be for the slave,

if the consequences of this horrid system do not follow him into eternity.

Stolen in the bloom of life, he is torn from the companions of his youth, from every thing near and dear to him on earth, loaded with chains, marched down to the coast, embarked on board a slave-ship, so closely stowed with human beings, that multitudes perish during the voyage; if he survives the passage, he is landed in the West Indies, exposed for sale like a beast, inspected, handled and exercised before the buyers, life an ox or a horse; he is purchased, urged by a slave-driver with a whip, to the field of labour; and there no particle of the man is suffered to escape the horrid machinery of slavery. Muscles, sinews, blood, bones, yea spirit, body and soul, all enchained in bondage, are wasted at the pleasure of a master, whose tender mercies are cruel. He beholds his children, but slavery is there also; and the intolerable anguish of despair seizes upon his soul, for these to the latest generation are slaves! O Lord! can these be the acts of men?

The sum of the whole matter is, the existence of slavery within the British dominions is a national disgrace; the continuance of slavery is a national crime, and will bring upon Great Britain national judgments: it is therefore the duty of every Briton to exert his utmost powers, in order to remove this crying evil, and thereby avert these judgments. Applications to the legislative bodies of this realm, in a firm, yet respectful tone, ought instantly and universally to be resorted to, and persevered in unremittingly, until this is accomplished.

WM. COLDWELL.

King Square, June, 23, 1831.

THE GENUINE PHILOSOPHER.

By the Rev. J. Young.

"With aspect mild, and elevated eye,
Behold him seated on a mount serene,
Above the fogs of sense, and passion's storm;
All the black cares and tumults of this life
(Like harmless thunders breaking at his feet)
Excite his pity, not impair his peace.
Earth's genuine sons, the sceptred and the slave,
A mingled mob! a wandering herd! he sees,
Bewildered in the vale, in all unlike!
His full reverse of all! what higher praise?
What stronger demonstration of the right?"

DR. YOUNG.

SOME few mouldering fragments, partly hid by wild briars and thorns, and partly covered with upturned mounds from the plough, yet remained, which, two centuries before, were parts of the ancestral mansion of the celebrated but unfortunate Earl of Derby, who suffered the penalty of death in 1651, for pro-

claiming Charles II. Over these remains of worldly splendour, the youthful hero of my tale was in the habit of wandering, before he entered his teens, and, as he surveyed the ruins which man and time had made, a silent tear would ever and anon steal down his rosy cheek, while he thought of those from whom in a long line he had descended, and felt the import of Johnson's touching lines—

"Wealth heaped on wealth, nor truth nor safety buys;
The dangers gather as the treasures rise.
Let history tell, where rival kings command,
And dubious title shakes the maddened land,
When statutes glean the refuse of the sword,
How much more safe the vassal than the lord:
Low lurks the hind beneath the reach of pow'r,
And leaves the wealthy traitor in the tow'r,
Untouched his cottage, and his slumbers sound,
Though confiscation's vultures hover round."

The tears, however, thus early shed by Alphonso, were not those of regret, but of sympathy. Already his mind had been better instructed; a principle of a loftier nature than the honours of a titled ancestry could impart, had been impressed there.

His father, at the period of his birth, enjoyed a princely fortune, and resided in a mansion, such as a less unfortunate king than the exiled Charles might have been proud to possess. Alphonso was the only surviving child of his parents: several children had preceded him, but when the fair buds of nature were just breathing forth into attractive flowers, they drooped, as if a worm lay concealed in the core of their being, and died away. That he should therefore engage the whole attention of his parents, naturally affectionate, is not surprising; and they beheld in the boy a thousand charms, which others might not immediately have discovered. His face indeed was not handsome, but it was open as the morning. It bore the impress of masculine energy, rather than the soft attractive glow or infant loveliness. He was the last, too, of a long, an honourable line, and the heir to extensive possessions. In him the hopes, therefore, and the honours of his father's house were deposited.

What improvement he might have made of his superior advantages, during his early years, I am not able to declare. All I know is, that if the best masters that could be furnished, and the utmost care and attention which attendants could yield, availed any thing, he must have profited greatly. As soon, however, as his preparatory studies were completed, he was sent to Westminster school; here, the talents with which nature had endowed him, shone forth with attractive lustre, while his assiduity gained for him honourable distinction among the scholars of his day. After a residence of a few years

in that celebrated seminary, he was elected to Christ Church College, Oxford, and, in the twenty-first year of his age, took the degree of M.A.

On returning one evening from a lonely stroll by the side of the meandering Isis, conversing with men of other days through their works, which time had spared, his servant delivered to him a letter, bearing his address, on one corner of which "speed" stood conspicuous. He hastily tore it open, and soon learned, that his instant return home was indispensable. His father had been suddenly seized with fever, and his life was then despaired of. Filial affection, above every other consideration, influenced him, and, throwing himself into a chaise, he was driven off rapidly, and in a few hours was set down at the door of his parental residence. With breathless anxiety, he inquired of the servant who opened the door to him, concerning his father. The extent of his danger, and the degree of affection in which he was held by his servants, were powerfully evidenced by a silent but significant shake of the head, while a flood of tears gushed from the eyes of the old domestic, to the total prevention of utterance.

Alphonso required no more information. He ascended the stairs as though his ethereal part had been so strengthened as to supersede the necessity of the employment of his material powers. He entered an ante-chamber near that in which his parent lay, and was instantly announced. As he entered the chamber of death, his eye fell on the withered countenance of his beloved father; the struggle was nearly over—his eye brightened for a moment as Alphonso leaned over the bed. The good old man blessed his son—his enervated grasp let go the hand which he had taken—a gentle sigh only escaped him, and he was not—for God took him.

Another moment elapsed, and the arms of his widowed mother were thrown half frantically around his neck. His manly frame supported her, while, with subdued feelings, he whispered in soothing accents, "My mother, let us not sorrow like those who have no hope. Remember who hath said, 'Blessed are the dead who die in the Lord.' He who lately was dear to us on earth, is now dear to us in heaven, 'for, to be absent from the body is to be present with the Lord.'" This was not the language of heartless insensibility, or apathetic indifference. Oh no! he felt the bereavement as a man, but he bowed as a Christian to His decree, who "doeth according to his will in the army of heaven, and among

the inhabitants of earth, while none can stay his hand, or say unto him, what dost thou?"

Years passed on, and the heir of ——— house became its possessor. The playfulness of the sportive Alphonso had softened down into the staid, but still cheerful Mr. St. Belmont. The grief which the death of his father occasioned, had long since passed away. He had for years been united to the object of his early attachment, who, in all that was amiable and good, was the complete counterpart of himself, and already had been made more happy, if addition to such bliss was possible, in the possession of two lovely children.

William Henry, his first-born, looked the prototype of his grandfather, after whom he was called; while all the beauty, intelligence, and mildness of female loveliness, beamed in the laughing eye of the charming Urina, the namesake of her mother. Such a combination of blessings now clustered around Mr. St. Belmont, that no inconsiderable degree of danger existed, lest the sentiment of the dweller of Uz might be employed by him, "I shall die in my nest, and I shall multiply my days as the sand;" but this was not permitted. Sudden as the destructive earthquake, which not unfrequently yawns while the summer sun is beautiful and the skies serene, afflictions came upon him. His aged mother fell unexpectedly beneath a stroke of apoplexy, and was borne to the silent dwelling-place of her forefathers.

It was about this period, that my acquaintance with Mr. St. Belmont commenced, and never will the moment or manner be blotted from my memory. It has been, and will continue to be, one of those sunny spots in the dark circumference of my existence, to which I have looked, and shall look back with delight, while every fresh contemplation of it will, in imagination, roll back the lapsed periods of mortality, and place me again on the enchanting spot, and in the company of Mr. St. Belmont.

There are, in providence, labyrinths, such as the unassisted powers of man cannot explore, amidst whose mazes, mere human wisdom is utterly bewildered. Its turns and windings, however, may be tracked with comparative ease, if we take hold of and retain the clue with which we are furnished, as Dædalus did of the web by which he explored the labyrinth of Crete. In one of those unexpected changes to which the affairs of man are subjected, my place of residence was changed from the north, to one of the southern counties of our island. I had fixed my tent but a few weeks, when

I became desirous to reconnoitre the vicinity of my abode. Turn which way I might, I was furnished by nature with landscapes "rich and various." Therefore, in my almost first ramble, I was led by carelessness, rather than directed by choice. It was a fine evening in the early part of September, when I walked forth, and, possessing in my constitution a considerable quantum of the recluse, it might have been that the indefinable but inherent disposition of my nature led me to saunter to a point which, because of its retired situation, was the less likely to be broken in upon by mere pleasure-takers.

I was sauntering beside an arm of the romantic river Avon, on the borders of which a fine copse flourished with more than poetic beauty; while here and there several large oak and beech trees threw their majestic limbs abroad, as if, in voiceless but impressive action, to declare their right of dominion. Their dark shadows were pleasantly intermingled with the gorgeous brightness of a fast-setting sun; and powerfully impressed the mind by the emblematical teaching of the lights and shades which exist in earthly affairs. My thoughts had just entered the arcanum of the moralist's enjoyment, when my ear was suddenly struck upon by some pleasing, but indistinct sounds, which evidently proceeded from the thicket by which my path was skirted. A soft music-like echo followed the tones, and seemed to reverberate from the surface of the stream which wound round one end of the copse. My curiosity was excited, and, listening, I soon very distinctly heard a human voice, reading or reciting, I knew not which, with a classic elegance which is better conceived than described, the following nervous passage from the "Night Thoughts" of Young:—

"Happy day, that breaks our chain!
That manumits; that calls from exile home,
That leads to nature's great metropolis,
And readmits us, through the guardian hand
Of elder brother, to our Father's throne,
Who hears our Advocate, and, through his wounds
Beholding man, allows that tender name.
'Tis this makes christian triumph a command;
'Tis this makes joy a duty to be wise.
'Tis impious in a good man to be sad."

I perceived, by the sound, that the person from whom it proceeded advanced towards me; and from the pleasing sensations produced upon my mind by the *manner* of the unknown individual, I felt interested to learn who he might be. The tones in which the lines were delivered were not melancholy, and yet there was a soothing sadness in the cadence, blended with a cheerfulness of expression, which well accorded with the beautiful language which

had been uttered, and assured me the person could *feel* and *understand*, as well as *recite*.

At a distance of about one hundred yards from the spot where the sounds first reached me, there was an opening which led into branching paths, cut in the thick under-wood, forming so many sylvan piazzas in various directions. As these were evidently public walks, I turned into one of them, and soon perceived the person by whom I had been fascinated. He was habited in deep black, and was of the most gentlemanly and prepossessing exterior. As nearly as I then could judge, he was somewhat turned of forty. His countenance wore an attractive smile of serious serenity. He was intent upon the volume which he held in his hand, and did not immediately observe my approach; when he did, however, there was a nameless suavity in his manner, an easy nobleness in his address, which at once proclaimed the gentleman and the scholar. A few common-place observations on the fineness of the evening, the beauty of the scenery, and other equally ordinary subjects, dismissed all the shyness which, in the bustle of polite life, would have existed, until a formal introduction had removed it. Subjects of a more interesting nature soon engaged our attention, and, at the end of nearly an hour, I closed, with regret, my first meeting with Mr. St. Belmont.

Several months elapsed from this period, during which our intimacy was so far increased, as to have grown into a sort of friendship. We met frequently in our favourite walk as summer advanced, and an interchange of visits had also been enjoyed. Two or three evenings early in June passed, and I had not met him in his accustomed haunt. Fearing that indisposition was the cause, I strolled towards his mansion, when, just as I entered one of the footpaths leading to the hall-door, I saw Mr. St. Belmont's carriage drive up hastily, from which he alighted. I was turning back, but he perceived me, and despatched a servant to say, if I had half an hour to spare, my company would be a favour. I attended immediately, and as I entered the drawing-room he met me. I perceived no change in his demeanour or expression, while with a cheerful smile he observed, "I have another evidence, sir, of the uncertain and mutable nature of earthly good. This time last week I rose the possessor of a fortune which appeared inexhaustible, but it has made to itself wings, and fled away."

I was amazed, not more at the communication made, than at the manner in which it was made. He appeared no more af-

fected than he would have been in reciting a tale in which he was not concerned. I soon learned, that an extensive mercantile speculation in which he had engaged, had recently failed: the consequence was, that from a fortune of a princely cast, he was reduced to a mere handsome independence. He had just returned from town, whither he had been sent for in haste, when his carriage drove up as I have stated, and yet, with all the calmness of genuine philosophy, he conversed upon the wreck of his property, the reduction of his establishment, the putting down of his carriage, &c., as if the mind had never been thrown out of its happy equilibrium. "I have still," he observed, "more than I absolutely require. My wife and children are yet spared to me—my boy is provided for—my paternal abode is still left—my health is unimpaired—Oh! I have much more cause for contentment and gratitude, than for discontent and murmuring. I will enjoy what a kind Providence has spared, rather than repine at what has been taken away." The reduction which he had resolved upon was shortly afterwards made, and, as if no change had been known, all things moved on at ——— Hall.

William Henry St. Belmont had chosen the profession of arms, and, sometime before the failure in his father's possessions, a commission had been purchased for him in ——— regiment. He had served with honour, and had obtained promotion before his twenty-first birth-day anniversary, in the passage of the Bidassoa, as well as in the battles of St. Race and Toulouse. Immediately after the convention of Paris had been signed, the young warrior returned to his family for a short period, and was hailed, by Mr. and Mrs. St. Belmont, with those lively and unequivocal demonstrations of affection which parents only can give, and which absence and danger seem unconsciously to increase: nor did his lovely sister, whose infant charms were fast ripening into womanhood, remit any labour, to prove "how much and how fervently a sister can love."

The demon of war again burst from his lair, and sent his yell of misery through the world, when the prisoner of Elba, regardless of the solemn contract which he had made at the period of his abdication, like some destructive meteor struck out of its orbit, appeared again in the French capital. Wellington, who had already signalized himself so greatly, and gained honour and fortune through the folly and cruelty of his fellows, was again called to lead the warriors of Russia, Austria, Prussia, and other connected with some chosen bands

own country, to the scene of mortal strife, to crush the destroyer of nations, and wrest from his giant grasp the sceptre of France.

Among numbers who went forth in the "pride of their glory," was William Henry St. Belmont; nor did a nobler figure, or a braver heart, grace the ranks of England. The field of conflict was entered, where laurels were to be won, or death was to be suffered. The western bank of the Sambre, and the positions of Quatre Bras and Frasnés, had already been the scenes of conflict, in each of which St. Belmont was engaged. But these, together with the contests at Bois de Bossa, Ligny, and Genappe, were only faint preludes to the memorable day of the 18th, the morning of which broke forth in awful tempest, as if nature herself mourned at the approaching slaughter of thousands who on that day would drench with blood the plains of Waterloo. The triumph was decisive and glorious, but the price at which it was purchased was exorbitant indeed, both in its nature and extent. The advocates of war may dwell with enthusiasm upon the honour which has accrued from it to our country, but (*audi alteram partem*) what thousands of brave men were torn from their peaceful homes, to meet the bands of their unoffended and unoffending fellow-men, to hack and be hacked, to mangle and be mangled!

"How many mothers have bewailed their sons!
How many widows wept their husbands slain!"

I was at ——— Hall on the day the despatches arrived, which furnished an account of the victory, to which a partial return of the killed and wounded was appended. Mr. St. Belmont and myself were alone in the library when the packet was received. I observed that he opened it in his usual deliberate manner, and, as he did so, I felt only less concerned than he possibly could, respecting its contents. He had scanned over the brief account which was given of the success that had attended the allied armies, and then turned with a sigh to the list of the brave fellows who had fallen in the contest; among the number was his only, his beloved son! I perceived at that moment all the father kindle in his eye, and then a paleness, more terrible than death, covered his face—"My boy, my William," he observed, "is no more! but," he added, and he pressed his forehead as he spoke, "shall a living man complain? Oh no! Thy will be done." He seemed to struggle awhile with his feelings, and then continued in the language of the poet—

"Good when he gives, supremely good,
Nor less when he denies:
E'en crosses from his sovereign hand,
Are blessings in disguise."

"Let us seek assistance," he added "my friend, in this time of trouble, whence only it can be obtained." We knelt,—he prayed; and oh, with what fervour he bowed submissively to the lacerating stroke; and rose refreshed. Every appearance of shrinking humanity seemed to have passed away; he was indeed himself again, nay, more than himself. I thought, as I gazed upon him, of Anaxagoras, who, when information was brought him of the death of a beloved son, which intelligence it was supposed would have greatly afflicted him, answered, "I knew that he was mortal." But how superior was the philosophy of Mr. St. Belmont? his was not the philosophy of insensibility, but of resignation, hence submitting himself to Him, who is "righteous in all his ways, and holy in all his works," he responded the language and followed the conduct of David,—"I shall go to him, but he shall not return to me."

Some time before William had left his father's house, to unite himself to the army, he had received a visit from an old school-fellow. He was of titled parentage, and about the same age with St. Belmont. At college, the pursuits of the young men had been similar: there they often met, and there laid their plans for future life, without once calculating upon the variety of circumstances which might arise to demolish their air-built castles. A close intimacy of some years' standing had endeared them to each other, and, like many attachments formed betwixt the masculine gender, in youth, it was pronounced by each to be of an indissoluble character.

Reginald Werner was of highly fascinating manners; his countenance was interesting and manly, while his whole figure was such as could scarcely fail to recommend itself to the female part of society. Nor were all the embellishments of Werner only of a showy or mere external order. His mind was finely strung, and highly cultivated. To whatever object he directed his energies, he relaxed not in his endeavours, until he had attained to its possession, while the ardent temperament of his nature allowed no bounds to be placed to the gratification of his wishes. He saw the beautiful sister of his friend, the lovely Urina, and passion took immediate and full possession of his soul. He prolonged his stay at ——— Hall, fixed a period for his departure, and then again appointed another. Every day, and every interview, only tended to rivet more effectually the chains by which he was bound. He loved not alone, however—Urina felt an affection equal to his own.

All the circumstances which led to a mu-

tual understanding, and formal engagement between them, are not necessary to be detailed; it is sufficient to state, that, before young St. Belmont departed for his regiment, he was allowed to look forward to a not very remote period, when he should be allowed to address Werner as a brother. But, ah! he had mistaken his character, and Werner, perhaps, had mistaken his own. The beauty and intelligence of Urina St. Belmont would have been sufficient to lead captive any heart, although poverty had been her only inheritance; but the vast possessions of her father, and the magnificent fortune which it was known she would receive as a marriage dowry, rendered her superlatively attractive in the eyes of Werner.

A few months had passed, since Werner had left — Hall, during which period he had freely mingled with the fashionable and the dissolute, by which the worst passions of his nature were fostered; and, like plants of hasty growth, they sprang up in foul corruption: when news reached him of the loss Mr. St. Belmont had sustained in his property, from which circumstance he was aware the expected fortune of Urina would be seriously affected. This intelligence produced a considerable change in his feelings towards the lady; still he loved her, or imagined he did, and the thought of giving her up had not once entered his mind. It is true, an intimacy of too tender a nature had, during his absence from — Hall, commenced between himself and an “honourable” Miss; and this circumstance, together with the loss of property and absence from the object of his first passion, tended, no doubt, to produce feelings in his mind not precisely understood by himself.

Once more he visited — Hall: the sight of his betrothed, lovely in innocence revived all the dying passion of his soul; for a time it ruled with uncontrollable sway. But when he learned certainly, what report had brought to him, the considerable shock which the affairs of Mr. St. Belmont had received, and that it was impossible that more than a few thousands could be received with Urina, his views were changed. The wealthy “honourable” stood in his mind’s eye, who, if she did not possess the subduing charms which nature threw around Urina, possessed the charms of *ton*: interest and passion were at war:—had one spark of pure affection possessed his craven soul, the point had soon and honourably been decided; but he had mistaken nature’s wildest passion for love, and there he split. The remnant of honest feeling which he possessed, held him a moment,

but at length he crushed it; and, with Shakspeare’s Richard, he determined,

“Since I cannot prove a lover,
I am determined to prove a villain!”

and he did prove a villain! So fully had he possessed himself of the heart of the unsuspecting Urina, and so deeply had he imbibed the diabolical arts of fashionable life, that in an unhappy hour he triumphed over innocence and virtue; and then, robber-like, with all the demon of seduction in his spirit, deserted her.

The crime, however, was known only to themselves. Werner left the victim of his baseness, and, in the smiles of the wealthy “honourable,” forgot—no, he could not forget—but succeeded in lulling for a while the clammerings of conscience, and strove to forget the beautiful, the injured Urina. But the eye of Him who never sleeps had marked his conduct, and blasted his project. He allowed him indeed to possess the object of his sordid and despicable mind, and cursed him in its possession.

Eight months only had passed since the crushing intelligence of young St. Belmont’s death had been received, when the public prints announced the marriage of Reginald Werner to the Honourable Miss ——. Mr. St. Belmont saw, but could not give credence to it. Too soon, however, “confirmation strong as holy writ” was received by him of the fact. An action for breach of promise might have been instituted against him, and damages to a considerable amount have been recovered, but the father of Urina scorned such revenge, and would not that his daughter’s name should be handed round the world, “a theme for fools to prate on.” Denouncing him as a villain, he left him to the lacerations of his own guilty mind, and to the justice of Him who hath said, “Vengeance is mine, I will repay.”

Here again I beheld and admired the conduct of Mr. St. Belmont. I saw his noble soul rise above this fresh affliction. It yielded for a moment to the pressure, and then, with superhuman elasticity, rose to its usual equanimity. His principal concern now was in what way he should disclose the baseness of Werner to Urina. To hide it altogether was of course impossible; but how to conceal it for a little time, so as gradually to prepare her mind for it, was difficult to devise. No suspicion had ever entered the mind of the affectionate father, of the irreparable injury which the villain-soul’d Werner had inflicted upon his child. Her recent love of solitude, and almost incessant tears, had been imputed to other causes—the indifference Werner had manifested, and the death of her brother.

Suspicion, and especially in affairs of love, is sharp-sighted. Miss St. Belmont proved it so. Her father had, by gentle and far-fetched hints, been endeavouring to prepare her for all the dreadful tale. He had not proceeded far, when the "horrible truth" broke in upon her. "Werner is false!" she shrieked out, and fell fainting into her father's arms. Delirium followed; and, for a while, her life was despaired of. A few weeks elapsed and she slowly recovered. But shame and confusion covered her. Her secret yet remained in her own bosom; but it could not always be hid, and, as she looked tremblingly into the future, melancholy fixed his black impress on her. To divert her mind from what her parents supposed to be the results exclusively of blighted affection, they advised her to visit a friend at a few miles' distance. She was now altogether a passive thing, and therefore, following the wishes of those whose happiness was more dear to her than her own existence, she consented, and went. The information which the parents received every day, during the first week of her absence, was so favourable as to lead them to indulge the pleasing hope that their drooping flower might yet revive, and be spared to bless them.

Mr. St. Belmont had for some time discontinued his walks in the copse where we first met: now he resumed them. He looked forward with pleasing anticipations of enjoying life, while it might be continued, in the endeared society of his wife and daughter. He was sauntering one evening with his only companion, a book, by which his mind was so fully engrossed, that he wandered further and longer than he had intended, and therefore, on perceiving it, turned instantly towards home. The broad shadows of evening already gave to the surrounding scenery a sort of indistinctness, which might easily lead the mind to imagine the existence of moving beings among the waving saplings. Mr. St. Belmont had more than once stopped, influenced by such deception. Again he stopped, and again passed on, smiling at the optical illusion of which he was the subject.

At length he saw, or thought he saw, a figure glide, with the swiftness of the wind, past the end of the avenue in which he was. He hasted forward, to be satisfied. The object, if an object it was, had disappeared; he supposed he had again been mistaken, and again walked slowly. In another moment it passed from behind a clump of trees; and he became convinced that he was not deceived. The figure was of female form. The dark drapery, in which it was

arrayed, floated in the light air which its speed occasioned. Presently he lost sight of it again; and in a few seconds more, a loud shriek, and a splashing noise in the river, alarmed him for the safety of the unknown being; with increased haste, he pushed to the spot, and perceived a part of the head-dress of the object of his pursuit, resting on the water. He waited not to seek for assistance, but, plunging into the stream, soon raised the apparently lifeless body, and bore it to the shore; when, O dreadful! he discovered, with feelings which attempted description would disgrace, his own daughter! He again caught her in his arms, and carried her immediately home. Every required assistance was soon obtained, and the unfortunate Urina recovered—and then, feeling that life would not long continue, the dreadful secret of her situation was revealed.

Oh! if the abandoned in vice, the confirmed debauchee, could have witnessed the scene which followed, it would surely have been a lesson to their souls of sovereign use, such as would have led them to detest their own villainies, and to have changed their seductive smiles for tears of bitter remorse, nor longer have allowed themselves to cheat themselves into the darkest deeds of vice of which human nature is capable, by employing the mild term of gallantry, to gloss over acts at which angels might weep, if angels had tears to shed.

The departure of Urina from the house of her friends was unknown to them. The horrors of her mind had possessed her spirit with fatal energy, and gave to her physical powers unusual strength. Without knowing what her own purpose was, she fled, she knew not whither, until she had gained the side of the river into which she instantly plunged, and from whence her father had happily rescued her.

Mr. St. Belmont bent over his child, and blessed her: but no fearful imprecation trembled on his lips on the author of her ruin; he rather shrunk from the awful prospect which opened before him, of interminable misery. The duration of Urina's sorrows was brief: at the end of two short weeks, her recently fair and beautiful form was an inanimate mass of corruptible matter, her bright eye shot forth its fires no more, the melody of her voice was hushed in the silence of death; the dusky tomb closed upon, and hid her for ever from the world. But before her spirit took its flight to the invisible state, her humble soul was prostrate before the cross of reconciliation; and while, by faith, fleeing to the hope set before her in the gospel, the peace of par-

don took possession of her bosom, and, with the strength of a martyr's confidence she exclaimed, as she entered the valley of the shadow of death, "I fear no evil. Thanks be unto God who giveth me the victory, through our Lord Jesus Christ."

Mr. St. Belmont was now ready to exclaim with the troubled patriarch, "If I am bereaved of my children, I am bereaved:" still no murmur escaped his lips; the steady flame of endurance flickered not in his experience. His eye lost none of its brightness; the tears which he shed, and some tears did escape him, seemed to wash away every obscuring film, which former unmixed happiness and prosperity had created. He looked out with a keenness of vision, before unknown to himself, and beheld already things which are eternal:

"The invisible appeared in sight,
And God was seen by mortal eye."

One only remaining tie, bound him to earth, and that he felt might soon be snapped asunder. The partner of his joys, and the sharer of his griefs, she who had been to him an "help meet" indeed, yet remained. On no one occasion had she caused a throb of pain to pass through his heart. The affection of their youth had strengthened with their age, and now they seemed as if they should go down together to the rest of the grave. But infallible Wisdom had decreed it otherwise. One more trial was to be endured by the bereaved father and affectionate husband, and that was to be a "fiery trial!"

The health of Mrs. St. Belmont, which repeated shocks had considerably impaired, seemed for a time to rally, and she was advised by her medical attendants to take some moderate exercise on horseback, a mode of travelling of which she was remarkable fond. She had been celebrated for the ease and gracefulness with which she sat the most spirited animal. It was judged proper, however, on the present occasion, that one of gentler mettle than she had been in the habit of managing should be furnished her. All things were arranged, and she set off one morning, with more than usual spirit, while Mr. St. Belmont rode by her side, delighted beyond expression at her appearance. They had proceeded a few miles from home, when on turning suddenly an angle on the road, a pile of stones catching the eye of the horse which Mrs. St. Belmont rode, it instantly took fright, and, before her husband could render her any assistance, she was carried by the frightened animal a considerable distance—her riding habit became entangled—and she fell with violence to the ground.

The servant who was in attendance galloped hastily to a farm-house which stood at a little distance, for help, while Mr. St. Belmont, throwing the reins on his horse's neck, dismounted, and raised his wife in his arms. One look, one fond look of recognition, was given by her, and all was over; her spirit with a gentle moan took its flight, to join her daughter in realms where sorrow and disease, and pain and death, are unknown. The lifeless remains of Mrs. St. Belmont were borne to the farm-house, and medical aid was obtained, but the healer's art was in vain; to restore her, required the power of Him who commanded, and the spirit of Jairus's daughter came again.

The measure of Mr. St. Belmont's sorrow now appeared full. He had drunk the bitter cup, even to its dregs; still he murmured not! The remaining days of his pilgrimage were devoted to uninterrupted acts of benevolence and piety, and at length he died, as he had lived, furnishing ample evidence, to the sceptic and the infidel, that a philosophy superior to their's does certainly exist. If a question as to its nature and source agitates their minds, we direct them to the *Bible*; and if surprise possesses any while contemplating the magnanimity of Mr. St. Belmont, the secret of the whole is disclosed, in one word, he was—
Brigg. A CHRISTIAN.

EFFECTS OF VARIOUS TRADES ON HEALTH AND LONGEVITY.

THE following results are from a work on this subject by Dr. Thackrah, an eminent surgeon of Leeds.

"OUT OF DOORS.—*Butchers*, and the slaughtermen, their wives, and their errand-boys, almost all eat fresh-cooked meat at least twice a day. They are plump and rosy. They are, generally, also, cheerful and good-natured. Neither does their bloody occupation nor their beef-eating render them savage, as some theorists pretend, and even as the English law presumes. They are not subject to such anxieties as the fluctuations of other trades produce, for meat is always in request, and butchers live comfortably in times as well of general distress as of general prosperity. They are subject to few ailments, and these the results of plethora. Though more free from diseases than other trades, they, however, do not enjoy greater longevity; on the contrary, Mr. T. thinks their lives shorter than those of other men who spend much time in the open air. *Cattle and horse-dealers* are generally healthy, except when their habits are intemperate. *Fish-*

though much exposed to the weather, are hardy, temperate, healthy, and long-lived. *Cart-drivers*, if sufficiently fed and temperate, the same. *Labourers in husbandry*, &c. suffer from a deficiency of nourishment. *Brickmakers*, with full muscular exercise in the open air, though exposed to vicissitudes of cold and wet, avoid rheumatism and inflammatory diseases, and attain good old age. *Paviors*, subject to complaints in the loins, increasing with age, but they live long. *Chaise-drivers*, *postillions*, *coachmen*, *guards*, &c. from the position of the two former on the saddle, irregular living, &c., and from the want of muscular exercise in the two latter, are subject to gastric disorders, and, finally, apoplexy and palsy, which shortens their lives. *Carpenters*, *coopers*, *wheelwrights*, &c., healthy and long-lived. *Smiths*, often intemperate, and die comparatively young. *Rope-makers* and *gardeners* suffer from their stooping postures.

"IN-DOOR OCCUPATIONS.—*Tailors*, notwithstanding their confined atmosphere and bad posture, are not liable to acute diseases, but give way to stomach complaints and consumption. It is apparent, even from observing only the expression of countenance, the complexion, and the gait, that the functions of the stomach and the heart are greatly impaired, even in those who consider themselves well. We see no plump and rosy tailors; none in fine form and strong muscle. The spine is generally curved; the reduction in the circumference of the chest is not so much as we might expect; the average of our measurements presented 33 to 34 inches, while that of other artisans is about 36. The capacity of the lungs, as evinced by measuring the air thrown out at an expiration, is not less than common: the average of six individuals was 7½ pints. The prejudicial influence of their employ is more insidious than urgent—it undermines rather than destroys life. Of twenty-two of the workmen employed in Leeds, not one had attained the age of sixty, two had passed fifty, and of the rest, not more than two had reached forty. We heard of an instance or two of great age, but the individuals had lived chiefly in the country. *Staymakers* have their health impaired, but live to a good average. *Milliners*, *dress-makers*, and *straw-bonnet-makers* are unhealthy and short-lived. *Spinners*, *cloth-dressers*, *weavers*, &c. are more or less healthy, as they have exercise and air. Those exposed to inhale imperceptible particles of dressings, &c., such as *frizers*, suffer from disease, and are soonest cut off. *Shoemakers* are placed

in a bad posture. Digestion and circulation are so much impaired, that the countenance would mark a shoemaker almost as well as a tailor. We suppose that, from the reduction of perspiration and other evacuations, in this and similar employments, the blood is impure, and consequently the complexion darkened. The secretion of bile is generally unhealthy, and bowel complaints are frequent. The capacity of the lungs, in the individuals examined, we found to average six and one third, and the circumference of the chest thirty-five inches. In the few shoemakers who live to old age, there is often a remarkable hollow at the base of the breast-bone, occasioned by the pressure of the last. *Curriers* and *leather-dressers* very healthy, and live to old age. *Saddlers* lean much forward, and suffer accordingly from headach and indigestion. *Printers* (our worthy co-operators) are kept in a confined atmosphere, and generally want exercise. Pressmen, however, have good and varied labour. Compositors are often subjected to injury from the types. These, a compound of lead and antimony, emit, when heated, a fume which affects respiration, and are said, also, to produce partial palsy in the hands. Among the printers, however, of whom we have inquired, care is generally taken to avoid composing till the types are cold, and thus no injury is sustained. The constant application of the eyes to minute objects gradually enfeebles these organs. The standing posture long maintained here, as well as in other occupations, tends to injure the digestive organs. Some printers complain of disorders of the stomach and head, and few appear to enjoy full health. Consumption is frequent. We can scarcely find or hear of any compositor above the age of fifty. In many towns printers are intemperate. *Bookbinders*—a healthy employment. *Carvers and gilders* look pale and weakly, but their lives are not abbreviated in a marked degree. *Clock-makers*, generally healthy and long lived. *Watchmakers*, the reverse. *House-servants*, in large, smoky towns, unhealthy. *Colliers* and *well-sinkers*, a class by themselves, seldom reach the age of fifty.

"EMPLOYMENTS PRODUCING DUST, ODOURS, OR GASEOUS EXHALATIONS.—If from animal substances, not injurious; nor from the vapour of wine or spirits. *Tobacco-manufacturers* do not appear to suffer from the floating poison in their atmosphere. *Snuff-making* is more pernicious. *Men in oil mills*, generally healthy. *Brush-makers* live to a very great age. *Grooms* and *hostlers* inspire ammoniacal gas, and are

robust, healthy, and long-lived. *Glue and size boilers*, exposed to the most noxious stench, are fresh-looking and robust. *Tallow chandlers*, also exposed to offensive animal odour, attain considerable age. *Tanners*, remarkably strong, and exempt from consumption. *Corn-millers*, breathing an atmosphere loaded with flour, are pale and sickly: very rarely attain old age. *Malsters* cannot live long, and must leave the trade in middle life. *Tea-men* suffer from the dust, especially of green teas; but this injury is not permanent. *Coffee-roasters* become asthmatic, and subject to headach and indigestion. *Paper-makers*, when aged, cannot endure the effect of the dust from cutting the rags. The author suggests the use of machinery in this process. In the wet, and wear and tear of the mills, they are not seriously affected, but live long. *Masons* are short-lived, dying generally before forty. They inhale particles of sand and dust, lift heavy weights, and are too often intemperate. *Miners* die prematurely. *Machine-makers* seem to suffer only from the dust they inhale, and the consequent bronchial irritation. The *filers* (iron) are almost all unhealthy men, and remarkably short-lived. *Founders* (in brass) suffer from the inhalation of the volatilized metal. In the founding of yellow brass, in particular, the evolution of oxide of zinc is very great. They seldom reach forty years. *Copper-smiths* are considerably affected by the small scales which rise from the imperfectly volatilized metal, and by the fumes of the 'spelter,' or solder of brass. The men are generally unhealthy, suffering from disorders similar to those of the brass-founders. *Tin-plate-workers* are subjected to fumes from muriate of ammonia and sulphureous exhalations from the coke which they burn. These exhalations, however, appear to be annoying rather than injurious, as the men are tolerable healthy, and live to a considerable age. *Tinners* also are subject only to temporary inconvenience from the fumes of the soldering. *Plumbers* are exposed to the volatilized oxide of lead, which rises during the process of casting. They are sickly in appearance, and short-lived. *House-painters* are unhealthy, and do not generally attain full age. *Chemists and druggists*, in laboratories, are sickly and consumptive. *Potters*, affected through the pores of the skin, become paralytic, and are remarkably subject to constipation. *Hatters, grocers, bakers, and chimney-sweepers* (a droll association) also suffer through the skin; but, though the irritation occasions diseases, they are not, except in the last class, fatal. *Dyers* are healthy and

long-lived. *Brewers* are, as a body, far from healthy. Under a robust and often florid appearance, they conceal chronic diseases of the abdomen, particularly a congested state of the venous system. When these men are accidentally hurt or wounded, they are more liable than other individuals to severe and dangerous effects. *Cooks and confectioners* are subjected to considerable heat. Our common cooks are more unhealthy than housemaids. Their digestive organs are frequently disordered: they are subject to headach, and their tempers rendered irritable. *Glass-workers* are healthy; *glass-blowers* often die suddenly.

A VISIT TO THE COTTAGE AND GRAVE OF
THE DAIRYMAN'S DAUGHTER, ARRETON,
ISLE OF WIGHT.

"An earthly paradise of sweets,
Where moving Wordsworth might with flowers
commune;
Where od'rous woodbine o'er each cottage meets;
Where waken'd feelings with the scene attune."

THE sweetly simple and pathetic narrative of "The Dairyman's Daughter," like the "Pilgrim's Progress" of John Bunyan, will be read and remembered as long as morality and an English cottage are identifiable. Its delightful ebullitions of pious rapture, its exquisite paintings of land and ocean scenery, and its enviable portraiture of the heaven-aspiring rustic, of whose life and death it is the subject, have rendered its humble pages immortal. Translated into the language of many a clime, it has gone forth to the world an ever-during record of the moral grandeur which may be said to generally distinguish the unsophisticated peasantry of our privileged land. It is a little tome, from which philosophy might learn something; it is a garland from which poetry might cull some flowers wherewith to adorn her; and it is a mirror, in which the self-sufficient pietist might perceive the pride and deceit of his own heart.

The Isle of Wight, celebrated no less for its picturesque and varied scenery, than for the healing and salubrious properties of its atmosphere, was the birth-place, residence, and scene of death and burial, of Elizabeth Wallbridge, the Dairyman's Daughter; and it was while on a rambling visit to the island, that I formed the resolution of visiting her cottage and grave; influenced as well by the reverential regard I cherished for her narrative, as by the fact, that the venerable author, the Rev. Legh Richmond, expired about two months after I landed on the island.

Up with the sun, I set out, after an early breakfast, on my way to Arreton. The delightful morn had overspread the landscape with its summer light, and, shooting through forest and brake, had awaked the grateful birds, whose united songs reverberated through the cultured valley. Leaving Newport behind me, I climbed St. George's Down, and, while pausing at the summit for breath, could not avoid being sublimely impressed by the gleaming scene around me. On a commanding eminence, mouldered the terrible towers of Carisbrooke Castle, the beams of the casing sun flouting its solemn decay, and gilding its ivy battlements and rich gateway with noon-day lustre.

Below its site, the village of Carisbrooke, with its grotesquely Norman church, and the gable-end of the ruined priory, formed a pictorial group, which invited the skill of the artist to transfer it to the canvass. The whole landscape presented a fascinating medley of farms, hamlets, and villas, interspersed here and there by brooklets, and intersected by woodlands. Northward, the river Medina displayed its silvery waters, stretching as far as Newport, and dividing, to that point, the foremost part of the island; its surface studded by gliding boats and barges, and its banks adorned with superb mansions embosomed in clustering groves—Whippingham church, the castles of John Nash, Esq., and Lord Henry Seymour, the former, backed by fine plantations, and the latter seated on a height contiguous to the wave-washed beach. Around the defined edges of the island, at intervals uninterrupted by hills, blue glimpses of the ocean attracted the eye, and passing ships crossed the openings made by the different bays—constituting a scene of blended sublimity and beauty, not to be equalled in any other part of England.

I descended St. George's Down, and came in sight of Arreton, the burial-place of Elizabeth Wallbridge, which lay at my feet, a romantic, straggling village, possessing a peculiarly antique church. I was somewhat struck, while pacing the downward meadows adjacent to Arreton, with an inscription written with chalk, on a stone protruding from a wild and brambly sand-bank :—

"Remember !—

Those eyes that read, though starry bright,
Will shortly close in death's long night :
Those lips that cheerily move, they must
Be blended with inglorious dust !"

It had been traced by the hand of some moralist of the woods, some peripatetic sentimentalist or other ; and its salutary injunction was not lost upon me. Doubtless

many another had been similarly impressed by it. Oh ! in what temple of man's device has religion such overpowering eloquence of appeal, as when its precepts are presented to us in the boundless temple of all but immortal nature ! Her sovereign beauty, her silent rhetoric, do they not confirm the facts of man's fall, his body's decay, and his soul's immortality ?

Passing through Arreton, I took the road which led me to another, though trifling, eminence, which, after traversing for a mile or two, brought me to a point from which, glancing around, another enchanting view presented itself. Amongst its most prominent objects were, the barren and lofty height of St. Catherine's, the umbrageous and relieving acclivities of Bonchurch and Ventnor, and the spacious bay of Sandown.

"The sun-lit sea beyond the valley gleam'd,
And 'neath the eagle's cliff supinely lay ;
The argent sky with mimic arrows team'd,
Which shot their semblance to the peerless bay."

Immediately around me were corn-fields and meadows, their hedges overrun by wild lilies, hollyhocks, and the delicate harebell. At my feet ran a "plashy brook," fed by crystal springs, its course bedecked by snowy lilies, which bowed their meek bells unto the placid surface, recalling to memory the exquisite image of quiet beauty in one of Coleridge's poems—

"As water-lilies ripple a slow stream."

Another quarter of a mile, and I came to the cottage of "Elizabeth Wallbridge, the Dairyman's Daughter." It stands about the breadth of a narrow field from the road, and a dwelling more humble in appearance cannot possibly be conceived. It is a building of but one floor, with a low roof, its windows darkened by shrubs. The fancy of Legh Richmond has thrown around it poetical interest, for, abstractedly viewed, it is of comparatively no importance. The best engraved view of it, paltry as it is, is the little wood-cut vignette in the title-page of the "Dairyman's Daughter," published by the Tract Society.

I entered, *sans ceremonie*, this unpretending mansion, and encountered the brother of Elizabeth, now a man advanced in years. He is a person of slight information, simple and unintelligent. I in vain strove to excite him to converse on the subject of his sister's feelings, her unrecorded conversations, and views in the article of death : he answered evasively, evidently not through wishing to avoid discussing the theme because of feeling too deeply upon it ; but from an apparent distrust of his conversational powers. He pointed out to me the chair in, and the window by, which she

used to sit, in the former of which I seated myself—and here I may remark, that were it not frivolous to carp at such slight misnomers, I might arraign the narrative of the transcendently pious author, for some slight mistakes committed in the graphic sketching of the Dairyman's dwelling.

Speaking of the chairs reminds me of such mistakes, as he describes them to be of *oak*, whereas they are of the coarsest *elm*, or *walnut*. The walls of the principal room were decorated with pictures and plaster busts, which were any thing but creditable to the fine arts. The cottage album, presented by the Rev. Legh Richmond, or some one of his family, was brought me for perusal. It contained nothing beyond a mere registration of names and dates, with here and there a quotation from Watts or Wesley. I subscribed my name to the unassuming record, in doing which I felt sincerely impressed with the necessity of following in her steps. If we wish a *happy* eternity to succeed a short and precarious time, to "such complexion must we come." My exquisite recollections of the story of Elizabeth Wallbridge had been treasured up from the days of even my infantine admiration. Forbidden the *rambler's* enjoyment of a holiday, assigned to others of my own age, I used to look forward to such season with the same feeling of pleasurable anticipation with which a *gourmand* contemplates a feast—the viands, my books. Pre-eminently prized above the rest was the simple volume containing the "Dairyman's Daughter," and its natural portraiture, and impressive diction, formed the links which bound the memory of those hours to that in which I walked the identical scene. Imagination easily supplied the annihilated adjuncts of the stilly spot—the white-haired old man, with broken voice and tottering step; the devout pastor ministering to the dying penitent; the audible 'amen' of the kneeling soldier, in the sacred silence of the death-room, and the touching sobs of irrepressible anguish from the agonized mother—all were vividly present to the eye and ear of my mind.

After some desultory conversation, I shook hands with the brother of the Dairyman's Daughter, and retraced my steps to Arreton, to enjoy the melancholy luxury of moralizing over her "last rest."

The village itself presents nothing remarkably attractive, if we except its beautifully secluded and scenic situation. A cold chill of consciousness that you are gazing on the retreats of poverty and unrequited labour, is felt on beholding its cottages, and a glance at the snugly en-

sclosed mansion of the rector, detracts not from the sensation. However, though wealth has refused her magic aid in the adornment of the bricks and mortar of Arreton, nature has amply supplied the deficiency; and the exuberance of roses, lilies, hollyhocks, wood-bines, and Virginian creepers, which adorn the flower-beds, and run up the walls, of each little residence, and the falling springs which dash down the chalky hillocks, shew that creation has charms to soften the harshest features of repulsive penury.

The gate of the church-yard was opened to me by a couple of blushing urchins, whose suppliant voices and extended hands betokened the frequency of such visits as mine. Guided by their direction, I wound round the ivy-enveloped chancel of the Norman church, on the north side of which is the grave of Elizabeth Wallbridge, the Dairyman's Daughter. It is headed by an unadorned tablet, the inscription on which was furnished by the Rev. L. Richmond, and which is remarkably pathetic and appropriate—no common qualities, when we consider the unproductiveness of the beaten path of epitaph writing. The date of her death is May 30th, 1801, her age 31.

But the words of Richmond form not the sole epitaph of the Dairyman's Daughter. The stone is literally covered with inscriptions in pencil—the effusions of visitors from all parts of England: a fact which has aforesaid so irritated the Rev. —, as to lead to the expunging of the fragile tracings of black-lead pencil with a wet cloth; the aforesaid potent and zealous personage avowing his detestation of "scribbling Methodists, and rhyming ranters."

It was verging towards evening: the dew had wetted the consecrated turf; the sky was veiling its azure beauty in transparent clouds; the heathy and yellow hills skirting the north side of the burying-ground cast a sombre and thought-inspiring shade over the graves of the "rude forefathers" of Arreton; the nightingale was singing her exquisite and broken catches in the remote wood; and the flickering swallows were retiring to their nests beneath the cottage eaves. It was an hour and a scene to be coveted; and, touched by its influence, I knelt down, and with my pencil traced the humble modicum of verse, which, before leaving the tomb of the Dairyman's Daughter, I felt constrained to add to the numberless offerings to the moral muse, which already were recorded on her burial-stone:—

If earthly griefs have caused my feet to roam
In search of Peace, to woo her with vain sighs,
Thy meek example points me out a home—
A path that leads to pardon and the skies.

London, May 2, 1831.

G.

CORALLINE FORMATIONS NEAR THE PEARL ISLANDS.

To the southward of the Marquesas, innumerable clusters and single islands, of a totally different structure and appearance from the larger islands, cover the bosom of the ocean, and render navigation exceedingly dangerous. They are low narrow islands, of coralline formation, and though among them some few, as Gambier's Islands, are hilly, the greater number do not rise more than three feet above the level of high-water. The names of Crescent, Harp, Chain, Bow, &c., which some of them have received from their appearance, have been supposed to indicate their shape. Those already known seem to be increasing in size, while others are constantly approaching the surface of the water. Sometimes they rise like a perpendicular wall, from the depths of the ocean to the level of its surface; at other times reefs or groves of coral, of varied and beautiful form and colour, extend, in the form of successive terraces below the water, to a considerable distance around.

Here islands may be seen in every stage of their progress; some presenting little more than a point or summit of a branching coralline pyramid, at a depth scarcely discernible through the transparent waters; others spreading like submarine gardens or shrubberies, beneath the surface; or presenting here and there a little bank of broken coral and sand, over which the rolling wave occasionally breaks: while a number rise, like long curved or circular banks of sand, broken coral, and shells, two or three feet above the water, clothed with grass, or adorned with cocoa-nut and palm-trees. They generally form a curved line, sometimes bent like a horseshoe; the bank of soil or rock is seldom more than half a mile or a mile across, yet it is often clothed with the richest verdure. Within this enclosure is a space, sometimes of great extent.

In the island of Hao, the Bow Island of Captain Cook, it is said, ships may sail many miles after entering the lagoon. The narrow strip of coral and sand enclosing the basin is sixty or seventy miles in length, although exceedingly narrow. Their lagoons are either studded with smaller reefs, or form a bay of great depth. The stillness of the surface of the bright blue water, within the lagoon, the border of white coral and sand by which it is surrounded, the dark foliage of the lofty trees by which it is sheltered, often reflected from the surface of the water, impart to the interior of the low islands an aspect of singular beauty and solitude, such as is but seldom pre-

sented by the more bold and romantic scenery of the higher lands. These islands have received different names: by some they have been called the *Labyrinth*, by others the Pearl Islands, on account of the pearls obtained among them. The natives of Tahiti designate the islands and their inhabitants Paumotu, but by navigators they are usually denominated the Dangerous Archipelago.—*Ellis's Polynesian Researches*, vol. III. p. 304.

PITCAIRN'S ISLAND.

NEAR the south-eastern extremity of the Dangerous Archipelago, mentioned in the preceding article, is situated an island, about seven miles in circumference, having a bold rocky shore, with high land in the interior, hilly and verdant. It is supposed to be La Incarnation of Quiros, but appears to have been discovered by Carteret in 1767, and by him called after the name of the gentleman by whom it was first seen. At that time it was uninhabited, and, being destitute of any harbour, and dangerous to approach even by boats, attracted but little attention, though it has since excited very general interest in England. It is situated, according to Sir. T. Staines, in 25° S. Lat. and 130° 25' W. Long. When the murderous quarrels between the mutineers of the *Bounty* and the natives of Tubuai obliged the former, in 1789 and 1790, to leave that island, they proceeded to Tahiti. Those who wished to remain there left the ship, and the others stood out to sea in search of some unfrequented and uninhabited spot of the ocean, that might afford them subsistence and concealment. Proceeding in an easterly direction, they reached Pitcairn's Island, and could scarcely have desired a place more suited to their purpose. Here they run the *Bounty* on shore, removed the pigs, goats, and fowls to the land, and, having taken every thing on shore that they supposed would be useful, set fire to the vessel. The party consisted of twenty-seven persons, viz. ten Englishmen, six Tahitians, and eleven women,* or, according to another account, of nine Englishmen and twelve women. In a sheltered and sequestered part of the island they erected their dwellings, deposited in the earth the seeds and young plants which they had brought from Tahiti, and commenced the cultivation of the yam, and other roots, for their subsistence. New troubles awaited them. The wife of Christian, the leader of the mutineers, died; and

* Narrative of the Briton's Voyage.

he is said to have seized by force, the wife of one of the Tahitians. Revenge or jealousy prompted the Tahitian to take the life of Christian, who was shot while at work in his garden, about two years after his arrival. The English and the Tahitians seemed bent on each other's destruction. Six Englishmen were killed, and Adams, now the only survivor of the crew, wounded: every Tahitian man was put to death. The history of the mutineers is truly tragical.—The children of these unhappy men have been trained up with the most indefatigable care and attention to morals and religion by John Adams, who, with his interesting family around him, remained undiscovered and unvisited for nearly twenty years; when Captain Mayhew Folger, in the American ship *Topaz*, of Boston, touched at their island; and, after maintaining a friendly intercourse with them for two days, prosecuted his voyage.

No further information respecting them transpired until 1814, when Captain Sir T. Staines, in his majesty's ship *Briton*, on his passage from the Marquesas to Valparaíso, unexpectedly came in sight of the island. Canoes were soon perceived coming off from the shore; and it is not easy to conceive the astonishment of the commander and his officers, when those on board hailed them in the English language. The surprise of the young men in the canoe, who were the sons of the mutineers, when they came on board an English man-of-war, was scarcely less than that of their visitors. The frankness with which they replied to the interrogatories of the captain, evinced the unsophisticated manner in which they had been brought up; and their account of their belief in the most important doctrines, and practice of the great duties of religion, reflected the highest honour on their venerable instructor. When they sat down to breakfast, without any hypocritical or formal show of devotion, but with a simplicity and earnestness that alone astonished and reproved those around them, they knelt down, and implored "permission to partake in peace of what was set before them;" and at the close of their repast, "resuming the same attitude, offered a fervent prayer of thanksgiving for the indulgence they had received."

The captains of the *Briton* and *Tagus* went on shore, and were met on the brow of the hill by Adams's daughter, who, after the first emotions of surprise had subsided, led them to the "beautiful little village, formed on an oblong square, with trees of various kinds irregularly interspersed. The houses," Sir T. Staines adds, "were small,

2D. SERIES.—NO. 8.

but regular, convenient, and of unequalled cleanliness." After a very affecting interview with John Adams, (who appeared about sixty years of age,) and with his rising community, who with tears and entreaties begged them not to take their father from them, the captains returned to their ships, and sent to these interesting people such useful articles as they could spare. There were forty-eight persons on the island at this time. This small island is fertile, though water is not abundant. As soon as their circumstances became known, a liberal supply of agricultural implements, and tools, were sent from Calcutta. Bibles and prayer-books were also forwarded by the Directors of the London Missionary Society. They were gladly received by Adams, and gratefully acknowledged.

Since that time the number of inhabitants has considerably increased, and, at the present time, amounts to about eighty, including the seamen who have left their vessels, married females of the island, and have taken up their residence on shore. Apprehensive of the inadequacy of the productions of the island to supply their wants, especially in fuel and water, they intimated, four or five years ago, their wish to be taken to another country; and it appeared probable that they might remove to the Society Islands, or some extensive and fertile, but uninhabited, island in the Pacific: this desire has, however, ceased, and, since the death of Adams, they have expressed their wishes to remain. I have been near their island more than once, and regret that I had not an opportunity of visiting them. The captain of the ship in which I returned to England had been on shore twice; and his accounts, with those of others whom I have met with in the Pacific, were such as could not fail to excite a deep concern for their welfare.—*Ellis's Polynesian Researches*, vol. III. p. 322.

FALL OF THE BROUGHTON SUSPENSION BRIDGE, NEAR MANCHESTER.

(From the *Philosophical Magazine*, for May, 1831.)

WE have been favoured by an esteemed correspondent at Manchester, with some extracts from the *Manchester Chronicle* and *Manchester Guardian* newspapers, of April 16th, respecting the giving way of a suspension bridge over the river Irwell, at Broughton, about two miles from Manchester. Our correspondent informs us, that the editors of both papers have been at great pains to investigate the circumstances. Both give the same account, substantially, of the accident

and of its causes. The following particulars are chiefly extracted from the Manchester Guardian, with some additions from the Manchester Chronicle.

A very serious and alarming accident occurred on Tuesday, April 12th, 1831, in the fall of the Broughton suspension bridge, erected a few years ago, by John Fitzgerald, Esq. whilst a company of the 60th Rifles were passing over it; and, although fortunately no lives were lost, several of the soldiers received serious personal injuries, and damage was done to the structure, which will require a long time and a very considerable expense to repair.

It appears that on the day when this accident happened, the 60th regiment had had a field-day on Kersall Moor, and about 12 o'clock were on their way back to their quarters. The greater part of the regiment is stationed in the temporary barracks in Dyche-street, St. George's Road, and took the route through Strangeways; but one company, commanded, as it happened singularly enough, by Lieut. P. S. Fitzgerald, the son of the proprietor of the bridge, being stationed at the Salford barracks, took the road over the suspension bridge, intending to go through Pendleton to the barracks. Shortly after they got upon the bridge, the men, who were marching four abreast, found that the structure vibrated in unison with the measured step with which they marched; and as this vibration was by no means unpleasant, they were inclined to humour it by the manner in which they stepped. As they proceeded, and as a greater number of them got upon the bridge, the vibration went on increasing until the head of the column had nearly reached the Pendleton side of the river. They were then alarmed by a loud sound something resembling an irregular discharge of fire-arms; and immediately one of the iron pillars supporting the suspension chains, viz. that which was to the right of the soldiers, and on the Broughton side of the river, fell towards the bridge, carrying with it a large stone from the pier to which it had been bolted. Of course, that corner of the bridge, having lost the support of the pillar, immediately fell to the bottom of the river, a descent of about sixteen or eighteen feet; and from the great inclination thereby given to the road-way, nearly the whole of the soldiers who were upon it were precipitated into the river, where a scene of great confusion was exhibited. Such of them as were unhurt got out as well as they could, some by scrambling up the inclined plane which the bridge presented, and others by wading out on the Broughton side; but a number were too much hurt to extricate

themselves without assistance, which was immediately rendered by their comrades.

The company consisted of seventy-four officers and privates; and of these about sixty, including one officer (Lieutenant Fitzgerald,) were upon the bridge at the time; the remainder had not reached the bridge, and were left standing on the Broughton side, when the bridge gave way. Lieut. Fitzgerald being on a line with the leading file, had nearly reached the Pendleton side, where of course the inclination of the road-way was not so great as it was nearer the Broughton side. He, and a few of the men near him, did not fall from the bridge, being merely thrown down on the road-way, but upwards of forty men were either precipitated into the water, or thrown with great violence against the side-chains of the bridge. Of these, more than twenty received injuries of different kinds, six were so much hurt that it was found necessary to procure two carts (some of the men being taken out on one side and some on the other), for the purpose of sending them to the barracks. Four of them, whose injuries are of a very serious nature, still (April 16th) remain in the hospital.

As the bridge, in the inclined position into which it was thrown by the accident, blocked up a considerable portion of the water-way of the river, and it would inevitably have been carried away in case of a flood,—a number of men were promptly set to work, to dismantle the flooring at the end which had fallen down, which has been completely effected; and preparations are now making to repair the injury which the structure has received from this alarming accident, and at the same time to remedy some defects in its construction, by which the risk of future accident will be avoided.

Causes of the Accident.—As we conceive the public have a right to be fully informed with respect to the causes of an accident of this alarming nature, we have made some particular inquiries on the subject, the results of which we shall lay before our readers; not only that they may form an opinion upon this particular case, but also that they may be enabled to judge how far it is calculated to render doubtful the security of structures of this kind,—a considerable number of which have now been erected in different parts of the kingdom.

Immediately after the accident, it was discovered to have arisen from the breaking of one of the chains, by which the iron pillars supporting the bridge are stayed and supported; and which chains, as our readers are no doubt aware, are carried to some distance on each side of the river, and secured to a great mass of masonry sunk into the

ground. By the breaking of this chain, the pillar was of course deprived of its support, and the weight of the bridge immediately drew it from its situation, as we have already described. It remains, then, to ascertain the cause of the failure of the chain. There is no doubt that the immediate cause was the powerful vibration communicated to the bridge by the measured and uniform step of the soldiers. If the same, or a much larger number of persons had passed over in a crowd, and without observing any regular step, in all probability the accident would not have happened, because the tread of one person would have counteracted the vibration arising from that of another. But the soldiers all stepping at the same time, and at regular intervals, communicated, as we mentioned in describing the accident, a powerful vibration to the bridge, which went on increasing with every successive step; and which, causing the weight of the bridge to act with successive jerks on the stay-chains, had a more powerful effect upon them than a dead weight of much larger amount would have had, and at length broke one of the cross bolts by which the links of the chain are joined together. Perhaps this accident, alarming and injurious as it has been, may have the effect of preventing some more dreadful catastrophe in other quarters. From what has happened on this occasion, we should greatly doubt the stability of the great Menai bridge (admirable as its construction is), if a thousand men were to be marched across it in close column, and keeping regular step. From its great length, the vibrations would be tremendous before the head of the column had reached the further side, and some terrific calamity would be very likely to happen. If any considerable number of troops should be marched across that bridge (which, from its being one of the principal routes to Ireland, is not improbable), we hope the commanding officer will take the precaution of dismissing his men from their ranks before they attempt to cross: indeed, that precaution should be observed by troops crossing all chain bridges, however small they may be.*

* The following remarks on this part of the subject are given in the Manchester Chronicle:—"It has been stated by some scientific men, and we fully concur in the opinion, that the peculiar manner in which the soldiers marched whilst on the bridge had no slight share in causing the accident. Before they reached the bridge, we are told that they were walking 'at ease,' but when they heard the sound of their own footsteps upon it, one or two of them involuntarily began to whistle a martial tune, and they all at once, as if under a command from their officer, commenced a simultaneous military step. This uniform motion naturally gave great agitation to the bridge, the violent effects of which would be most severely felt at each end. As a familiar illustration of our meaning, we may remark, that if a

But although the immediate cause of this accident was, the vibration arising from the measured step of the soldiers, it is not at all probable that so small a number as were present on the occasion would have brought down the bridge, unless there had been errors of the most glaring description committed in its construction, as well as something very faulty in a part at least of the materials of which it was composed.

The main links of which the chains are composed consist of two round bars of iron, two inches in diameter, and about five feet long; these are joined together by means of three short links and two bolts. This is obviously a very good and strong joint; for the bolts, being held both in the middle and at each end by the short links, would resist an enormous tension on the main links, and could not easily give way, unless they were in a manner shorn asunder. This excellent mode of joining the links, however, appears to have been strangely departed from, and one of a very inferior description adopted, precisely where the strain was the greatest, and where the greatest strength ought to have been employed, namely, in each of the stay-chains or land-chains by which the whole weight of the bridge is supported. Those chains, as we have already mentioned, are fastened to large masses of masonry beneath the surface of the ground, and this fastening is made, in each case, by means of a large disk of cast-iron, to which the first link of the chain is bolted. That link, instead of being composed, like the others, of two round bars of iron, and joined to the next link in the manner above described, is composed of a strap of iron, about $3\frac{1}{2}$ inches broad, and is joined to the second link by a bolt unsupported at the extremities.

Now, it must be very obvious to any person who has the slightest acquaintance with matters of this kind, that the bolt in this link, not being supported at the ends as in the one above mentioned, could not offer a resistance nearly equal to the former, unless its dimensions were increased. But the bolt used in each case was of the same dimensions, namely, two inches in diameter. The weakness of the latter joint was also greatly increased by a circumstance which we can

rope, the ends of which being fastened to opposite walls, should be much agitated in the centre, its motion would be far more violent at the ends than in any other part.

"It will not be irrelevant here to state, that the rifle party, when they passed over the bridge in the morning, walked across it in an easy manner, without using the military march; that several waggons traversed it the same morning; and that the Royal Artillery, under the command of Major Chester, whilst stationed in this town, reposed with horses, guns, &c. when c from Kersall Moor."

probably explain to our readers. The bars forming the link being round, only a very small portion of their surface touched the bolt; and as they were two inches in diameter, the point of contact was an inch distant from the side of the iron strap to which they were joined by the bolt. The tension of the chain therefore might be considered as acting on the bolt with a leverage of an inch; and, under those circumstances it was not at all surprising that the bolt should give way. Indeed it is probable that, even had it been iron of a fair average quality, the joint would not have borne more than one-fourth, or perhaps one-fifth of the tension which the other joints would bear.

But the bolt, instead of being good metal, was composed of iron which was either originally bad, or had been rendered brittle by mismanagement in the process of forging the bolt. It broke with a granular and crystalline fracture, exactly like that of cast-iron, and did not exhibit anything of the fibrous appearance of good iron. Under these circumstances, the wonder is, not that the bridge should have given way now, but that it should have stood a single week, after its erection.

We understand it is intended to remedy the defect to which we have alluded, not only in the chain which has given way, but in all the other stay chains, in which it equally exists; and there can be then no doubt that the bridge will be of abundant strength to bear any load which is likely to pass over it.

A defect occurred a long time ago in the disk or plate with which the bolt was connected, and the necessary repairs were lately made, under the superintendence of Mr. Stephenson, a gentleman possessing extensive knowledge in mechanics, and who resides on Mr. Fitzgerald's estate. It is due to him to state, that the plate and bolt have been minutely examined, and the fact has been clearly established, that the accident was caused solely by the fracture in the bolt, the plate being as sound and firm as on the day on which it was attached to the masonry.

Before closing this article, we may observe, that some very excellent papers on chain bridges (one of them on this particular structure), have been read at the Literary and Philosophical Society in this town, by Mr. Eaton Hodgkinson, and, we understand, are likely to appear in the forthcoming volume of the Transactions of that Society. In the paper on the Broughton bridge, some defects in its construction were pointed out, and particularly the insufficient strength of the stay-chains, as compared with that of the suspension-chains; but the particular defect which principally led to the failure of

the bridge, having been concealed under ground, was not seen by the author of the paper, and of course was not mentioned in it. In an appendix to his paper, Mr. Hodgkinson strongly enforces the necessity of proving by a very high test, the chains used in the construction of bridges of this kind; and he details a variety of experiments for the purpose of showing that a test of this kind does not, as is generally supposed, diminish the strength of the metal in any sensible degree. The accident which has just occurred will go far to bear out this suggestion. If the different parts of the Broughton bridge had been carefully and adequately proved before its erection, no such joint as that which gave way could ever have existed in it.

It has been suggested to us by a friend, that great advantage would probably result if a system of periodical inspection of suspension bridges by eminent engineers were adopted by the proprietors of the bridges. In order to render the plan effectual, it would be requisite that the results of the periodical examination of every part of each bridge on which its stability depends, should be published, on the authority of the engineer employed, and for the correctness of which he should be considered responsible. By this means the attention of all parties concerned, to the most important points of construction in chain bridges, would be kept alive; accidents arising from defective materials, or accumulated strains upon them, would be anticipated, and great security attained by the constant responsibility of the inspectors.

ON THE EVIDENCE FROM SCRIPTURE, THAT THE SOUL, IMMEDIATELY AFTER THE DEATH OF THE BODY, IS NOT IN A STATE OF SLEEP, ETC.—NO. VI.

(Continued from p. 325.)

III. "THERE are also particular doctrines contained in the Sacred Writings, which lead to the establishment of this truth, that the soul of man, immediately after death, enters on a separate state." These are, the doctrines of regeneration—sanctification—union to Christ—and the resurrection.

1. Regeneration is expressed in scripture by different metaphors. It is called a being "born again," John iii. 3, "a new creation," 1 Cor. v. 17, "the new man," Eph. iv. 24. These allusions evidently imply a change of principle and practice in the subjects of regeneration. As every practical doctrine has some reason assigned why it is enforced, so we find a convincing reason why this doctrine is so impressively inculcated in the word of God. "Except a man be born again, he cannot see the

kingdom of God," John iii. 3. Though some critics translate the latter part of this verse, "the reign of God," yet, in the fifth verse it evidently means the heavenly state, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God:"—*vice versa*; if a man be born again, he can enter the kingdom of God. Understanding the phrase "the kingdom of God" to mean the heavenly state, as St. Paul does in 1 Cor. vi. 9, the legitimate inference is, that regeneration is an absolute requisite for that state; or, that the design of regeneration is to prepare for the heavenly state. But those who are regenerated do not enjoy that state while upon earth, neither can they enjoy it at death, if their souls, immediately after being separated from their bodies, fall on sleep, and become insensible. This state of sleep would make a chasm between the fitness and the enjoyment; but as the oracles of God mention no such chasm, the soul must, immediately at death, enter upon that state for which regeneration fits it.

2. Sanctification is another doctrine, which has a tendency to establish the truth of what is now advocated. By sanctification, is meant that progressive work of grace in the believer's soul, which commences in regeneration, and fits it for the heavenly state. This doctrine is implied in the seventeenth article of the church, "They be called according to God's purpose, by his Spirit working in due season; they, through grace, obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works; and at length, by God's grace, they attain to everlasting life." "A man is said to be sanctified, when the Holy Ghost doth infuse into his soul the habits of divine grace, and make him partaker of the divine nature, whereby he is inwardly qualified to glorify God in a holy life."²

This is unquestionably a scriptural doctrine: "This is the will of God, even your sanctification," 1 Thess. iv. 3. The agent in this work is the Holy Spirit, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit," 2 Thess. ii. 13. The instrument which the Spirit uses, is the word, "Sanctify them through the truth, thy word is truth," John xvii. 17. The progress of this work is compared to the increasing light: "The path of the just is as the shining light, which shineth more and more unto the perfect day," Prov. iv. 18. Believing sanctification to be a preparatory

work, which makes the believer meet for heaven, can we indulge the inconsistent notion, that the Author of our salvation would demolish this work at death, by throwing the soul into a somniferous dungeon, or by petrifying its ethereal qualities? The apostle informs us, that sanctification is the direct medium through which we must arrive at salvation, 2 Thess. ii. 13. But by salvation he means, a deliverance from sin and hell, and the immediate enjoyment of Christ and death; therefore, as soon as the work of their salvation is complete, believers will enjoy the immediate presence of Christ in heaven, without being subject to an intermediate state of sleep or insensibility.

3. In speaking of the union between the church and himself, our Lord says, "I am the vine, ye are the branches; abide in me, and I in you," John xv. 4, 5. The permanency of this union is expressed in these words, "I give unto my sheep eternal life; and they shall never perish, neither shall any pluck them out of my hand," John x. 28. The continuance of this union after death, he also unequivocally asserts: "I go to prepare a place for you, that where I am, there you may be also," John xiv. 2, 3. If the believer is united to Christ, and must be where he is, that is, in heaven, then it evidently follows, that as the body of the believer, after death, is deposited in the earth, his soul must ascend to heaven, where Christ is.

4. The doctrine of the resurrection militates against the sleeping system. All shall be raised at the last day by the power of Jesus Christ: "Since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterwards they that are Christ's at his coming," 1 Cor. xv. 21, 23. The allusion in this passage is to the Jews presenting the first-fruits of their fields to God, that they might ensure the safety of the harvest. If the analogy be traced, it will lead to the conclusion, that, as the first-fruits and the crop continued together till the harvest; so believers and Christ will continue united till the judgment-day, the harvest of the world. Then, by virtue of this union, the bodies of the saints will be raised, to be united, together with their souls, to their Saviour. The continuity of this union would be broken, if the soul either slept, or became insensible, immediately after the death of the body; for it would be absurd to suppose, that there can be any union between a Divine Being and an insensible spirit.

"Huggate.

* Bishop Hopkins on Baptism.

ANECDOTES OF THE CALIPH HAROON AL RASHEED, THE GRAND VIZIER GIAFFAR, AND THE FAMILY OF THE BERMEKI.

Who has not heard of the Caliph Haroon al Rasheed, even in this cold foggy western climate of ours, of his adventures and midnight rambles through Bagdad, with his constant attendants, the Grand Vizier Giaffar, and Mesroor, the chief of his eunuchs? What Charlemagne is to the French, Arthur to the English, and Orlando to the Italian, Haroon al Rasheed is to the Eastern storyteller. His name forms the talisman of attention, from the sandy desert of Arabia to the fertile plains of Syria; the camel-driver cheats the desert of its gloom, and the road of its length, by a legend of Haroon; the peasant of Syria forgets his bondage, and eats his hard fare with a double relish, if seasoned with a tale of Haroon. From the Nile to the Indus, and from Constantinople to Mocha, his praise is on the lips of the poets. Haroon is spoken of in the tent of the Bedouin, and the gilded halls of Istamboul; in the thirsty deserts of Kohistan, and the well-watered gardens of Damascus; the coffee-houses of Cairo, and bazaars of Aleppo, equally resound with his name; and Arabs, Copts, Jews, Persians, and Turks, unite in listening to the adventures of this hero. Notwithstanding all this celebrity, Haroon al Rasheed was a mere *tyrant*, as the following short history of his chief favourite, most affectionate friend, and brother-in-law, the Grand Vizier Giaffar, will shew.

Giaffar or Jaffier, equally celebrated with his master, in that popular collection of Oriental tales, known throughout all Europe under the title of the Arabian Nights Entertainments, was descended from an illustrious Persian family, one of whom took shelter in the court of Soliman, the 12th Caliph, at the commencement of the 8th century, and gave origin to the family of the Bermeki, so celebrated all over the East for their generosity, magnificence, and distinguished patronage of literature and the arts. The following is the account given by various Arabian historians, and especially by Akhwund Meer, (called by European writers Khondemir,) in his work entitled, "Hubbeeb al Seer," i. e. The Beauties of History, of the origin of this illustrious family:—

Jaffier, the father of Khalid, surnamed Bermek, traced his descent from the ancient monarchs of Persia. He, like his ancestors, was in the early part of his life an adorer of fire, and officiated at the fire-temple in the city of Balkh; but suddenly, a decree of divine mercy, which suffers

not the elect to remain in error*, the sparks of truth were lighted up in his mind, and the glory of his state received new splendour from the refulgent graces of Islaam. With his family and effects he emigrated to Damascus, then the capital of the Omniad Caliphs. When he was introduced to Soliman, the colour of the prince changed, and he commanded Jaffier to be turned out of the palace. The courtiers inquiring the reason of this order, the Caliph said, "He has poison about him, and therefore I ordered him to be dismissed. I have two stones in a bracelet upon my arm, which, if any one near me has poison with him, from their peculiar nature have a tremulous motion." Jaffier was questioned, and owned that he had under his seal ring a subtle poison, for the purpose of destroying himself, by sucking it, in any case of intolerable distress. Hence he obtained the surname of Bermek, from the Persian verb, *bermukkeedum*, which means to suck.

After this explanation, Jaffier was taken into great favour by Soliman, who made him master of the mint, in which office he brought the national coin to such a state of purity, as to exceed that of all the surrounding nations. The family of the Bermeki were held in high respect during the reigns of the Omniads, and the house of Mirwaun; under the Abbasside princes they were promoted to the highest offices in the state, but did not rise to their greatest eminence till the reign of Haroon al Rasheed, the 24th Caliph, and fifth prince of the house of Abbas, who succeeded to the throne in the year of the Hegira, 170, A.D. 786.

Khalid, son of Jaffier, had only one son, Yiah, who was renowned for his munificence and integrity, and became preceptor to the young Haroon. Yiah had four sons, Fuzzul, the celebrated Jaffier, more commonly known under the name of Giaffar, Mahummed, and Mouseh. Fuzzul was esteemed the most generous, but was of haughty demeanour; and it is related, that a confidential friend once asking him how he could join offensive pride with such boundless liberality, he replied, "I learned in my youth both qualities from Amara Bin Humza. When my father, before his promotion, farmed the revenues of certain provinces, the then vizier suddenly summoned him to Bagdad, and demanded of him the balance of his accounts before they were due. He raised all the money in his power, but still four millions of deenars were wanting. My father knew that no one could advance

* The Mohammedans universally hold the doctrine of election, like the Calvinists of Europe.

such a sum except Amara Bin Humza, and with him he was on bad terms. However, being closely pressed, he sent me, then a lad, to request the loan of him, with assurance of returning the money when his rents should come in. I went to his palace, and being admitted, found him sitting in a sumptuous apartment, spread with the richest carpets, splendidly dressed, and perfumed with musk. To my obeisance he made no return; and when I delivered my father's message, was silent. I was struck with confusion. At length he exclaimed, 'How long wilt thou stare at me?' I retired heartless, and wandered about some time before I returned home, where, on my arrival, I was surprised to see at the gateway a number of loaded camels, but still more so on hearing that they had brought the sum my father had requested of Amara. My father paid all demands, and returned to his government. When the revenues were received, he sent me to repay the sum he had borrowed. I repaired again to the palace of Amara, who received me as haughtily as before; but on my offering him payment, angrily exclaimed, 'Does thy father think I am his money broker? Begone. God hath not given him a generous heart.' I returned home with the money."

Jaffier, with the liberality of his brother, was condescendingly affable to all, learned, and a most elegant writer. He was prime vizier to Haroon al Rasheed, and enjoyed more of his confidence than the rest of his brothers. Eesauk of Mousel relates of him the following anecdote:

"I once," says he, "went to pay my respects to Haroon; but, understanding that he was reposing, would have returned home, when Jaffier sending for me, said, 'Suppose you join me in a merriment, and a cheerful glass?' I assented, and he conducted me to his private apartment, where the requisites of mirth were prepared; and after we had changed our dresses for light vestments of fine silk, and the singing girls and musicians were introduced, he sent word to his porter to admit no one but Abd al Malek, meaning a person who was one of his convivial intimates. When some bumpers had gone round, and the wine had begun to operate upon our heads, all at once was ushered into the room Abd al Malek Hashimmee, a first cousin of the Caliphs, to the great confusion of Jaffier, who was ashamed to be seen in such a state by so respectable a personage. Abd al Malek perceiving his distress, sat down without ceremony, asked for a collation, and when he had eaten, though he had never condescended to drink wine at the

banquets of the Caliph, filled a glass, drank it off, and, disrobing himself, put on a silken vest like ours. Jaffier, emboldened by such gracious demeanour, kissed the hand of Abd al Malek, and said, 'Will my lord inform me what may be his commands to his slave, in thus honouring him with a visit, that I may gird the loins of my life in obeying them?' Abd al Malek replied, 'It is not fair, that in this assembly I should trouble thee with requests, or cloud the joyful heart with the mist of sorrow.' Jaffier was importunate, till at length Abd al Malek said, 'Apparently the mind of the Caliph is displeased with me, and I wish his disgust to be removed.' 'That can easily be effected,' replied Jaffier, 'command me in something else.' 'I owe four millions of dirrims,' continued the prince, 'and wish the Caliph to discharge my debts.' 'He will pay them to-morrow,' said Jaffier, 'but what a trifle is this! mention something more important.' 'Thou knowest,' answered Abd al Malek, 'that my son Eesauk is a young man of abilities. Through thy patronage, perhaps, the Caliph may look upon him with an eye of favour.' 'Our sovereign, the Commander of the Faithful,' continued Jaffier, 'will confer upon him the government of Egypt, and give him his daughter Aleeah in marriage.'"

Eesauk of Mousel remarks, "I thought to myself that Jaffier was speaking from the fumes of intoxication, and wondered how he would perform so many high promises, but on going the next day to the palace of the Caliph, I found the chiefs of the Ulema assembled in the audience chamber; and soon after, the prince Abd al Malek entering, Haroon received him graciously, and said to him, 'My displeasure towards thee is changed to favour, I have resolved to marry my daughter Aleeah to thy son Eesauk, and appoint him governor of Egypt, and have ordered my treasurer to discharge thy debts.' Jaffier had repaired to the Caliph early in the morning, informed him of his last night's adventure, and prevailed upon Haroon to do as he had promised."

Mahummud, the third son of Yiah Bermeki, was a man of genius, but devoted to pleasure, and fond of retirement. Mouseh, the fourth brother, in valour and conduct as a general, was unrivalled. From the accession of Haroon al Rasheed to the Caliphate, till the twenty-first year of his reign, in which year his mind changed towards them, the administration of all the affairs of the empire was vested in Yiah Bermeki, and his illustrious sons. Various are the causes assigned by historians for the sudden displeasure of the Caliph

against this family, of which the following is one.

Haroon being jealous of the influence of Yiah Bin Abdallah, a descendant of Ali,* committed him to the custody of Jaffier Bermeki, with orders to hold him in the strictest confinement. After a long imprisonment, the venerable Yiah, fearing that Haroon in the end would take away his life, besought Jaffier, saying, "Fear God, nor let thyself be numbered with those on whom the prophet will be revenged in the day of judgment, for murdering his sacred posterity. The Almighty knows that I have committed no fault worthy of death." Jaffier was affected by the speech of the holy Syed, and, having released him, caused him to be conducted by his confidential servants to a place of safety. The intelligence of this generous conduct was soon conveyed by the enemies of the minister to Haroon, who one day inquired after Yiah. Jaffier replied, "He is confined in a close and dark dungeon." "Canst thou swear so by my head and life?" said the Caliph. Jaffier, upon this, guessed that Haroon was informed of the truth, and said, "By thy head and life it is not so; for, as I knew that Yiah was old and feeble, and could do nothing to occasion alarm to the Commander of the Faithful, I ventured to release him." The Caliph was enraged, but dissembling his anger, replied, "Thou hast done well." When Jaffier retired, Haroon was overheard to mutter to himself, "May God destroy me, if I do not speedily put thee to death."

The principal cause, however, of Haroon's inveterate displeasure against this celebrated family, is thus related. The Caliph was fond of conviviality, and the company of persons of wit and repartee, for which none

were more remarkable than his own sister, the princess Abbassia, and the Vizier Jaffier. Haroon was therefore desirous to have them together at his banquets without scandal, and said to the unfortunate minister, "I love thee with a brotherly affection, and have the highest regard for my sister Abbassia, whom I will bestow upon thee in marriage, that I may have the satisfaction of enjoying the conversation of both together without offence to our sacred law, but on this condition, that you never meet her but in my presence." Jaffier, dreading such a dangerous connexion, at first declined, but at length accepted, the offer of the Caliph. The nuptial ceremony took place, after which the illustrious couple met constantly at the apartments of Haroon; but as the Vizier was in the bloom of youth, and had a fine person, the unfortunate Abbassia was immersed in love, and wished to enjoy the company of her husband in private. She contrived to express her regard by letters and messengers, but Jaffier sent back the former, and rebuked the latter; upon which Abbassia had recourse to Attaba, the mother of her husband, to whom she made presents of valuable jewels, and prevailed upon her to bring about the desired interview.

Attaba one day addressed Jaffier, saying, "I have heard of a most beautiful slave, and mean to purchase her for thee, as a present." The son thanked her, after which she requested Abbassia to be prepared when she should send for her. Upon the night of Friday, the princess was introduced as a slave to the bed-chamber of Jaffier, who had returned home from the palace flushed with wine. The princess would not unveil till the morning, when she said, "Behold thy handmaid Abbassia!" Jaffier was at once delighted, and filled with dread of the consequences of their meeting. When the princess had retired, he said to his imprudent mother, "Alas! thou hast sold thy son too cheaply, but be prepared now for sudden calamity." Abbassia, after some time, brought forth a son, who, as soon as born, was sent privately to Mecca, under the care of a faithful eunuch named Reaush, and a nurse called Berberere.

Some time afterwards, Zobeide, the principal wife of the Caliph, became displeased with Yiah Bermeki, who had the charge of the palace, and had insisted on the gates of the interior courts being locked early in the evening, which prevented the eunuchs and domestics of the Haram from ingress and egress as they wished; of which they complained to their royal mistress, and Zobeide, to the Caliph. Haroon observed, "He was convinced Yiah had acted as he judged most

* Yiah Bin Abdallah, was a great-grandson of Ali, the son-in-law of Mohammed, who had happily escaped when most of that unfortunate family had been put to the sword. He had privately formed a considerable party in the province of Ghilan, on the Caspian Sea, and the revolt grew to such a head, that he was at last openly declared Caliph. Haroon, who was much alarmed at this event, sent Fuzul at the head of fifty thousand men to reduce the rebels. This general, leaving his troops in Chorasán, went alone to Yiah, and, by his prudent conduct, succeeded in persuading him to abandon his party, and submit to the Caliph, who on his part, by a writing under his own hand, witnessed by his grantees, promised to treat Yiah with all the respect due to his birth, and not to take the least step to deprive him of life or liberty. Yiah accepted the offers of Haroon; the rebels, being left without a head, soon dispersed, and Fuzul obtained a bloodless victory. Haroon at first treated Yiah well, gave him an apartment in his palace, with a suitable revenue and attendance; but these happy days were of no long duration, the Caliph, either through the inconsistency of his temper, or at the instigation of some of his courtiers, threw Yiah into prison, to the great mortification of the Bermeki, who all considered themselves as pledged for the observance of the Sovereign's word.

"If so," replied Zobeide, in a rage, "why does he not prevent his own son from defiling it?" Haroon demanded an explanation of her assertion; when the empress informed him of the stolen interviews between Abbassia and Jaffier. The Caliph was confounded, but demanded what proof she had of the accusation. "What can be a clearer one than a child?" said the malicious Zobeide, "who is now alive at Mecca." "Does any person beside thyself know this secret?" rejoined Haroon. "All the women of the harem," answered the empress. The Caliph made no reply, but on the next day prepared for a pilgrimage to Mecca, on which he soon after departed. Although Abbassia had time to have the child conveyed to a place of safety in Yemen before her brother's arrival, the Caliph at Mecca obtained proof of the unfortunate interviews, and from that instant resolved on the destruction of the Bermeki. On his return from the holy city, after a short stay at Bagdad, he repaired to a country palace, called Anbar, taking Jaffier with him, and leaving Sindee Bin Shahick in command of the metropolis.

On the first of Suffir,* in the twenty-first year of his reign, the Caliph gave an entertainment, more splendid than any yet beheld, to his courtiers, among whom he distinguished the unfortunate Jaffier by numberless favours, and in the evening dismissed him graciously. The minister invited home with him a select party, to pass the night in conviviality and mirth. When the court was broken up, Haroon suddenly called to him the attendant Yassir in private, and said, "Go immediately, and bring me the head of Jaffier." Yassir was confounded, and trembled; but the Caliph, in a rage, ordered him to depart, and execute his commands, or he would put him to instant death. Yassir departed, and entering the palace of Jaffier, rushed into the private apartment, without asking leave as usual.

The minister, alarmed at his boldness, inquired the cause of the intrusion; when he mentioned the commission he had received from the Caliph. Jaffier said, "Possibly this order may have been given by the Commander of the Faithful when in a state of intoxication: retire at present, and tell him thou hast killed me. If in the morning he should appear to regret it, well; but if not, come and execute his commands." Yassir refused this request; but Jaffier prevailed upon him to accompany him to the enclosure of the Caliph's apartment. Yassir entered, when the Caliph said, "What hast thou done?" "I have executed Jaffier," replied

he. "Where is the head of the traitor?" exclaimed Haroon. "I have left it without," answered Yassir. "Bring it me immediately," cried the Caliph. The executioner retired, and in an instant struck off the head of this great man, so illustrious for his high qualities and distinguished virtues, and cast it bleeding at the feet of Haroon; who, after examining it for a moment, commanded Yassir to call into his presence certain attendants. When they appeared, he ordered them to put to death the unhappy instrument of his vengeance, exclaiming, in a paroxysm of rage and despair, "I cannot bear to look on the murderer of Jaffier." Thus fell this celebrated man at the age of thirty-seven, nearly eighteen years of which he had passed in the highest confidence, favour, and glory.

Jaffier seems to have had some forebodings of his misfortune, for it is said of him, that a short time before his death, he was one day, in a contemplative mood, looking from one of the windows of his palace, when he saw a very old domestic sweeping the court below. He called to him, and said, "What is the reason that princes and people of wealth are generally short-lived, while such as you attain mostly to old age?" "It is," said the old man, "because God gives his bounty to them all at once, but to us by slow degrees." Jaffier was so pleased with the remark that he gave him three hundred dirrims. Not long after, he saw a young man employed in the same business, and inquired what was become of the aged sweeper. "He is dead," replied the youth; and Jaffier, calling to mind what he had said, predicted his own downfall, which happened shortly after.

Not only did Jaffier himself have forebodings of his fate, but it is related, in the *Mirraut al Jinnaun*, that Sindee Bin Shahick, whom the Caliph left governor of Bagdad when he took Jaffier to Anbar, used to tell the following remarkable dream:—

"I was sleeping in the upper chamber of a country house, situated westerly, near Bagdad, when, lo! in a dream, I beheld Jaffier, son of Yiah, in garments of a saffron dye, who recited the following verses:—
'Not long since, from Hujjoon to Suffa no crowd assembled, nor company met from distant parts at Mecca, but we were the favourite themes of their discourse; yet the obscurity of night hath overtaken us, misfortune, and ruin.' I awoke instantly, and related my dream to one of my confidential attendants, who said it was the effect of indigestion, and could have no meaning. I tried to repose again, but had not closed my eyes, when I heard a loud knocking at my gate, and, rising up, ordered it to be opened, fitting for the safety of the imperial h-

* In the Christian calendar, July the 21st.
2D. SERIES.—NO. 8. VOL. I.

when, behold! Sullum Abrush, a confidential domestic of the Caliph, entered my chamber; at the sight of whom I was alarmed, supposing that he might have brought a sentence against myself. He saluted me, and, sitting down, delivered me a note, sealed with the impression of the signet which Haroon wore upon his finger. Its contents were as follows:—"When this note reaches thee, repair instantly with Sullum, and, arresting Yiah, confine him in the dungeon formerly allotted to Munsoor, the heretic; then despatch Madameh to seize Fuzzul, and send parties to imprison the whole family of Bermeki, male and female, young and old, however distantly related."

The historian continues: When Sindee had received this order, he proceeded to execute it, and cast Yiah, his son Fuzzul, and all the family of Bermeki, into prison. The wretched old man lingered nearly two years in confinement; and the unhappy Fuzzul, after surviving his father some time, also expired in a dungeon, and mingled with the assembly of the grave. Not a single relative of this illustrious, wealthy, and munificent family escaped imprisonment or confiscation. The luckless Abbassia, though the sister to the greatest monarch then in the world, was reduced to the necessity of asking alms even in the sight of the palace of her brother. The headless body of the unfortunate Jaffier was conveyed to Bagdad, and hung for some time on a gibbet on the bridge over the river Tigris; but at last it was burned, and his ashes scattered in the air.

As an example of the wonderful mutability of fortune, as it regarded this extraordinary man, a clerk of the imperial treasury says, "I was one day amusing myself with perusing the accounts of the expenditure of Haroon al Rasheed, and saw the following entries: On such a day, by command of the Caliph, was given to Jaffier, son of Yiah, (may his bounty be eternal!) as a present, such and such sums of money, rich robes, horses, and perfumes. I had the curiosity to cast up the value placed opposite to each article, and found the sum total amount to *thirty millions of dirrims*. In another leaf of the same account, I saw the entry of the expense for burning the body of the same highly favoured Jaffier, thus expressed: "Disburbed for burning the carcase of Jaffier, son of Yiah, *four dirrims and half a dangeh*, for pitch and straw."

(To be concluded in our next.)

EUROPE IN THE SUMMER OF 1831.

WAR, the fiend of power, stalks from nation to nation, on a crusade of blood; and

the great powers of Europe, aroused by his alarms, have made awful preparations, and completed their dispositions for the most sanguine and horrible contest Europe ever witnessed. Sixty rounds of ball cartridges have been already issued to the Austrian regiments, who stand ready for the words of command—Present! Fire! But a stronger arm than even the Austrian arm, hitherto bridled the chiefs of nations, and, championing the iron curb, they have pranced, rather than careered, in the field of slaughter. Hope has yet whereon to stand: the interposition of Divine Providence may avert the judgment of war, and even out of these conflicting elements peace may ensue. The voice from heaven, crying over Babylon, is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!" "For the vial of wrath is about to be poured out upon the seat of the beast; and his kingdom will be filled with darkness." Rev. xviii. and xvi.

In Poland alone has the fiend of power glutted himself with blood. There, war, sanguine and protracted, has been waged during all the months of preparation for the harvest; and the fields, instead of waving rich with the golden ears of plenty, remain desolate, and elotted with the blood of their cultivators and invaders. The hand of Providence has hitherto arrested the potency of him who raged against this band of patriots; and, although few in number, they yet brave the mighty foe, single-handed amongst the nations, crying to the powers around them, "Who will shew us any good?"

France evinces a disposition to obey the call from heaven, and come out from Babylon. The nucleus of a society is formed for the establishment of Sunday Schools; half a million of Tracts have been distributed by an increasing society, which is fast maturing; a Bible Society, with extended and extending branches, annually deals out the word of God to the people, and promises shortly to overshadow the land; Missionary Societies, for home and foreign instruction to the rising generation, as well as adults of their own and other nations, are formed and forming; and the views of the conductors of these gradually open, with that experience which is inseparable from benevolent action. In watering others, they are watered themselves—in blessing, they are blessed. For the Lord of the vineyard sendeth no man on a warfare at his own charge. To say that the present government of France does not oppose itself to these efforts of its citizens, is a negative praise, which sinks beneath the truth; for it forwards them. Yet awful drawbacks exist in France: systems of in-

1 fidelity, ycleped St. Simonism, &c. unhallow-
 2 ed under hallowed names, draw multitudes
 3 from the Roman communion, and make
 4 them two-fold more the children of hell than
 5 heretofore.

1 Over Greece, while hope yet lives, we can
 2 only mourn. Her senate, on the question,
 3 Whether Greece is in a situation to make
 4 use of the freedom of the press? has declar-
 5 ed in the negative. Refined idolatry has
 6 re-introduced paintings in her schools and
 7 churches, and prostrated the dignity of wis-
 8 dom—that wisdom which is from above, be-
 9 fore the likenesses of men. Alas, for Greece!
 10 When will she awake from the sleep of ages?
 11 When will she arise and shine, as she was
 12 wont? “Return, O Lord, deliver this peo-
 13 ple: O save them, for Thy mercy’s sake.”

1 The navies of the Sublime Porte float on
 2 the Adriatic, and blockade the coasts of
 3 Albania. A rebellious pacha, erewhile de-
 4 feated his utmost potency, and menaced
 5 Constantinople; but, in his turn defeated,
 6 his capital, Scutari, is menaced, and he who
 7 yesterday marched a haughty conqueror, is
 8 to-day a prisoner at large amidst his own
 9 fortress. Thus does the Crescent waste itself
 10 in turmoils with its own chiefs, and effuse
 11 the blood of its own citizens, and thus is fed
 12 its insatiate thirst for blood.

1 Russia, equally insatiate with Turkey, has
 2 had blood to drink. Its armies are wasting,
 3 while they have achieved nothing; and its
 4 resources impoverishing, while a frightful
 5 disease, the cholera morbus, hurries to the
 6 grave her most renowned sons. The Grand
 7 Duke Constantine; the commander-in-
 8 chief, General Field-Marshal Count Die-
 9 bitsch Sabalkansky, and others of renown,
 10 with thousands of citizens and soldiers, have
 11 been swept away, and thousands are follow-
 12 ing in their train. The Imperial city, St.
 13 Petersburg, is in extreme consternation, be-
 14 neath this desolating malady; and the Im-
 15 perial family have fled for safety to Peter-
 16 hof. Wide does this awful pestilence waste
 17 the north, and, extending, menace the south
 18 also. Wo to the drunkards in Europe! upon
 19 you is this destroyer come.

1 Twenty-three counties in Hungary have
 2 memorialized the Emperor of Austria, in
 3 favour of the Poles. The mild despotism,
 4 as it is denominated, of Austria, may perhaps
 5 bend to these remonstrances; but, if Poland is
 6 emancipated from the thralldom of Russia, will
 7 the remaining provinces continue in bondage
 8 to Austria and Prussia? We think not.

1 Prussia, Sweden, Denmark, and Germany,
 2 in general, have their day of peace from the
 3 sword, but the pestilence, already in Dantzic,
 4 menaces these countries on every hand.

1 Belgium has elected its sovereign, and

1 Prince Leopold has accepted the throne.
 2 Peace at length has taken place between
 3 Belgium and Holland; and the Dutch are
 4 once more left to plod in commerce, aloof
 5 from the turmoils of war.

1 From her high station, as a Christian
 2 empire, is Great Britain about to descend?
 3 Her Bible, her Missionary, her Tract, her
 4 School, and her Benevolent Societies, of
 5 every form and name, are extended and
 6 extending; yet her Sovereign speaks, on a
 7 high occasion, to his people—and, for the
 8 first time, the name of the King of kings
 9 and the Lord of Lords, and His providence
 10 over the nations of the earth, are unnamed.
 11 Amidst the awful turmoil, on the question,
 12 who shall, and who shall not elect, the re-
 13 presentatives to the legislative assembly, is
 14 the wisdom which cometh from above dis-
 15 carded? Behold, the day of the Lord is
 16 made a day of feasting; wherein men eat,
 17 and drink, and rise up to play: “And to
 18 the work of the Lord her nobles put not
 19 their necks.” Yet Britain ought to weep,
 20 yea, tears of brine, for great are the dis-
 21 tresses of her sons.

1 Over Portugal the soul of the pilgrim
 2 weeps: left a prey to passion, instead of
 3 piety; to superstition, in place of veneration;
 4 to folly, where wisdom in her
 5 Cortes erewhile fostered a people willing
 6 and obedient, who now go astray every
 7 man after his heart’s desire. Her ships,
 8 her islands, and her commerce, yea, her
 9 very capital, become a prey to an enemy,
 10 created by her own misrule—an enemy
 11 who longs to become her friend; for
 12 France has nothing to gain in such a war-
 13 fare, equal to the cost of contention.

1 Spain is internally struggling for existence.
 2 Her treasury is exhausted, her resources cut
 3 off, and a loan, which is dictated to her by
 4 imperious necessity, is all but impracticable.
 5 A change of policy would deliver her at once:
 6 but who can hope for change, where folly
 7 reigns, to the exclusion of wisdom?

1 Switzerland is armed, and peace is not
 2 yet frowned from her domains.

1 The Italian States are beneath the sword
 2 of Austria: if they remain quiet, she for-
 3 bears; but her armies, ever ready to seize
 4 the match, discharge instant vengeance on all
 5 agitators. Alas for this land of darkness!

1 The Eternal City, so named, has reco-
 2 vered from her late perturbation, and pro-
 3 mises herself days of peace: but danger is
 4 at hand, and tribulation. Alas, the angel
 5 of wrath is encamped against her, and
 6 darkness will cover her!

1 Of the Two Sicilies, no note has reached us:
 2 beneath their young monarch, the path seems
 3 smoothed before them, and they dwell at rest.

The Church of Christ, the Living God, in these days of peril, calls forth our particular attentions; yea, all our regards. To this, therefore, we must devote the remainder of this article.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she, being with child, cried, travailling in birth, and pained to be delivered. And there appeared another wonder in heaven: and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and the child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

This quotation contains a summary of the events which, within and without the church of Christ, affected the cause of the "man-child, who was born to rule all nations with a rod of iron, and who was, in the interim, between his birth and this rule, caught up unto God, and to his throne." It is the history of the church, under the figure of a woman in the wilderness, during the long period of twelve hundred and sixty years. The expulsion of the dragon from his pagan throne, or heaven, in Rome, and over the Roman empire, and the establishment of Christianity therein, have been already dwelt upon in our former essays, and it remains that we note the subsequent events of this interesting period.

A. D. 313, the tenth and last persecution of the Christians, was closed by an edict of the emperor Constantine, who himself professed and established Christianity throughout the Roman empire. In the fifth century, however, the Roman empire ceased to be the kingdom of heaven: ambition and avarice filled the throne; the carnal mind, which is enmity against God, stood before the altar, and the dignitaries of church and state sought their all in the enjoyment of pompous distinctions and luxurious enjoyments. Emperors, nobles, generals, patriarchs, bishops, cardinals, &c.

"High flown with insolence and luxury,"

could not bear the spiritual image of the Holy Emanuel to abide in their presence. They professed the name of Christ, but

did not depart from iniquity: and they could not bear to behold those who did; their conduct, they conceived, was a standing libel upon themselves. Thus, while splendid palaces and gorgeous temples arose on every hand, and imperial purple shone alike from throne and altar, and in the presence of the dignitaries of each, it was incessantly proclaimed, "Bow the knee," the real disciples of the holy Jesus were thrust into the wilderness in scorn, and followed, even into that dreary retreat, with fire and sword. "Thus was the Redeemer wounded in the house of his friends; and they who did eat of His bread lifted up their heel against Him."

The wilderness received the church, "where she hath a place prepared of God, that they should feed her there." The church was not devoured; it was wounded and driven forth from the temple, but not slain. God himself prepared a refuge, and amidst that refuge became the Sovereign Protector of the Church in the wilderness; from age to age maintaining it, amidst the scorn and rage of its enemies, twelve hundred and sixty years: for we take a day for a year, as we are elsewhere taught. The providence of Jehovah, attendant upon these Zions in the desert, proclaimed, "This and that man was born in her; and the Highest himself shall establish her. The Lord shall coast, when He writeth up the people, that this man was born there." Happy asytrums, yea, happy even beneath the fire and sword of the enemy! These, even these, could not prevent the songs of salvation, "As well the singers as the players on instruments were there;" and of each of these it was said, "All my springs are in thee!" Of the Lord, these isolated societies of Christians were blessed; they were produced and reproduced by His Spirit's operations, and thus perpetuated from generation to generation, amidst the nations; and there never was a moment, from the outpouring of the Holy Ghost on the day of Pentecost at Jerusalem to the present hour, when His holy church ceased from the earth.

In the sixth century the secular arm was called into exercise by one who styled himself Universal Bishop, who called himself Father—the Father of all Christendom, and ultimately, the Sovereign of the whole world. This was the Bishop of Rome—the Pope. The secular arm was then, and during subsequent ages, called into exercise by him and his satellites, in order to slaughter the saints of the Most High, merely because they presumed to worship God contrary to his decrees, yet according to the word of

God. "They stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Herod stood before the virgin, and lusted to devour the child Jesus as soon as he was born; and these Herods, in succession, stood before the church, to devour its converts, from age to age—these infants in Jesus, the moment they were born of God: casting to the flames multitudes who, but for their butchery, would have grown up from children into young men and fathers in Christ Jesus; adorning and feeding the church which He hath purchased with His own blood.

This secular arm was anciently the Eastern Roman emperors; for Phocas, who murdered the emperor Mauritius, and seized the purple, created Boniface Pope, and long before these lost their seat of empire, a new secular arm arose, in the western emperors, from Charlemagne to the day in which we live. Heretics, as the saints were termed, were condemned by the Pope's agents, and by them delivered over to these emperors, or the kings which "have one mind, and give their power and strength unto the beast," in order to their being burnt. Awful is the havoc these have made of the church; sacrificing myriads, in the most cruel and vindictive manner, without regard to age, sex, or condition in life.

If the beginning of these days of persecution was early in the sixth century, then we must look for the end early in the nineteenth century. The first secular arm ceased to be, in the year fourteen hundred and fifty-three; for, on the 29th day of May, in that year, Constantinople was taken by the Turks, and the Eastern Roman empire was overthrown. The second secular arm is also no more: for, on the sixth of August, eighteen hundred and six, the emperor of Germany, at the dictation of the French emperor, resigned his dignity, and the holy Roman empire ceased. The secular arm is thus broken, and the power no longer remains with the beast. Where is now the potentate, throughout all Christendom, who dares publicly to burn the saints of the Most High? We will inquire into this hereafter. W. COLDWELL.

King Square, July 15th, 1831.

CELESTIAL PHENOMENA.—AUG. 1831.

The Sun enters Virgo on the 23d at 11 o'clock in the evening: his semi-diameter on the 1st is 15 minutes, 47 seconds, and 4 tenths; and on the 25th, 15 minutes, 51 seconds, and 6 tenths.

The moon is new on the 7th, at 3 minutes past 10 in the evening; enters her first quarter on the 15th, at 24 minutes past 10

the morning; is full on the 23d, at 5 minutes past 10 in the morning; and enters her last quarter on the 30th, at 48 minutes past 10 in the morning. She passes near Mars and Saturn on the morning of the 9th. There are five visible occultations this month, and the careful observer will feel much gratification in noticing the approach of the Moon to the Stars, previous to the immersions, and her recess from them, subsequent to the emersions. The conjunctions of the Moon and Stars are as follow:—On the 2d, at 6 minutes 21 seconds past 4 in the morning, with γ Tauri; on the 3d, at 57 minutes 20 seconds past 6 in the morning, with Aldebaran; on the 11th, at 51 minutes 39 seconds past 7 in the evening, with 1 γ Virginis; on the 30th, at 13 minutes 4 seconds past 6 in the morning, with γ Tauri; and with Aldebaran, at 52 minutes 20 seconds past 12 at noon of the same day. The occultations of Aldebaran may readily be seen with a telescope.

The planet Mercury arrives at his greatest elongation on the 31st. Venus is still the companion of our evening walks, and embellishes the western hemisphere with her radiance; she passes near β Virginis on the 3d, and her path is noticed to lie among the stars of the Virgin. Mars and Saturn are too near the Sun to be visible; but the young astronomer is amply repaid by the interesting appearance of the noble planet Jupiter, which is in opposition to the Sun on the 10th day, at 9 in the evening: he is consequently visible during the whole of the night, and the eclipses and configurations of his satellites, together with his wonderful belts, afford the diligent observer numerous opportunities of contemplating his magnificent system. On the 3d, at 47 minutes 54 seconds past 12 at night, his first satellite immerses into his shadow; there are also three emersions of this satellite: on the 12th, at 27 minutes 42 seconds past 11 in the evening; on the 20th, at 22 minutes 44 seconds past 1 in the morning; and on the 28th, at 46 minutes 41 seconds past 9 in the evening. There are two immersions of the second satellite; on the 2d, at 2 minutes 36 seconds past 11 in the evening; and on the 10th, at 37 minutes 27 seconds past 1 in the morning: there are also two emersions of the same satellite; on the 20th, at 20 minutes 20 seconds past 6 in the evening; and on the 27th, at 55 minutes 19 seconds past 10 in the evening. There is one emersion of the third on the 17th, at 6 minutes 24 seconds past 1 in the morning. The Georgian Planet is in opposition to the Sun on the 5th, at 30 minutes past 6 in the evening. He is situated to the west of Jupiter.

POETRY.

GREECE.

WRITTEN SOON AFTER THE BATTLE OF
NAVARIN.

There is a brightness in thy stars;
A glory o'er thy clime!
The voice of peace—the voice of wars—
Have their appointed time;
Prometheus met with his release:
What god hath burst thy bondage, Greece!
The mountains clap their giant hands!
The torrents bound more free;
More proudly, round thy hallowed lands,
Rolls every dashing sea!
Four tribes for thee to battle rushed!
O'er hill and dale the wars are hushed!
The Moslem's vengeance-cloud hath fled!
What lightning-band hath riven
Its dread portentousness, and spread
The bow of peace in heaven?
The Hand, all terrible in war,
First lit, o'er Navarin's bay, thy star!
Lo! peace and hope come from the skies,
By martial freedom led!
O'er thee the wings of paradise
Their golden shelter spread:
Tell me, O Greece! thou earthquake-born!
Is this the star of thy new morn?
Of thy new morn? Who may'st thou be?
Thy children who are they?
Oh! were they not the brave and free,
Who kept the world at bay;
Who for their homes so nobly fought,
For man so nobly spoke and thought.
Whose was the land of loves and wars?
Whose were the poets strong?
Whose strains are mated with the stars,
And shall endure as long?
Thine! And dost Thou the proud soil claim
Hail! daughter of Eternal Fame!
Oft, as when sets thy summer sun
Below the western sky,
The blushing east is woo'd and won,
By morning's bridal sigh:
So pledged his rise thy proud sun's set,
Whose day was never equalled yet!
Thou' long the night—thou' dread with gloom—
The baleful hours have been,
Athwart the cloud of darkest doom
That mighty pledge was seen.
The heavens received the earnest fair!
Oh Greece! Behold thy morn is there!
May Reason, where she built her throne,
Her brightest star resume;
May Faith, where erewhile she was known,
Thy region re-illumine.
There build the temple—plant the grove—
The oracles of Truth and Love.
Oh! then, methinks I hail the day,
The Turk shall bless the hand
That broke the thraldom of his way,
And hurled him from thy land!
The freedom which he now may fear,
He then shall love—receive—revere.
The Ottoman fierce shall then be brought
To truth's majestic shrine!
By thy despised Greeks be taught,
Her mysteries divine.
And, under a resplendent wings,
Do homage to the King of kings.
Then, mightier than thy Hercules,
Thou shalt go forth, and slay
The Hydra-like Idolatries,
With all their monster sway.
Spoils, brighter than thou yet hast known,
Shall deck thy land and build thy throne.

Thy God, by thee, the Holy Land,
May then redeem from shame!
And thou may'st marshal many a band,
Back whence their fathers came;
Decking thy Sindus with the rose,
That near the plain of Sharon grows.

From thee shall shine a glorious light,
To lead the Eastern borders:
To thee they come to learn the right,
And sheath for aye their swords.
Streams more renowned than Helicon,
From thee to desert climes shall run.

There is a brightness in thy stars;
A glory o'er thy clime;
The voice of peace, the voice of wars,
Have their appointed time.
Thou, as before from empire hurled,
Shall be the PHAROS OF THE WORLD. R. F.

THE NEGRO.

Whose shriek is heard at midnight's dreary hour,
In fearful echoes, sounding o'er the deep;
Speaking more loud than tempest's loudest roar,
In words of fire, to hearts of tender mould,
Soliciting what nothing should deny?
The tears bedew his lacerated cheek,
And on his back (terrific sight!) appears,
Where the foul gangrene has begun to prey,
(Inflicted by the ruthless overseer)
His rifted flesh appealing unto God!
Poor wretched outcast! what a fate is thine!
Torn from thy home, thy friends—from all thy heart
Held dear beneath the vast expanse of heaven:
Distracted, torn, and miserable,—doom'd to bear,
Till welcome death arrive to set thee free,
This worse than iron bondage!

And what awaits
Thy darling offspring, hapless innocents!
What, but to be what thou art even now?
What, but to be what thou must ever be,
A nameless speck, or cipher, in the world?
O, would some master-spirit 'mongst you rise,
Stop proud oppression's arm, and pave a way
(Although with blood) to glorious liberty!
And were a Tell, a Bruce, a Wallace, yours,
Before ten suns had set behind your hills,
Eternal nature from her inmost depths
Should shout exulting, "AFRIC'S SONS ARE FREE!"
And the loud chorus echo to the skies.
Thou hast my best of wishes, and my tears,
Unhappy man! though little both avail:
Yet swift as light diffuses o'er the world,
When Phoebus mounts the radiant car of morn,
The dread, the inevitable moment comes,
When He who only can avenge thy wrongs,
Shall fitting retribution make to thee.
Imagination paints his dread descent,
Robed in the terrors of Omnipotence;
Millions of lightnings throng around his car,
Each pressing forward, eager to begin
The task of vengeance on the pitiless fiends
Who rob thee of thy every gleam of bliss:
Millions of thunderbolts in either hand,
(All wildly chanting forth a dismal song,
And grimly smiling at the monster's fear.)
He grasps, to launch destruction on their heads.
Before—mad horror spreads her baleful breath,
And quivering terror grips the stoutest heart;
Th' "undying serpent," conscience, rears her head,
Thrilling their souls with tones of dissonance;
While loud the shouts of hellish ecstasy
Seem sounding o'er all a dreadful knell!
But late I mark'd one of thy hapless race,
Who ate him by a placid rival,
And thought of days when life as gaily fled;
Pictured each scene of by-gone happiness,
And coloured it with an unearthly light,
(For he was fancy's favourite, and, perchance
But ask'd a fitter sphere, for to have shone
A planet in the Muse's galaxy.)
That threw a never-dying charm around.
He turned from scenes so lovely and so fair
So fraught with heav'n, enchanting every sense,
To those of present misery.—The thought

A moment paralyzed his sinking frame ;
Each grief seemed far more poignant than before ;
He gazed in frenzied horror upon all :
Breath'd forth an execrating curse—and then,
Wrung by intense, by burning agony,
And with tremendous energy inspired,
His soul surpass'd the narrow obstacles
Which rose betwixt it and eternity,
And sought, in realms of happiness afar,
The joys denied him in this wether world.

O. Æ.

Islington, May 9th, 1831.

THE SCEPTIC.

By the Rev. George Miller.

NAY, leave me, dark sceptic, I care not to hear
Thy lessons of doubt, and thy accents of fear :
For thy form is more hateful by far, to my sight,
Than the storm in the desert—the screech-owl at night.

I was happy before, in the long-cherish'd thought,
That I nourished the creed which a Saviour had taught ;

But the words which thou speakest would make me forego,

Both my hope from above, and my comfort below.

Poor agent of darkness ! why seek to destroy
The sweetest of visions that earth can enjoy ?

Why teach me thy bitter forebodings of ill ?
If there's bliss in such ignorance, give it me still !

For, if true be thy creed, that this world is our last,
And we rise not from dust when existence is past,
Will my fate in the end be more awful than thine ?
While, if true my belief, then what joys may be mine !

Yet think not, weak reasoner, thy words have
Imprest

One feeling, save pity for thee, on my breast !
They but prompted one thought, the most wretched
would scout,

Oh ! forgive me, my God, if I call it a doubt !

And know, should remembrance ere turn to the past,
And the clouds which thy words o'er my peace
would have cast,

It will be, when to Him I am bending the knee,
To pray for remorse and forgiveness for thee !

4, Crozier Street, Lambeth.

REVIEW.—*The History of the County Palatine of Lancaster.* By Edward Baines. *The Biographical Department* by W. R. Wharton, F.S.A. Quarto, Parts I. II. III. IV. Fisher, Son, and Jackson, London, 1831.

WHOEVER opens any one of these parts, must be convinced, on the most cursory glance, that this is a work of no ordinary character. The paper is of a superior quality, the type is bold, fair, and clear, and wood engravings appear in various pages, to illustrate the subjects described ; so that an aspect of elegance every where meets the eye.

The plates, of which each part contains either two or three, are beautiful specimens of the graphic art. In the selection of subjects, much taste and judgment have been displayed, and the superb manner in which they are finished, prove that no expense has been spared, to render them deserving

of that extensive patronage with which this work has been already honoured.

Lancashire is rich in subjects, not only for the pencil, but for the delineations of the historian. More than most other counties, its early history is blended with that of the nation. In numerous places we discover monuments of long-subsided commotions, mark the spots where intrenchments and fortifications formerly stood, and, in the desolated enclosures, frequently stumble over Roman urns.

It is to the Roman and the Saxon times, that the early parts of this history chiefly carry back our views, adverting to the incursions of the northern invaders, the arrival of William from Normandy, and the effects which followed his entire conquest of the British nation. Connected with these leading topics, many of a subordinate character appear, which, though diminutive in themselves, have been found important in their consequences, especially in relation to this history, of which they have furnished some of the primitive and most fertile seeds.

Rich in his resources on these and similar subjects, the author has brought before his readers a valuable repast, which at once excites the appetite and gratifies the taste. Among these, some Roman remains are remarkably interesting, but none more so than that of an ancient helmet, of which a beautiful engraving is given in Part III. This piece of antiquity, which is of bronze, and is decorated with numerous warlike emblems in miniature, was found in a field at Ribchester, near Manchester, in 1796, by a young man named Walton. It was lying in a hollow, about nine feet below the surface of the ground, near the bed of a river, and it is now in the possession of Charles Townley, Esq., of Townley Hall. The description of this curious piece of antiquity furnishes some very interesting paragraphs in these pages.

On the death of Severus, his devoted army raised three large hills in the place where his funeral rites were performed, in the vicinity of the city of York, which elevations bear the name of Severus's Hills, and are still very prominent. These funeral rites and monumental piles were followed by his deification ; and with its ceremonies and process, which the author thus describes, we must for the present take our leave of him, and his valuable work.

"The manner of 'making a god,' as described by Herodian in the case of Severus, is extraordinary, and will yield more amusement to the reader than the object of deification could afford benefit to his disciples. 'The ceremony,' says the historian, 'has a mixture of festivity and pomp. The corpse is buried, like other emperors, in a

sumptuous manner. But they make an effigy (of wax) as like the deceased as possible, and place it in the porch of the palace, upon a large and lofty bed of ivory, covered with cloth of gold. This image is of a pale complexion, and lies at full length like a sick person. Round the bed on each side, sit for the greatest part of the day, on the left hand, the whole senate in black habits; on the right, ladies whose husbands or parents are persons of distinction. None of these latter wear any gold or bracelets, but thin white habits, like mourners. This they do for seven days together, the physicians coming every day to the bed to visit the sick person, whom they report to grow worse and worse. At last, when they think he is dead, the noblest and choicest youths of equestrian and senatorian rank take up the bed on their shoulders, and carry it along the Sacred Way into the Old Forum, where the Roman magistrates usually resign their authority. On both sides are built steps like stairs, on which are placed, on one hand, a band of boys of the noblest and patrician families; on the other, of noble women, singing hymns in honour of the deceased, and dirges set to solemn and mournful measures. This being ended, they take up the bed again, and carry it out of the city into the Campus Martius. In the widest part of this field is raised a kind of scaffold of a square form, and equilateral, built of nothing but vast quantities of wood in form of a house. The bed being placed in the second story, they throw over it heaps of spices and perfumes of all kinds, fruits, herbs, and all sorts of aromatic juices. For there is no nation, city, or individual, of any rank or eminence, who do not vie with each other in making these last presents to the memory of the emperor. After a great heap of spices has been piled up, and every part of the building filled, the grand procession on horseback is made by the whole equestrian order round the structure, in certain orders, and returns in Pyrrhic measure and time. Chariots also are driven round in like order, by persons dressed in purple, and representing all the Roman generals and emperors. This being ended, the successor to the empire takes a torch, and puts it to the building. All the rest immediately set fire to it, and instantly the whole, being filled with dry combustibles and perfumes, is in a strong blaze. Presently, from the highest and least story, as from a pinnacle, an eagle is let loose, and, towering up into the air with the flame, is supposed to convey the emperor's soul to heaven. From thenceforth the emperor is worshipped among the rest of the gods."—p. 18.

REVIEW.—*Oriental Customs, applied to the Illustration of the Sacred Scriptures.*
By Samuel Burder, M. A. 12mo. pp. 493. Longman, London, 1831.

THE public are not strangers to Burder's Oriental Customs. The volumes in which they originally appeared, are so well known, and so highly esteemed, as to have procured for the author a degree of reputation which no writer could receive with indifference.

If the customs of Eastern nations had been as fluctuating and unstable as our own, many passages in the sacred volume would have been involved in darkness, that are now rendered luminous and entertaining by an appeal to existing manners and indisputable facts. Mr Burder has justly observed in his preface, "that the peculiar phraseology which occurs in many parts of the holy scriptures can be correctly understood only through the medium of Eastern science."

On the important truth contained in this observation, the whole volume is one continued commentary; and every instance which the author adduces, furnishes its quota of evidence to establish the authenticity of the sacred volume. We give two passages as specimens, and recommend the volume to supply the rest.

JON. i. 19.—*There came a great wind from the wilderness, and smote the four corners of the house.*—On the 25th, at four o'clock in the afternoon, we set out from the villages of Naba, intending to arrive at Basboch, where is the ferry over the Nile; but we had scarcely advanced two miles into the plain, when we were enclosed in a violent whirlwind, or what at sea would be called a water-spout. The plain was red earth, which had been plentifully moistened by a shower in the night-time. The unfortunate camel that had been taken by Cohala seemed to be nearly in the centre of its vortex; it was lifted and thrown at a considerable distance, and several of its ribs broken; although, as far as I could guess, I was not near the centre, it whirled me off my feet, and threw me down on my face, so as to make my nose gush out with blood; two of the servants, likewise, had the same fate. It plastered us all over with mud, almost as smoothly as could have been done with a trowel. It took away my sense and breathing for an instant; and my mouth and nose were full of mud when I recovered. I guess the sphere of its action to be about two hundred feet. It demolished one half of a small hut, as if it had been cut through with a knife; and dispersed the materials all over the plain, leaving the other half standing. Bruce's Travels, vol. iv. p. 422. See also Park's Travels in Africa, p. 125.—*Oriental Customs*, p. 455.

PSALM. xlii. 7.—*Water-spouts.*—Those which I had the opportunity of seeing, seemed to be so many cylinders of water falling down from the clouds, though, by the reflection, it may be, of those descending columns, or from the actual dropping of the water contained in them, they would sometimes appear, especially at a distance, to be sucked up from the sea. Shaw's Travels, p. 333.

But notwithstanding this description, there is good reason to think that, in some of those meteors called water-spouts, a great tube or pipe is formed of the matter of the whirling clouds, which somehow or other draws up, or appears, even when seen near, to draw up the sea water. See Jones's Physiological Disquisitions, p. 595.

On the 26th February, in lat. 22 deg. 26 min., long. 60 deg. 19 min., we were called on deck, to observe the rather uncommon phenomenon of several water-spouts, that were slowly moving before us. Previous to the time when they presented themselves, the weather had been calm and cloudy, with frequent squalls from different, and even opposite, quarters. From the circumstances attending their origin, continuance, and termination, I am inclined to consider them as derivable from electric causes, similar to those of the whirlwind on shore, so commonly observed during the periods of lull or calm, which intervene between the land and sea breezes in India, and perhaps not stronger in effect. The columnar, or ribbon-like appearance, I suppose to be produced by thick mist or aqueous vapour, which could not, by its fall, occasion any damage to a vessel, save that which such a body itself might occasion, by deranging the current of the electric fluid. The formation of the spout appears to commence thus: A convexity, or small spot of projection downwards, is observed in the cloud, of the same apparent density with its thickest part; and on a spot in the sea, nearly under it, a bubbling motion is seen, accompanied with mist. The spot below is darkest in the centre, and at the water's edge, and does not appear, in any case, to rise more than ten or twelve feet above the level of the sea, where it diminishes in density, and appears as mist. If the horizon beyond the cloud be clear and in light, the spout itself appears dark, but not more so

than the impending cloud ; but should the horizon beyond it be dark, the column assumes the colour of smoke, and shows itself comparatively lighter than the distance.

At the moment of its approximation to the agitated water below, the spout is nearly straight, but it soon becomes bent like a bow, in the direction of the wind, yielding to its action ; yet its general colour or density does not appear deeper or greater than that of the thickest part of the cloud to which it adheres. This phenomenon terminates by the separation of the pillar, which divides as if broken off, the lower part diffusing itself wider and wider, and gradually subsiding. It is also observable, that the spout does not remain stationary, but proceeds as if quitting the extent of the cloud, to which it is attached, with the surface of the sea, sometimes to a considerable distance. After the disappearance of the spout, there is very frequently a fall of rain from the cloud." Johnson's Journey from India to England, in 1817, p. 6.—*Oriental Customs*, &c. p. 459.

REVIEW.—*Traditions of Lancashire.* By J. Roby, M.R.S.L. 2 vols. 8vo. pp. 338, 330. Longman. London. 1829.

LEGENDARY tales are in general very interesting ; and they would frequently be more so, if they did not commit such violent outrage on common sense. Approaching somewhat nearer to truth and reason, are those events and occurrences which live in tradition, and pass on from generation to generation, blending fact with fable in such a manner, that it is difficult to say where the former ends and where the latter begins.

Most counties have their traditional tales, and if Lancashire is more fertile in this species of wild memorial than others, one reason may be found in the prevalence of popery, which all must admit is favourable to the growth of wonder and superstition. The unlightened mind revels in the marvellous, and frequently the incredibility of a tale becomes an incentive to belief. But even among those who view these wandering records in their proper light, few will be found who would wish them to be consigned to oblivion. They are frequently founded on some historical fact, which time has left behind him in his flight, and tend to preserve the manners and customs of a distant ancestry, when walking under those clouds of ignorance which have been dissipated by the learning and science of modern times.

The traditional tales which Mr. Roby has collected together in these volumes, though wholly distinct from each other, are not short and broken fragments. Each tale has its proper commencement, progress, and catastrophe. The parts all adhere together, and the reader proceeds with pleasure through the details, and half forgets whether what he is perusing be true or false.

The tales are twenty in number ; among which "The Eagle and the Child," and

2D. SERIES, NO. 8.—VOL. I.

"The Lancashire Witches," are most publicly known among the common people. Yet even these have been chiefly received in general terms ; it has therefore been Mr. Roby's business to trace out the real or supposed facts on which they are founded, and to give consistency to a narration which many know only by name.

In this attempt he has been remarkably successful. He has contrived to infuse into his stories a considerable share of interest, which can hardly fail to command the attention of his readers, while furnishing them with amusement that carelessness alone can render unprofitable.

We have seen many tales from the German, many of Scottish origin, and a still greater number of Irish extraction, but have no recollection of any that we should prefer to those before us. For although the German may have more romance, the Scotch more of personal prowess, and the Irish more of humour, the mixture of these ingredients, in these traditions of Lancashire, appears better suited to an English palate. They include enough of the marvellous to excite astonishment, and to forbid belief, but they rarely diverge to extremes which compel us to drop the narrative with disgust.

REVIEW.—*Tales of a Physician.* By W. H. Harrison. 8vo. pp. 262. Jennings, London. 1831.

WE are informed in the title-page, that this is the second series ; but of what the first consisted we do not know, as they never fell into our hands. We feel, however, fully assured, that if they were equal to the present, they were very interesting ; and, most probably, the public, viewing them in the same light, encouraged the author to venture on these before us, which bear the following names : "Cousin Tomkins the Tailor ;" "The Life of an Author ;" "Remorse ;" "The Sexton's Daughter ;" "The Old Maid ;" "The Preacher ;" "The Soldier's Bride ;" "The Mortgagee."

These Tales bear no resemblance to one another ; each is original in its own way, is enlivened with incidents, and displays great power of invention, felicity of combination, and perspicuity of expression. The language is always sprightly, and sometimes elegant, but vivacity never degenerates into levity, nor becomes disfigured by coarseness and vulgarity.

We should, however, be exceedingly sorry if, amidst these minor excellences, we had been compelled to throw out even an insinuation against the moral tendency of these tales. Happily this is not the case.

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152.—VOL. XIII.

Their aim is virtuous, and the vicissitude of incident which we are called to witness, leads to catastrophes that are in general grateful to our feelings, if not correspondent with our expectations.

Cousin Tomkins the Tailor teaches an admirable lesson to titled extravagance in high life, and it may be perused with advantage by many who would blush to be thought related to a man of thimbles and needles. The good lady, while in affluence, had many friends; but when she and her husband were dead, and every thing was to be sold to satisfy the demands of the creditors, not one could be found among them to afford shelter to a helpless female orphan, their only child. In this distress, Cousin Tomkins the Tailor makes his appearance, and, though an outcast with the parents, provides for the child, and by insuring his life, leaves her an ample fortune.

The Old Maid is not introduced as a subject for ridicule, but to shew in what manner an amiable and virtuous young female had been abandoned by a villain, when he found the loss of her fortune had changed the aspect of her pecuniary circumstances. Yet, with truly Christian feelings, she afterwards saved him from the gallows, and furnished him with the means of procuring an honest livelihood.

The Mortgagee is full of incident and interest. It is the rescue of innocence from the fangs of titled depravity, and the ultimate triumph of virtue over the villainies that designed its ruin. We cannot, however, find either time or room further to analyze this tale, or to state any particulars of the others. All are strictly moral, and therefore useful, in their character and tendency. To youthful readers they can hardly fail to furnish amusement; and where this is received, there is little probability that the instruction will be wholly lost.

Review.—The Life and Diary of the Rev. Ebenezer Erskine, of Stirling, Father of the Secession Church. By Donald Frazer. 12mo. pp. 543. Hamilton, London, 1831.

THE peculiar circumstances in which Mr. Erskine was placed, as the leader of a Secession band, have conspired equally with his talents, zeal, and piety, to immortalize his name. It is not intended by this remark to insinuate, that he was deficient in either of the above qualities; but many perhaps have possessed them in an equal degree, whose names have been but little known

beyond the immediate circle of their labours and usefulness.

It was, however, the lot of this celebrated minister to be engaged in services which have rendered his name familiar to multitudes, and the same causes will also transmit it to posterity.

In the early part of this volume, some account of Mr. Erskine's ancestors appears. This is followed by a memoir of himself. The subsequent chapters contain extracts from his Diary; the difficulties he was compelled to encounter, arising from various sources; and finally, a summary of his character.

In looking back on his progenitors, we find that Mr. Erskine descended from a pious stock; and from this fact we are led to expect in him a mind early impressed with the importance of religious truth, and a life devoted to the duties of his profession. Nor are we in either of these respects disappointed. His life and diary record the vivid and powerful influence of divine grace on his soul, by which he was led, through all the troubles that assailed him, and the arduous conflicts in which he was engaged, to put his trust and confidence in the ever blessed God. It is a diary of experience, of holy communion, of spiritual intercourse with the Father of the spirits of all flesh, a sitting in heavenly places with Christ Jesus. In every expression there is a sacred unction, a fervent breathing of the soul to God, an influx from above of pure enjoyment, which only holy spirits know.

To men of the world, who are strangers to the religion of the heart, this diary will have the appearance of enthusiasm and visionary reverie, and by all such it will be treated with contempt. But there are others who, having been taught of God, will know how to estimate its value, and to profit by the lessons which example teaches. To all such it will appear as an important addition to the stock of spiritual biography already on their shelves; and many, on perusing its pages, will be stimulated to seek that elevation of piety which Mr. Erskine attained, and which enabled him to rejoice in the God of his salvation with a joy unspeakable and full of glory.

Review.—Fourteen Sermons, on various Subjects, chiefly by celebrated Divines of the Sixteenth Century. 12mo. pp. 408. Holdsworth. London. 1831.

OLD sermons are frequently like old coin, the metal is pure, but the image, date, and lettering, have an obsolete appearance. To

those who delight in what is tinctured with antiquity, this will be an additional recommendation; and, even where this is not the case, the ore will be valued for its sterling worth, and intrinsic excellence.

To the sermons in this volume, the preceding remarks are strictly applicable. Their authors are dealers in unsophisticated truth, over which time can never throw any tarnish. When originally delivered, the language, idiom, and construction of the sentences were accommodated to the reigning taste, and if the changes which have since taken place, have left their diction behind, it is only now in precisely the same state to which ours will be consigned, when two or three centuries more shall have passed away. It will be well if the purity of their ore shall render them worth preserving, and reprinting, after the lapse of so many years.

The subjects of these discourses are chiefly of an experimental and practical nature, supported by the authority of scripture, and enforced by solid argument, derived from the same sacred source. The necessity of the atonement, and of the continued influence of the Holy Spirit, their authors keep constantly in view, and the light, life, and love, which genuine religion imparts, are held forth in a cheering and animating manner. These sermons display much vigour of mind, great range of thought, and fervour of piety; and, amidst that peculiar phraseology which we might call quaint, we perceive an originality of combination in the ideas, and an innate energy of expression, which cannot fail to command our admiration.

By whom these discourses have been collected and printed does not appear. The address to the reader is dated Southampton, 1831; but beyond this, nothing respecting the editor is suffered to transpire. For this concealment, however, the following note, facing the title page, furnishes a satisfactory reason.

"A thousand copies of this volume have been printed, and presented to the committees of several charitable societies, with a twofold object in view; namely, that the admirable sentiments contained in these discourses, may be made more generally known, and that the funds of the institutions referred to, may be increased, for the furtherance of their philanthropic designs."

The price of this volume is in perfect accordance with the above act of benevolence. It is sold in boards at *four shillings*, which fully demonstrates that pecuniary advantage formed no portion of the compiler's calculation; and very extensive must be the sale, to reimburse the expense of the edition. His object appears to be, to do good to the souls of men. To accomplish

this, the sermons he has selected are admirably adapted. To us the compiler is wholly unknown, and is likely to remain so; for,

"Who builds to God a temple, not to fame,
Will ne'er inscribe the marble with his name."

REVIEW.—*Sunday School Memorials*, 12mo. pp. 252. Hurst, Chance, and Co. London. 1831.

LONG and formal dissertations on almost any subject become tedious, and tiresome to the reader; hence they are frequently put by for the present, and, perhaps, never more resumed. These remarks cannot apply to the volume under inspection, it being almost entirely made up of narrative, which the author has contrived to render very interesting.

The scene of these memorials is Manchester; and the Sunday-school in which the individuals were instructed whose biography is recorded, is under the fostering care of the established church. A luminous preface furnishes all the information that can be wanted, as to the institution, government, finances, instruction, process of teaching, and number of pupils. From these latter, Mr. Bradley, whose name is connected with the preface, though it does not appear in the title-page, has selected ten individuals, chiefly females. Of these he has given some interesting memorials, as to their religious experience, and progress in the divine life; and has concluded each biographical sketch with some serious reflections, some suitable admonitions, or some solemn inquiries, addressed to the reader.

Even by persons totally unacquainted with the subjects of these memoirs, they cannot be perused with indifference; but in the town, the school, and the neighbourhood, where all were known, these simple records must operate with a double force. Of some few the narratives are rendered peculiarly interesting, by the local circumstances with which they are associated. That of Mary Sadler, and that of Catherine Prescott, are both of this description. The former was trampled to death, in a place of worship, in consequence of a report prevailing that the gallery was giving way; and the latter did not learn to read until she was upwards of a hundred years, when she attended the Sunday school with her great-grandchildren for this purpose. She died at the supposed advanced age of of one hundred and fourteen years.

But in these and the other memorials, the knowledge of salvation to which each individual was brought, imparts to this book an

of Mr. Locke's profound researches in this concentration.

In this condensed view, we have already found many samples of the great philosopher's reasoning, and many more may be expected in a succeeding volume. These specimens of his argumentation will excite the inquiring mind to diligent exertions in the cause of truth. To such as are desirous of a more intimate acquaintance with the Author's essay unabridged, the volumes at large are always accessible.

BRIEF SURVEY OF BOOKS.

1. *A Trip to Paris, in Verse*, by T. S. Allen, 8vo. p. 116, (Hurst, London,) is a sort of humorous epistle, written in a colloquial style, with much ease, and artless ingenuity. The journey is narrated in detail. Scarcely any thing escaped the author's observation; and his willing muse has condescended to decorate what he did, and what he saw, and what he heard, with rhyming embellishments. Among his friends it must find a favourable reception, and from strangers it is not calculated to merit disrespect.

2. *Beauties of the Vicar of Llandoverly, or Light from the Welshman's Candle, with Notes*, by John Bulmer, (Holdsworth, London,) is not a novel, although the title has an aspect of that complexion. The author, Rees Prichard, was born in the days of Queen Elizabeth, at Llandoverly, of which he afterwards became vicar. His Welshman's Candle is a versification of some of his discourses. It was a work in high repute, and is said to have wrought a happy transformation in the general character of his parishioners. Of this celebrated work, Mr. Bulmer has selected the beauties; and, so far as moral excellence, and divine truth, wrought into simple rhyme, exquisite beauties they are. The notes are copious, and well written.

3. *Dissent from the Church of England, or a Defence of the Principles of Non-conformity*, &c., by John Angel James, (Westley, London,) is a powerful pamphlet, written with vigour, but without acrimony. Mr. James seems to have concentrated all the force of his predecessors, and to have added much of his own. Yet we cannot avoid thinking, that on some points he has injured his cause by attempting too much.

4. *Invention of an effective and unfailing Method for forming an instantaneous Communication with the Shore, in Shipwreck*, &c. by John Murray, F. S. A. &c. (Whittaker, London,) is a subject of much importance to a nation like ours, and every

attempt to save shipwrecked mariners, deserves close examination and due encouragement. The merits of Captain Manby's invention, have been honourably rewarded, and we hope that the efforts of Mr. Murray will not be disregarded. His purpose is to shoot a luminous arrow, to which a line shall be attached, from the shore or the life-boat, to the vessel in distress, through which a communication with the shore shall be obtained. What degree of merit this invention possesses, we presume not to determine, but we have reason to know, that tried and promising efforts have not always been duly appreciated. Some years since, a Mr. Trengrouse of Helston, in Cornwall, invented a rocket, to which a line should be fastened. This was to be discharged from the vessel in distress to the shore. His experiments were as follows:—A rocket of 8 oz. with line and stick, from a musket, 180 yards. A pound rocket, ranged 450 yards, but the line, having a knot, broke. Of his various experiments and testimonials, a long account was published in the first volume of the Imperial Magazine, col. 438. Every one commended the invention, and gave him good wishes. Every man of title, and holding high official situations, gave him their avowed sanction; but Mr. Trengrouse was found guilty of being poor, and his apparatus seems to be consigned to neglect. We sincerely hope that Mr. Murray will not be mortified with a similar disappointment.

5. *Thoughts in Retirement, by Three Clergymen*, (Seeley, London,) are vigorous, scriptural, and liberal. They breathe a spirit of rational piety, and display more strength of intellect than works of this description in general contain. Many sentences imbode aphorisms which are worthy of being committed to memory. This may be easily done, as they are short and sententious.

6. *Descriptive Account of the Shower-bath, also, an Apparatus for restoring suspended Animation*, by John Murray, F. S. A. &c. (Whittaker, London,) is a sensible well-written pamphlet, containing many very curious cases of an extraordinary nature, derived both from accident and experiment. From these we learn, that, under given circumstances, both men and animals may endure many privations, and extremes of temperature, which would seem incredible. The apparatus for restoring suspended animation is intended to operate with air on the lungs, as a syringe. The shower-bath is simple and excellent.

7. *Modern Fanaticism Unveiled*, (Holdsworth, London,) is not intended to bring genuine religion into contempt, but to rescue

from that reproach to which it is occasionally exposed by the visionary reveries of some fanatical professors. On "Mary Campbell's Miraculous Pretensions, Drummond's Prophetic Dreams, and Irving's Sinful Humanity," the author has made some very pointed observations, but we do not think them more severe than the occasion required.

GLEANINGS.

Origin of the Cross and Ball on Buildings.—The issue of his (Constantine's) marriage in 306 with the Princess Helena, was Constantine, by whom he was succeeded. The inauguration of this emperor took place in the imperial city of York, the place of his birth, and the British soldiers, in Roman pay, presented their countryman with a golden ball, a symbol of his sovereignty over the island. Upon his conversion to Christianity, he placed a cross upon the ball; and ever since this emperor's time, the globe surmounted by the cross has been used as an emblem of majesty in all the kingdoms of christendom.—*Baines's History of Lancashire.*

Church Livings.—In the patronage of the Crown, the Bishops, Deans and Chapters, the Universities, and Collegiate Establishments.

1,733 Rectories, containing 4,637,508 acres,	£	811,563
at 3s. 6d.		
2,341 Vicarages, containing 6,264,516 acres,		391,532
at 1s. 3d.		

Annual value of Public Livings, - 1,203,095

In the gift of Private Patrons:

3,444 Rectories, containing 9,216,144 acres,		1,012,825
at 3s. 6d.		
2,175 Vicarages, containing 5,820,300 acres,		363,768
at 1s. 6d.		
1,000 Perpetual Curacies, averaging £75 each,		75,000
645 Benefices, not parochial, averaging £250 each,		32,450

Annual value of Private Benefices, 8,009
Glebes, at £20 each, 160,000

Total Income of Parochial Clergy,	3,447,138
Income of Bishops,	150,000
Ditto of Deans and Chapters,	275,000

Total Revenue of the Established Clergy, 3,872,138

Sir Walter Scott's Advice to a Young Author.—He spoke of my pursuits and prospects in life with interest and with feeling; of my little attempts in verse and prose with a knowledge that he had read them carefully; offered to help me to such information as I should require, and even mentioned a subject in which he thought I could appear to advantage. "If you try your hand on a story," he observed, "I would advise you to prepare a kind of skeleton, and when you have pleased yourself with the line of narrative, you may then leisurely clothe it with flesh and blood." Some years afterwards, I reminded him of this advice. "Did you follow it?" he inquired. "I tried," I said; "but I had not gone far on the road, till some confounded Will-o'-Wisp came in, and dazzled my sight, so that I deviated from the path, and never found it again." "It is the same way with myself," said he, smiling; "I form my plan, and then I deviate." "Ay, ay," I replied, "understand: we both deviate; but you deviate into excellence, and I into absurdity."—*New Monthly Magazine.*

Taste.—A cultivated and well-regulated taste is of great moral importance: it induces us to look with indifference upon many objects which the vulgar pursue with ardour; it confirms virtuous dispositions; as the love of vice is excited, and its pursuit is quickened, by a perversion, or from a want, of taste. A pure taste elevates a person above the grosser pleasures of sense, and checks the indulgence of his passions. The love of what is good, as well as what is fair, is the characteristic of the man of taste; its improvement therefore is of great improvement to young persons, as it will answer a most valuable purpose, and not only make them good judges of the productions of the arts, but increase their relish for whatever is lovely and of good report.—*Keit's Elements of General Knowledge.*

Advantage of a Paternal Government.—Besides Ecija and Carmona, we met with but a few villages between Cordova and Seville, and no solitary farms nor houses, other than the public ventas. Though the soil was every where fertile, and capable of nourishing a numerous population, yet it was in general very im-

perfectly cultivated, and often abandoned to the caprice of nature. Nothing can be more painful than to behold this country, which rose to such a high degree of prosperity under the Romans and Arabs, now so fallen, so impoverished. The principal source of this depopulation may be found in the landed monopolies; nearly the whole country being owned by large proprietors, to whose ancestors it was granted at the time of the conquest. Hence, the soil has to support, not only the labourer who cultivates it, but likewise the idle landlord, who lives at court, and spends his income in the capital. They who preach the preservation of families and estates, and deprecate the unlimited subdivision of property, should make a journey to Andalusia. Other causes are found in the odious privileges of the *señores*, in the exorbitance of the taxes, and in the vexatious system of raising them; in the imperfect state of internal communications, and in the thousand restrictions which check circulation at every step.—*A Year in Spain.*

Idolatry in India.—There are many temples in India, from which the East India Company receive tribute, of which the principal are Gya, Allahabad, and Tripetty. The total amount of revenue received from all these sources is unknown; but that supplied from the following four temples amounts to a prodigious sum. Mr Poynder estimates it as follows:

Clear profit for the seventeen years ending 1829, exclusively, for Juggernaut,	£.	s.	d.
Clear profit for the sixteen years ending 1829, inclusively, for Gya	99,305	15	0
Clear profit for the sixteen years ending 1829, inclusively, for Allahabad	455,080	15	0
Clear profit for the seventeen years ending 1829, inclusively, for Tripetty	159,429	7	6
Total tribute received from idolatrous worshippers for seventeen years	805,599	18	6
	920,215	15	0

Advice to Young Ladies.—The likeliest way either to obtain a good husband, or to keep one so, is to be good yourself. Never use a lover ill whom you design to make your husband, lest he should either upbraid you with it, or return it afterwards; and if you find at any time an inclination to play the tyrant, remember these two lines of truth and justice:

Gently shall those be ruled,
Whom gently away'd;

Obect shall those obey, who, haughty, were obey'd.

Potato Soap.—A French chemist has discovered that potatoes, one-third boiled, effectually supply the place of soap in washing linen: that their farina is a useful ingredient in starch has been long known.

Matcalf, the Blind Surveyor.—This person, Mr. Bew informs us, was a native of Manchester or the neighbourhood, and, after telling us that he became blind at a very early age, so as to be entirely ignorant of light and its various effects, the narrative proceeds as follows: "This man passed the younger part of his life as a waggoner, and, occasionally, as a guide in intricate roads during the night, or when the tracks were covered with snow. Strange as this may appear to those who can see, the employment he has since undertaken is still more extraordinary; it is one of the last to which we could suppose a blind man would ever turn his attention. His present occupation is that of projector and surveyor of highways in difficult and mountainous parts. With the assistance only of a long staff, I have several times met this man traversing the roads, ascending precipices, exploring valleys, and investigating their several extents, forms, and situations, so as to answer his designs in the best manner. The plans which he designs, and the estimates he makes, are done in a method peculiar to himself, and which we cannot well convey the meaning of to others. His abilities in this respect are nevertheless so great, that he finds constant employment. Most of the roads over the Peak in Derbyshire have been altered by his directions, particularly those in the vicinity of Buxton; and he is at this time constructing a new one betwixt Willmslow and Congleton, with a view to open a communication to the great London road, without being obliged to pass over the mountains."—*Examiner.*

Royal Geographical Society.—At the meeting, on the 24th of March, the following communications from Mr. Barrow were read. The first was an account of Deception Island, of New South Shetland, by Lieut. Kendall, sec of his Majesty's ship Chanticleer (Capt. Foster). The island is in lat. 62° 55' S. and long. 68° 28' W. and is of volcanic origin. The interior of it is occupied by a circular lake, which communicates with the sea on its S. E. side. Compact lava, ashes, pumice-stone, and ice, are among the component parts of the island, the highest part of which is about 1300 feet above the sea. It seems that volcanic action is still in progress, as many apertures were found, from which steam was constantly issuing with a loud noise. Hot springs abound in the island, and Lieut. Kendall found water at a temperature of 140, issuing from under the snow-clad surface of the ground, and running into the sea. A storm was seen in the distance, and also the remains of a wreck, which were too old

to afford any clue to the name of the vessel, or the country to which she had belonged. The second paper gave an account of Keeling, or Cocos Island, lying in the eastern part of the Indian Ocean, in lat. 11° S. These islands are of coral origin, and entirely of an opposite nature to that of Deception Island, although the sea near them is frequently covered with cinders and pumice-stones. It was remarked, that the surf has heaped up the shore of the islands from twelve to twenty-one feet above the level of high water, while the other parts of the islands are not more than from three to six feet above the same level. The paper gave a description of the various sorts of timber found on the islands, and stated that the live stock and fruits, which had been transferred there from the Mauritius, were in a thriving condition. Two Englishmen are the only settlers on the island, and it is considered to be a desirable place of resort during war.

Liers in Turkey.—It is said to be the custom in Turkey to blacken over the front of the house of a well-known liar. If such a custom prevailed in the British capital, it would be singularly disfigured. An English journal says, whole parishes would appear in deep mourning, and many streets would be in black from one end to the other.—*Forest de Londres.*

Robinson Crusoe.—A French paper states, that the ship *Emilie*, of Nantes, having cast anchor on the 18th of July, 1866, in Christmas Harbour, in the Island of Desolation (Southern Indian Ocean), was soon after boarded by six miserable creatures, who came in a boat from the *Cloutier*, six months before, on which they had been left six months before, with provisions for only two days, by an English vessel. They were covered with skins of sea-calves, and their faces were so tanned, it was impossible to guess to what country they belonged. During their residence among the inhospitable deserts and rocks where they had been abandoned, they lived on penguins and other birds, and preserved themselves from cold by burning sea elephant's oil, in the hollow of a cave, where they had established their abode. The *Emilie* carried them away, and landed them at the Isle of Bourbon.

Forbearance.—He surely is most in want of another's patience who has none of his own.—*Lasater.*

Steam Carriages on Common Roads.—Some of the advantages to the public from the use of steam on the turnpike roads already begin to show themselves. Previous to the starting of the steam coach between Gloucester and Cheltenham, the fares were 4s. each person; now the public are taken by all the coaches at 1s. per head. One morning the steam coach took 33 passengers from Cheltenham to Gloucester in 50 minutes.

Tradition of the Red Sea.—The superstition of the neighbourhood (a point in the Red Sea, which is remarkable for the furious gusts to which it is almost continually subject), ascribes it to a supernatural, and not to any physical cause; for this being, according to received tradition, the spot where the chosen people under Moses passed over, the ignorant imagine that, since it was also here that the host of Pharaoh was swallowed up, their restless spirits still remain at the bottom of the deep, and are continually busied in drawing down mariners to their destruction; a notion so received among all the seafaring people along that coast, that it would be quite in vain to argue against it.—*Adventures of Giovanni Franti.*

Wisdom of Public Opinion.—"Valleyrand once observed, in a speech to the Chamber of Deputies, "I know where there is more wisdom than is to be found in Napoleon, or Voltaire, or any minister, past or present; it is, in public opinion."

Literary Notices.

Just Published.

Part VI. of Baines's History of Lancashire.
Part XXVIII. of the National Portrait Gallery:—Leopold of Saxe-Coburg; Sir Thomas Lawrence; and Admiral Hood.

Part III. of Watkins's Life and Times of England's Patriot King.

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Lord Dover, who, under the name of the Hon. George Agar Ellis, was well known in the literary world as the author of the popular "History of the Iron Mask," of the "Historical Inquiries respecting the Character of Lord Clarendon," and the "Ellis Correspondence," has just completed a Life of Frederick the Great, King of Prussia.



In the year 1504, the tract of land to the south of the city, called the Burrough Muir, or Borough Moor, being covered with wood, the town council enacted, that whoever should purchase a sufficiency of wood to make a new front to his house, should be at liberty to extend it seven feet into the street. This act of legislative folly was too tempting to be resisted; and Edinburgh, in consequence, was filled in a short time with houses of wood instead of stone; and the principal street was reduced fourteen feet in breadth.

Edinburgh is on all sides surrounded by lofty hills, except to the northward, where the ground gently declines to the Frith of Forth. Arthur's Seat, Salisbury Craigs, and Calton Hill, bound it, on the east; the hills of Braid, and the extensive Pentland ridge on the south; and the beautiful Corstorphine Hill, on the west. The principal part of the Old Town is built upon a hill of singular form, which, rising gradually from east to west, is terminated towards the west by a precipice three hundred feet in height. On the rock forming this extremity of the hill, stands the Castle; and, along the summit of the ridge is carried the street represented in the Engraving, which, under the several denominations of Lawn-market, High-street, and Cannon-gate, extends from the Castle to the place where the elevation of the hill commences, a distance of somewhat more than a mile. This street, at its eastern extremity, is terminated by the palace of Holyrood House, of which an Engraving was published in our Number for March.

On each side of the hill, which thus forms the central part of the city, is another ridge of ground, inferior, however, in elevation, and terminating much less abruptly. The southern hill is covered with what might be termed the new part of the Old Town; which, though it contains many good streets and buildings, is laid out without much regard to that regularity and order by which the New Town is distinguished. It is connected with the central ridge by a bridge of nineteen arches. The intervening valley is occupied by a long narrow street, called Cow-gate, from which numerous streets and alleys run up the sides of the hill to High-street.

The New Town is the peculiar pride of Edinburgh; and, so far as regularity of design, beauty of situation, and architectural excellence are concerned, it may be considered as the most splendid assemblage of buildings in the kingdom. It stands on a ridge at the north of the Old Town, from which it is separated by a deep valley, formerly a morass, called the North Loch. Its plan is exceedingly simple. Three principal streets, extending nearly a mile in parallel lines from east to west, are intersected at right angles, and at equal distances by cross streets, about a quarter of a mile in length.

Across the valley, which separates the Old from the New Town, a bridge was erected and finished in 1772; and farther west, across the same valley, is an earthen mound, chiefly formed of the rubbish removed in digging the foundations of the newly erected houses, which was begun in 1783. The South Bridge, the chief communication with the southern part of the town, runs in a line with the North Bridge; this was finished in 1788. A third bridge, named "King George the Fourth's Bridge," is now erecting, nearly on a line with Bank-street, to connect the western part of the New Town with the southern district. Prior to the erection of these bridges, the only communication to the south and north was by those steep and narrow lanes, called *closes* and *wynds*, which descend from both sides of the High-street. The North Bridge is remarkable for the lightness and elegance of its structure, and for the singularity of the views which it commands.

THE IMPERIAL MAGAZINE.

SEPTEMBER, 1831.

CITY OF EDINBURGH.

(With an Engraving of HIGH STREET, in the Old Town.)

THIS Capital of Scotland, which is ancient, large, and populous, is situated in the northern part of the county of Mid Lothian, or Edinburghshire, about two miles south of the estuary of the river, or Frith of Forth—three hundred [and eighty miles north-west of London—and two hundred and twenty-five north-east of Dublin.

The origin of Edinburgh, both as to its name and history, is involved in much obscurity. The former has been variously spelt, and several sources have been assigned to furnish its derivation. Of these, the most probable is from the Gaelic, *Edin*, "the steep face of a rock," a compound, which occurs in Edenbelly, Edinmore, and other local appellations. When the Saxons obtained possession, Dun Edin became Edinburgh, and the former name is still retained by the Highlanders.

In the days of Agricola, the part of Scotland in which Edinburgh stands, formed the province of Valentia. On the departure of the Romans, this province fell into the hands of the Saxon invaders, and continued in their possession till the defeat of Egfrid, king of Northumberland, by the Picts, in the year 685.

To David I. Edinburgh must have been indebted for the distinction of being a royal borough, as by this monarch royal boroughs were first established in Scotland; and, in his charter of foundation of the Abbey of Holyrood-house, it appears under this distinguishing appellation.

During the reign of Alexander II. in 1215, the first parliament was held in Edinburgh; but it was not until after the year 1456, when parliaments continued to be held regularly in this city, that it was considered as the capital of Scotland.

The oldest charter in the archives of the town, is one granted by Robert I. in 1329, in which he bestows upon Edinburgh the town of Leith, with its harbour and mills. In a subsequent year, his grandson, who ascended the throne under the name of Robert III., conferred on its burgesses the privileges of erecting houses in the Castle, provided they were persons of good fame.

When James III. was at variance with his nobles, in 1482, the inhabitants so distinguished themselves in his behalf, that he granted them two charters, in which, among various other privileges, the provost was made high sheriff within the city, an office which is still enjoyed by the chief magistrate. The town council was also invested with the power of making statutes for the government of the city; and the corporate trades were presented with a banner, known by the name of the "Blue Blanket." This still exists, and is always confided to the convener of the trades.

dinary height, many rising to an elevation of twelve or thirteen stories. The houses in High-street, though of many stories in front, as may be seen in the Engraving, are much higher in the rear, from being erected upon the sides of the hill on which they stand. This street, in the sixteenth century, commanded the admiration of foreigners, its houses having been compared to palaces; and although it may not now be regarded with the same degree of enthusiasm, owing to the great improvements which since that period have taken place in every considerable city in Europe, it still maintains its pre-eminence over every other, upon which the refinements of modern art have not been lavished.

ON THE ABUSE, AND THE PROPER USE, OF THE WORLD.

To know how to "use the world, so as not to abuse it," is the grand secret of terrestrial felicity, which the hoary sages of the heathen world, in the brightest era of Athenian learning, and the proudest period of Roman glory, but dimly descried. To this also, the grave moralists of later days have directed their attention, and all have left to future generations the accumulated wisdom of years of laborious study and extensive research. The greatest ethical writers, whose names are inscribed in the temple of fame, have always aimed at enforcing a systematic prosecution of conduct so laudable, and practice so beneficial, by arguments at once persuasive and popular, by motives the most pressing, and incitements the most awful. But, above all other authorities, the whole scope and tendency of the didactic morality of the Bible is, to urge and inculcate this paramount duty and essential truth.

Pleasure intemperately pursued, as well as mirth unduly prolonged, disturbs that placid enjoyment which moderation ensures, and facilitates the approach of sorrow and sadness. Those who have wealth and luxury at command, think they may revel with propriety in unbounded riot, and pursue a course of unrestrained indulgence. All the energies of their souls are absorbed in the hopes of obtaining some novel gratification for each succeeding day, until the whole round of stated amusements has been repeatedly visited, till their whole resources are exhausted, and nothing sufficiently attic remains to awaken curiosity, or kindle desire. They devote their time, with a zest worthy of a better cause, to keep excitement from languishing, and ardour from cooling. But a repetition of the same gratifications soon satiates, and a constant succession of the same amusements will tend in time to produce dissatisfaction and

disgust. They enervate the mind, and induce a profound stupor to the sober enjoyments and decent comforts of ordinary life, for want of adequate stimulants to arouse its powers from stagnating into passive indifference, or indolent apathy.

The conduct of those who abuse the blessings of existence, those rich blessings that are so profusely scattered around the path of man's brief pilgrimage, besides being highly pernicious to the interests of society, is equally injurious to individual comfort and personal welfare; as it unquestionably entails distress, misery, and disease in all their forms, and under all their varied aspects. By their propensity to profligacy, they cause disaffection in the humbler part of mankind, who naturally look up to their superiors as examples. These, when they see wealth squandered in pompous magnificence, and dissipated in luxurious indulgence, soon learn to contrast their own hard fare and mean abode, with what they discover, till at length disrespect ripens into revenge, and thus prepares the way for tumult and sedition. There are barriers which propriety and duty, virtue and religion, erect, restraints which good sense suggests and experience confirms, beyond which, they who transgress, incur the loss of reputation and innocence, and forfeit the esteem of the wise and the good.

Independent of all future considerations, to sip of every cup of pleasure, and regale at every feast where invitation is proffered, regardless whether there is a poisonous infusion in the one, or a contaminating influence at the other—certainly displays the height of madness, and reaches to the very meridian of folly. For all kinds of excess, it is well known, debilitates the human body, and transforms the bounties of nature, which were intended for our

good, into a prolific source of unspeakable evils. A great part of the miseries which afflict, and the troubles which disquiet, of the pains endured, and the hardships sustained, arise from this, as the procuring cause. To this unhallowed shrine, health is daily sacrificed; here youth is enfeebled, dignity of character despised, and peace of mind heedlessly disturbed. All that makes life agreeable, and joy exhilarating, lies within the bounds of sobriety and moderation, at an equal remove from the unsocial gloom of the anchorite's retreat, and the hurtful glare of the voluptuary's abode.

Men of avaricious dispositions, who make gain the paramount object of their endeavours, are in an equal degree abusers of the world, with the men who make pleasure the sole end and ultimate aim of their solicitude. He who has ample possessions at command, and is sordidly attached to the mere accumulation of gain, who deprives himself of accessible comforts, and denies the means of innocent gratification to others; relieves not the wants of the indigent, offers no succour to the widow and the orphan, repairs not to the bed of sickness, nor lightens the burden of decrepitude; who has no other pleasure than that of "adding house to house, and field to field;" who is neither the dispenser nor the participator of the bounties committed to his care—is a despicable wretch, a proper object of detestation and scorn, the votary of mammon, and the slave of covetousness. The commerce of the world is not a forbidden, but a lawful object of pursuit to the Christian, where he may obtain both profit and delight, where he may find fresh materials for gratitude and submission, and frequent opportunities arising from its casualties, for meditation and prayer. It is not its right and legitimate use, but its abuse, that constitutes its bane.

Another class of abusers are those who may be denominated haughty in their demeanour, and tyrannical in their commands. These treat their fellow-creatures as beings of an inferior race, forgetting that the lowest menial can boast of the same origin with his liege lord, that "of the earth, earthy;" that "God is no respecter of persons," and therefore the servant stands on a natural equality with his master, though the present artificial distinctions of society may at first sight seem to contradict the existence of such a close alliance. They think that, by oppressing the weak, abashing the timorous, and swelling with inflated arrogance over their

dependants, they shall earn the paltry distinction of being more conspicuously the terror of those who are placed near enough to feel the effects of their supercilious behaviour. They unceremoniously encroach on the just rights of the poor, and unhesitatingly debar them of their scanty pittance. But it is generally the case, that of those who abuse their superiority of station, the triumph is but of short duration, retribution overtakes them even in this life; and a voice is heard to issue from the sacred page, declaring, in tremendous accents, "He that oppresseth the poor, reproacheth his Maker;" and "the Lord will plead their cause, and spoil the soul of those that spoiled them."

He who "uses this world as not abusing it," is the best capable of extracting its sweets, and avoiding its bitter dregs; of deriving happiness refined from all sordid adhesions, and of partaking intellectual delights of the highest order, unknown to those who mingle indiscriminately in its polluted streams, and whirl heedlessly in its destructive eddies. He lives in an elevated region, above the stormy atmosphere of vindictive minds, maintaining an habitual serenity of temper, and a fixed equanimity of spirit. He regards human life as a mixed state, where happiness and misery are somewhat proportionably weighed and distributed, where the wheel of vicissitude is constantly revolving, elevating some to bask in the genial rays of prosperity, and carrying others down the vale of adversity, where the frost of neglect is destined to cover them. He has learned to be moderate in his expectations, and not to hold the goods of fortune with too tenacious a grasp; and to leave the operation of events to the disposal of Him who has the control of the universe, and governs the whole complicated system of being. So that merely adventitious distinctions, and fortuitous occurrences, neither elate him with unwarrantable expectations of success, nor depress him with undefinable emotions of dread, if adverse circumstances arise, to blast his prospects, and oppose his endeavours to advance his family, or benefit the general community of mankind.

In the world in which we dwell, there are various duties incumbent on us to perform, some of a subordinate class, and others of a more important range. There is a thick phalanx of dangers to be shunned, and a formidable array of trials to be encountered and subdued. These are the opportunities which he has afforded him, to bring his principles to the test, and

to unfold the peculiar features of his character, preparatory to the irreversible decree of the final audit, before the assembled myriads of the human race. The intercourse of human society opens a field of sufficient magnitude, for the exhibition of all the kindly virtues of our nature, to assume their prominence, and sustain their force. While our connexion with the world subsists, we must be brought into contact with its affairs, and apply to the concerns, which more especially devolve on us, with a diligence proportioned to the station that we occupy. For it is as plainly the dictate of reason as it is the injunction of scripture, that we are not placed here to be inactive spectators of the scene which passes around us, but that we must engage in its transactions, and attend to its claims.

Therefore, the injudicious conduct of those who sequester themselves entirely from all secular competition, must appear reprehensible, because it is founded on a false idea of religious requirements; these abstain from all kinds of amusement that minister to the senses, and voluntarily retire from all the innocent pleasures which rational and well-regulated society is capable of yielding. They imagine, that by practising a certain number of austerities, and going through a prescribed routine of religious duties, they shall more effectually propitiate the divine favour, (which, unaccompanied by renovation of heart, is completely a mental hallucination,) and obtain the rewards promised to penitence in the kingdom of God. But monastic seclusion, and perpetual celibacy, would, if it were universal, tend to subvert the established laws of the universe; for it is necessary for the support of animal life, that confederacies should be formed, to cultivate even the most indispensable articles of food; and likewise that the sexes should be lawfully united, to prevent extermination by the ravages of death. By refraining from any kind of coalition with the rest of the world, they may retain their innocence, but they are deprived of the purest motives and highest incentives to a virtuous life, which arises from the successful encounter of temptation; and of practising the duties of private benevolence, and public patriotism.

Then let us endeavour so "to use this world as not abusing it; for the fashion of the world passeth away." Amidst all the vicissitudes of life, and the fluctuations of external condition, may we be always willing to listen to the voice of duty, and hearken to the claims of humanity and justice. By taking the laws of virtue and

religion as the rule of our actions, we shall be enabled to live without the perturbations of fear, or the anxieties of guilt; to rejoice without extravagance, and triumph without ostentation.

THOS. ROYCE.

Leicester, June 23, 1831.

CREATION.—NO. VI.

(Continued from p. 316.)

In Essay No. 5, we progressed onward from the sun, dwelling upon each of the planets, in order, until we arrived at the group of small primaries which were discovered, between the orbits of Mars and Jupiter, early in the present century. It remains for us to pursue the subject, in the same direction, until we arrive at the boundary of the system, agreeably to our present discoveries. Many planets, however, may yet remain unknown to us, which the armies of future astronomers, furnished with superior instruments, may discover, and enrich with their discoveries the volumes of future generations, while they yet more widely make known the manifold wisdom and power of God. To whom be praise.

Having descended to the least we at once ascend to the largest planet in the solar system. This orb was named Jupiter by the ancients, perhaps on account of its superiority over the host of the universe; which name it yet bears. The diameter of Jupiter is about eighty-six thousand four hundred miles: it revolves round its own axis, from west to east, in somewhat less than ten hours, and it moves in the same direction, in an elliptic orbit, round the sun, in somewhat more than four thousand three hundred and thirty days. The mean distance of Jupiter from the sun is about four hundred and ninety-seven millions of miles.

This planet is of the complex order, having four satellites, or secondary planets, which revolve round it, each in a distinct orbit. Several superb belts also surround Jupiter, which have the appearance of small satellites, appearing and disappearing, and then clustering, in succession, all but in contact each with each, revolving in a most eccentric manner, now shining and then in shade, round the primary planet, like a royal train. In the centre of these hosts, in one orbit, this magnificent orb moves round the sun in royal state, the superior of the orbs of heaven.

The next planet in succession was named by the ancients Saturn, perhaps on account of its magnitude and immense attendants which name it now bears. The diameter

of Saturn is upwards of seventy-nine thousand four hundred miles; it revolves round its own axis, from west to east, in ten hours and sixteen minutes, and it moves in the same direction, in an elliptic orbit, round the sun, in about ten thousand seven hundred and fifty of our days. The mean distance of Saturn from the sun is upwards of nine hundred and eleven millions of miles.

This planet, with its attendants, seems to be more complex in its motion than any other in the solar system. Seven satellites or secondary orbs revolve, each in its several orbit round it, perpetually; and a huge ring encompasses it, apparently composed of smaller spheres; to us innumerable, which in one common orbit of immense breadth move, each in near vicinity to each, incessantly round their primary; while, like one great father to the whole, it conducts them in its orbit round the sun. The diameter of this ring, or rather rings, (for Dr. Herschel discovered a division, which resolves it into two rings,) is upwards of one hundred and eighty-five thousand miles, which is more than double the diameter of Saturn, and the breadth of the two rings is twenty thousand miles.

(To be engaged in the contemplation of these immense fields of life and light, and in full prospect of their plenitude and grandeur, must ever and anon rear up the soul to the Infinite Creator—He who fills all space, and has reared up this monument of His wisdom and power for the admiration of the ages of time—ages of intelligent beings, who to him owe life and all things.)

In our progression from the sun, the last planet we can enumerate in the solar system is called the Georgium Sidus. This orb was discovered to be a planet, in the train of our central sun, by that great astronomer Herschel, in 1781, and it was named, in honour of its discoverer, Herschel; but out of respect for a monarch, the king of Great Britain, who was the patron of science in his day, he named it Georgium Sidus. The immense distance of this planet from the earth concealed it from the ancients, who had no instruments which would render its motion visible to them; and the apparent slowness of its motion, owing to the vastness of its orbit, ranked it with the fixed stars, long after instruments were constructed which rendered it visible to astronomers. The patience of Herschel, in observing the heavenly bodies, led him forward, until it became obvious to him that this orb was a planet, moving in a regular orbit round the sun. It is occasionally called

Herschel to this day; but more generally Georgium Sidus. This planet, although inferior in size to Jupiter or Saturn, is much larger than any other in the solar system, save these two. Its diameter is about thirty-four thousand five hundred miles; it revolves round its own axis, from west to east, in a period not yet accurately known, and it moves in the same direction, in an elliptic orbit, round the sun, in thirty thousand five hundred and eighty-nine days, viz. eighty-three years and two hundred and ninety-four of our days. The mean distance of the Georgium Sidus from the sun is nearly one thousand eight hundred and twenty-two millions, six hundred thousand miles.

This huge planet is of the complex order, having six satellites, or secondary planets, which, in distinct orbits, move round the primary orb, and in one orbit they all move round the sun. At this immense distance from the sun, the complicated movements of this vast primary, with all its secondary planets, have been, no doubt, continued; and they remain the same, after a lapse of nearly six thousand years. Who would not bow to the Creator and Supporter of this vastness, and hail Him Lord of all?

According to our present knowledge of the celestial orbs, we have now arrived at the utmost verge of the solar system: how far future discoverers may enlarge the knowledge of its boundaries, who can inform us? Herschel's discoveries have added a diameter of nearly two hundred millions of miles to the heretofore known boundaries of this system; and millions more may, perhaps, be added to these by the patient investigations of future astronomers, who may discover other orbs to be planets which are now ranked with the fixed stars.

The immense bulk and numerous attendants of the Georgium Sidus, with the precision of their movements round the sun, proclaim the solar system, even at that immense distance from the centre, to be hale and healthful; and leave no doubt, if it pleased the Great Creator, that further extension was as possible as the extent of its present known field of operations. From the length of time which elapsed while the Georgium Sidus, Vesta, Juno, Pallas, and Ceres, rolled in their orbits unseen by astronomers, and the short period which has elapsed since the discovery of these planets, the probability is, that future discoveries will be made, and yet more of the universe will become known to man. To our successors, perhaps, we must leave these discoveries, and rejoice in what we already know.

Supposing the Georgium Sidus to be the most distant planet from the sun in existence, then his distance from that central orb will be a semidiameter of the solar system, or this universe. The diameter, then, of this universe would amount, including such a proportion of ether, without the orbit of that planet, as would enable it to move with freedom, and also the diameters of the sun and all the planets, to about four thousand millions of miles! The circumference of this extended diameter must include an area of immense extent—too vast for the human mind to survey, as a whole. It is only in its parts that it can be comprehended by man; and many of these parts are so huge, that it requires a stretch of intellect to receive them fully, too extended for millions of the human race; who, not having habituated themselves to thinking, cannot comprehend these gigantic subjects.

An area, the diameter of which is four thousand millions of miles, full of motion, and fraught with life! What a task, to maintain this motion, to sustain this life! Crystallization, vegetation, animation, intelligence, to say nothing of rolling spheres and their attendant moons, to be sustained and maintained, from season to season, so that the return of each, with all its plenitude, shall be ensured to all, meet to supply each want, and crown the whole with joy! Who is equal to this? He alone, who all created, is equal to the task of sustaining and maintaining all. We behold His power in these His works. For ours is not the day of creation, nor the primeval age; nearly six thousand years have wreaked their havoc over this fair scene; long has been the wear and furious the rush of elemental rage, and, far other seed than life, an enemy hath sown—a potent enemy, the god, at least, of earth—and death it bears, that awful tree, from the fair tree of life an opposite. Death! death! how awful is the contrast to this field of life! But maugre death, life, yet sustained, prolific bears around its life, and like from like, or vegetates, or generates, age to age; succession of that germ which the Creator formed, and bade it live. His word is power, it lives!

The delegated force, second cause, or created law, by which motion is produced and continued, whether in the celestial orbs or terrestrial, on matter, liquid or solid, is that of attraction or gravitation. This is distributed throughout the universe; because, every where throughout this vast field we observe its effects. It acts upon the atoms of matter, while individual, in common with aggregated atoms, when they

have become masses, and the largest planet, as well as the smallest pebble, is subject to this law. Gravitation is so universally distributed throughout this universe, that no portion thereof has yet been discovered, in which it does not exist. However, what this powerful agent is, is a question which, although it has occupied the attentions of the greatest men that our earth has known, is yet undecided. Sir Isaac Newton, after having patiently observed its effects on all the planets, and on all terrestrial matter, upon the most extended scale, with an acumen and patience never exceeded by man, during a long period, indeed a long life, concluded, that the cause of attraction, or gravitation, is a subtle and powerful fluid, distributed throughout the whole solar system, the action of which is universal and incessant.

Supposing the existence of this subtle fluid, it becomes a question, and it is worthy of being put, because the answer is of importance to the inquirer after truth. Is this subtle and powerful fluid light? Is it light, in action, with an adjunct, capable of creating thereto, or therein, an excitement which may be compared with flame, with that action induced by fuel on fire, or with that action thereon which is the product of the solar rays? This powerful something, which acts universally upon all matter, is certainly the first of all secondary causes; and its perfect invisibility, both when at rest, and when in action, stamps it with so subtle a character, that we are completely lost in our researches after its substance, and can, therefore, find no answer.

Supposing no such fluid to exist, and that attraction, or gravitation, must be attributed to some other cause; we are equally at a loss to conjecture what that cause is, and how it operates. We cannot render its substance or its action tangible, or even visible, and therefore we cannot arrive at data whereon to ground even a conjecture as to what it is. We behold the effect, for it passes and repasses, again and again, in review before us, under the most substantial and regular forms, but the cause is as completely invisible to us, as if it were utterly foreign to our sphere.

Thus, amidst His visible creation, we note agents which receive power from the great Creator, and are brought into action on the most powerful and extensive scale, although, even amidst their most powerful operations, they are, while their operations are visible, perfectly invisible to us; yes, while we ourselves move in their midst, and are acted upon by them. Should we then wonder that intelligences, the agents, or

messengers of the infinite Elohim, move around, and even act upon us, although invisible and unknown? Or should we be amazed, "although the Lord reigneth, and the earth rejoiceth, and the multitudes of the isles are glad thereof—that clouds and darkness are round about Him," and, veiled from us, we cannot behold our God.

WM. COLDWELL.

King Square, May 28, 1831.

ON THE EVIDENCE, FROM SCRIPTURE, THAT THE SOUL, IMMEDIATELY AFTER THE DEATH OF THE BODY, IS NOT IN A STATE OF SLEEP, ETC.—NO. VII.

(Continued from p. 373.)

IV. THE certainty of the soul's immediate entrance on happiness or misery, at death, does not rest upon visions, metaphors, and some peculiar doctrines; but there are plain declarations in scripture, which teach the important truth. The former are auxiliaries, the latter are the principles which support the doctrine of the separate state of the soul after death.

"Enoch walked with God, and he was not, for God took him," Gen. v. 24. By God's taking of Enoch, we are to understand, that he was received to immediate glory; for St. Paul informs us, that he "was translated, that he should not see death," Heb. xi. 5. This may be called a peculiar demonstration of the soul's immortality. By the change which the body undergoes, a fitness for the immediate fruition of heaven was imparted to it: and as we have no reason to doubt the soul's accompanying it, so we must believe that both entered the heavenly country at the same time.

The circumstance of Enoch's body accompanying his soul to the invisible world, does not in the least affect the general argument; but, on the contrary, strengthens it. For, as the design of these papers is to prove, that as soon as the body ceases to act in this world, the soul enters immediately into a state either of happiness or misery; so the translation of Enoch's body from this world put an end to its earthly existence, and it accompanied the immortal soul to the immediate enjoyment of heaven. Such a phenomenon would naturally excite much speculation among the antediluvians, and elicit a variety of curious observations. If they had any distinct notion of the compound nature of man, they would conclude, that, as Enoch had been a good man, and had

been taken in his compounded state, to heaven; so the Almighty would, in the same manner, at the hour of death, receive the invisible part, or soul, of every good man.

Though the scriptures are silent, as regards the revelations given to Adam while in paradise; yet there is a strong presumption, that he had an intimation of the immortality of the soul; that he handed the same to his successors; and that the translation of Enoch was intended, by the Almighty, to confirm that tradition.

"And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind to heaven," 2 Kings ii. 11. The appearance of Elijah on the mount of transfiguration, removes all doubt of his existing in a separate state. It has been justly observed, that the translation of Enoch before the law, that of Elijah under the law, and that of Christ under the gospel, is to teach us, that, in every dispensation, the kingdom of heaven has been open to mankind, and that the doctrine of the soul's immediate happiness or misery at death, has been always directly or indirectly taught. The more immediate effects of this rapture would be to encourage other prophets to stand as boldly up for the cause of truth as Elijah had done; to stimulate the comparatively few worshippers of Jehovah to persevere in their course; to demonstrate the superior reward of the worshippers of the God of Israel, to that of the besotted followers of Baal; and that, as soon as earthly trials cease, heavenly joys commence.

"Thou wilt guide me with thy counsel, and afterward receive me to glory," Psalm lxxiii. 24. Here is an expression of David's persuasion, that he should immediately at death enter upon a state of exquisite enjoyment. That enjoyment he calls glory, which is a word frequently used to denote the heavenly state. St. Paul calls it by this name, "received up into glory," 1 Tim. iii. 16. That this glory, to which Christ was received up, was the heavenly fruition, is evident from the words of the angels to the disciples, "This same Jesus is taken up from you into heaven," Acts i. 11. The time when David was to be received into this glory, was after he had been guided by the divine counsel. *Afterwards* means a succession of time connected with some event previously mentioned. In this case, it refers to the time succeeding his having been guided by the divine counsel. When speaking

Samuel, the scriptures inform us that "he blessed the sacrifice, and *afterwards* they eat that are bidden," 1 Sam. ix. 13. It is evident from this part of the history of Samuel, that *afterwards* does not signify any given space of time, but merely the continued succession of time. As soon as Samuel had consecrated the sacrifice by prayer, immediately the people began to eat it. Apply this meaning of the word, to David's expression, and then we are informed, that as soon as the Almighty had finished guiding him with his counsel in this world, he immediately received his *soul* to glory; for his body "slept with his fathers, and was buried in the city of David," 1 Kings ii. 10.

The version of Junius and Tremellius makes David's being received to glory, a consequent of his being guided by the divine counsel." *Consilio tuo deduc me, ut postquam in gloriam recipias me*, "Guide me with thy counsel, that thou mayest afterward receive me to glory. These direct proofs, as well as others which are indicative, ought to convince every unprejudiced mind, that the worshippers of Jehovah, under the old testament dispensation, believed in the immediate happiness or punishment of the soul, at the death of the body. Were it necessary, proofs might be brought forward to shew, that the same doctrine was believed among the Jews, from the days of the prophets to the coming of Christ; but we adhere strictly to scripture proofs.

"It came to pass that the beggar died, and was carried by angels into Abraham's bosom," Luke xvi. 22. The transition of the beggar's soul from death to Abraham's bosom was immediate. And by Abraham's bosom, is meant the heavenly state, which was generally designated by this phrase among the Jews. As the Saviour was addressing a Jewish audience when he put forth this parable, he endeavoured to convey his meaning to them in their own phraseology. It was common with the Jews to say, when any one whom they respected, died, "his soul is gone to paradise, to Abraham's bosom." It was also their opinion, that angels attended departed spirits, to conduct them to paradise. The plain meaning, then, of our Lord is, that the soul of this poor man was carried by angels to heaven, as soon as it got rid of his diseased body.

"The rich man also died, and was buried, and in hell he lift up his eyes," Luke xvi. 22, 23. Here is also the immediate transition of the soul of a wicked man, at death, to a state of punishment.

That hell in this passage does not mean the grave, is evident from one of its adjuncts being torment. Whatever construction quibbling sophists may put upon these words; yet no honest mind would attempt to deny, that the wisest teacher that ever appeared among men, plainly and irresistibly presents to our view, in this parable, the doctrine of immediate rewards and punishments at death, as the consequence of the manner in which the previous life has been spent.

Huggate.

T. R.

WEST INDIAN AND OLD TESTAMENT SLAVERY CONSIDERED, OCCASIONED BY CERTAIN PARAGRAPHS IN THE MORNING POST.

THE abolition of slavery is a subject which at present engages the attention of a large portion of the community, and which, at no distant period, will be one of grave and animated discussion in Parliament. It is a question between *interest* and *humanity*, and which, in its discussion, will range, on one side, pounds, shillings, and pence; and on the other, all that is righteous, and virtuous, and benevolent. Did the assembly before whom the case is to be argued consist only of disinterested and virtuous men, the issue would not be at all problematical, but morally certain; but as in that assembly there are many who are deeply interested, there will be much ingenuity and sophistry employed, to prove that slavery, which a British Parliament has again and again denounced, is, after all, a very humane and religious thing, and that the abolitionists are at once fighting against every principle of sound policy, against the happiness and interest of the slave, and, above all, against the ordination of the Almighty!

A writer in the Morning Post of the 10th of May, 1831, denounces all those persons who advocate the cause of abolition, unless they will first purchase all the property in the West Indies, including the slaves, as insincere, and "the greatest hypocrites in the world." This writer, in his zeal, forgets *two* things: *first*, that those advocates, in common with all who have been partakers of the West India produce, have *already* paid a large sum, in the form of protecting duties, for West India property; and, secondly, that West India proprietors have accumulated large fortunes by the system, for the continuance of which they so earnestly contend. Let them return all their profits, and all that the system has cost a British public; and should these sums not

amount to the entire value of the islands and all their slaves, (but it is believed they will amount to much more,) then the abolitionists would immediately raise a fund to make the purchase proposed, and at once set every captive free. But the abolitionists think it too much for any man, who is found in the possession of stolen property, to say, "I'll not give it up, unless you will pay me its full value; and if you wish me to do so on any other terms, you are a consummate hypocrite."

Were an ordinary horse-stealer thus to reason, he would be immediately convinced of its fallacy by a lodgment in some prison, and the morally certain prospect of ending his life of villany upon some drop: and it is very bad policy for the retainers, not of stolen horses, but of stolen men, and women, and children, to take high ground, and indicate their claims to such property, and insult and bespatter with opprobrious epithets all those who desire them to give it up. They had better speak softly, and sing low, or the probability is, that a British public will be tempted strictly to analyze *their* claims, and the claims of *their slaves*; and should they do this, it is not the most improbable thing in the world, that the result of the analysis would be, that, instead of having to *receive* any thing, they would be required to *pay* to their slaves such a sum as would educate the rising generation, and supply the afflicted, the infirm, and the aged with every necessary comfort.

So zealous is this writer in defence of the slave system, that even in this *very loyal* paper he absolutely turns rebel, and says, "If I were a member of the House of Assembly in any of the West India islands—Jamaica, for instance—I should say:—Gentlemen,—You may pass as many acts in England as you like, but we shall pay no attention to them." Very likely, for the Jamaica Assembly has done this already. But they had better not repeat it too often, for though the British lion may permit a little cur once or twice to frisk and jump about it, yet, should it take too great liberty, and become indecently troublesome, it will, by a single whisk of its tail, lay it prostrate and lifeless at its feet.

Should British protection be withdrawn from Jamaica, what would become of it? Did those Jamaica legislators never hear of such an island as St. Domingo? Are they in love with what took place there? If not, let them take care how they provoke the coloured and black population of Jamaica to an imitation of their conduct.

Emancipation is certain, and the only question is, shall they emancipate themselves, as the slaves of St. Domingo did, or shall Government emancipate them? The former would be attended with the loss of the islands, and the massacre of a large portion of its white population; whereas, the latter would be accomplished without the loss of either life or territory.

The arguments in favour of slavery are in the estimation of its advocates very cogent and conclusive, and are reducible to three classes:—*first*, to the loss which abolition would occasion to the proprietor; *secondly*, to the inferiority and incapacity of the slaves; and, *thirdly*, to abolition being in opposition to the Divine will, and greatly injurious to the spiritual interests of slaves!

On the first of these, we have perhaps already said enough. Let the whole of the case be examined by impartial and disinterested judges, and should it appear that, on the whole account, there is a balance in favour of any proprietor, in such case the abolitionists would feel no objection to the payment of the utmost farthing of that balance. More than this, they ought not to expect.

The second argument requires more extended remark. According to the statements of some slave advocates, the West India negroes do not belong to the human family, but are a grade lower in the chain of being; an order as distant from man, as the dog is from the ape. Yet, like man, they have the organs of speech—like man, they are physically and anatomically the same—like man, they perform the mechanic arts—like man, they possess the powers of perception, judgment, imagination, will, and memory—like man, they reason—like man, they are sentient as well as intellectual, and hence they are the subjects of every human passion—like man, too, they are capable of religion, and many of them know, love, and obey God, enjoy the consolations of religion in life, and die in the lively hope of a blessed immortality. It is true that they have retiring foreheads, and flat noses, and thick lips, and that their hue is black; but what of all this? Perhaps, were the physiognomy of the Jamaica Assembly examined, it would be found, that though not quite so black as the negro, some of them have nothing either of the lily or the rose in their complexion, and that many of their foreheads are not prominent, nor their noses aquiline, nor their lips remarkably thin; yet for all this they never for a moment doubt their affinity to the human family, but believe themselves to be the—

"Disregarded link in being's endless chain,
Midway from nothing to the Deity."

Men who would exclude them, for this reason, from the human family, betray their utter ignorance of such illustrious names as Hamilear, and Hannibal, and Cyprian.

But suppose them not to be of the human species; in what a position does this conclusion place many West Indian proprietors, and attorneys, and managers! The West India islands contain an immense multitude of coloured people. Whence came they? Many of them are the offspring of white men and black female slaves. But if black female slaves belong not to the human family, then the white men, who are the fathers of these coloured people, deserve to be put to death, both by the laws of God and man. See Exodus xxii. 19, and Burns' Justice, vol. 1, page 267. On their own shewing, therefore, a system pregnant with such unnatural and monstrous abominations ought not to be tolerated another day. If what they say be true, the miscreant white fathers of these coloured slaves, deserve not only to be excommunicated from all respectable society, but to be utterly exterminated by the hand of justice from the face of the earth; and a pillar should be erected to perpetuate their infamy, and hold them up to the endless execration of posterity.

This argument is indeed abandoned by some West India advocates, who admit them to be a part, though a very humble and inferior part, of the human family. Such admission parries the consequences of its rejection, referred to in the preceding paragraph, whilst, at the same time, it places the slave system in a most unamiable and forbidding light.

It is a fact which none will have the hardihood to deny, that many West India proprietors have children by their slaves, and these children, their own sons and daughters, are in general doomed to a state of perpetual slavery. Where are the tenderness, and the bowels of compassion, for which we have sometimes heard West India planters eulogized? Fathers abandoning their own children to all the horrors of slavery, to the laceration of the driver's whip, to the prison, and to the stocks; and in addition to all this, their daughters are made the victims of the lust as well as the cruelty of a licentious attorney, or manager, or driver. A system under which such evils are tolerated is intolerable, and should be at once and for ever overthrown.

They are admitted to be of the human family; but so intellectually inferior as to be utterly incapable of liberty, and utterly

unfit to be placed in the condition of the British peasant. Why? *Can they not work?* Yes, they can work well. Among them are all descriptions of mechanics and artisans, and they are admirable cultivators of sugar, and cotton, &c. *Will they not work?* No, say the slave system advocates, they won't work unless they are driven to it. Neither would you, Mr. Advocate, if you could get nothing by it. The hope of reward sweetens labour, and makes a man work cheerfully; but, alas! they have, in general, no such sweetener of their labour; whether they work much or little, they and their wives and their little ones still remain slaves—slavery, *interminable slavery*, is still before them. But give them the hope of reward, and they will work as diligently as their European brethren.

Many of them have small plots of ground for the cultivation of vegetables for themselves, in which they labour as cheerfully as any English peasant when he returns from his master's labour, without being followed by the merciless driver. *Have they understanding enough to take care of what they may acquire?* Who can doubt this? A few, of the many thousands of West India slaves, have been fortunate enough to belong to planters of more than ordinary kindness, in whose service they have, from the produce of their own little gardens, or from other sources, been able to lay by a sum sufficient to purchase their freedom. Besides, multitudes of the slave population are sober and moral from principle, having been favoured with Christian instruction. They are both *able* and *willing* to labour; only let them have adequate encouragement, and they, for any evidence that has yet appeared to the contrary, are quite as *provident* as their neighbours.

Where then lies their incapacity for liberty? Is it in their ignorance? Whose fault is this? Beyond all question, it is the fault of their masters, in not providing them with the means of instruction. But, after all, their ignorance is not such as to bar their liberty; it is rather an argument why they should be liberated, for so long as they continue in their present state of bondage, that ignorance will be perpetuated. Set them free, and furnish them with the ordinary means of knowledge, and they will soon rise, to say the least, as high as our own peasantry, and conduct themselves as peaceable and loyal subjects, and be useful and important members of civil society.

Already they know much more than many of their masters wish them to know, and than well consists with their remaining

much longer in their present degraded state of bondage. Many of them are married, and know that they have an exclusive right to their own wives. But, alas! this knowledge is often fatal to their peace. Not long since, a poor, but virtuous slave, who had not long been married, came in a state of frenzy to the minister who had married him, and said, in his imperfect English, "Massah Minister, you know you married me to— (naming his wife) but de big man at de big house has taken my wife to sleep with him dis night. *Me will shoot him!*" Under the present system, such villanies, it is to be feared, are not unfrequent; nor can the slave easily, if at all, obtain any redress.* Should he complain, he is punished for his insolence, and the lascivious tyrant continues and extends his debaucheries with impunity. And what else can be expected, so long as slaves are considered as mere chattels!

But the slave population have too much knowledge to submit much longer to such enormous villanies. Emancipate them, and the sanctuary of marriage could not thus outrageously be profaned, but at the risk of condign punishment. Instead of being too ignorant to be capable of liberty, they are too wise tamely much longer to submit to those multifarious injuries which they have sustained; and multitudes of them have too much virtuous principle, to witness the seduction and ruin of their wives and daughters by a libidinous planter, or manager, or overseer, without the highest indignation. Nothing can tend more directly to the moral improvement of West Indian society, than the extinction of slavery, for it will at once rescue from the unhallowed domination of unprincipled libertines, the whole female slave population.

* In some of the islands, such offences, indeed, are by recent acts punishable: in Antigua by a fine of £100, and in Jamaica by death. But of what avail are such Acts, when, in many of the islands, slave evidence is not admitted against any white person; and in many others, not admitted against either the owner or his representative? Now, suppose these "big men" to select, as the victims of their lasciviousness, either the wife or daughter of a slave, in the presence of slaves only, he could not be convicted, and consequently would go unpunished; unless, indeed, the injured and indignant slave were to take summary vengeance by stabbing the wretch to the heart, or shooting him through the head. Besides, who does not know that West India laws, in favour of the slave, are, as regards them, a dead letter, and that their chief object is to mislead and deceive a British public? The recent case of the infamous *Paragon Bridges* furnishes a striking illustration of the utter inefficiency of colonial law to protect the slave. In reference to such laws, Burke long ago said, with as much truth as eloquence, "*It is arrant trifling; they have done little; and what they have done is good for nothing. It is totally destitute of an executory principle.*"

But, after all, it seems, according to another writer, in the same *Morning Post*, who signs himself "Philaethes, M.," that slavery is a good thing, that it is of divine institution, that it will continue for ever, "notwithstanding the clamour" raised against it, and that this nation has most grievously sinned in abolishing the slave trade, for which we "ought to repent in sackcloth and ashes." The religious quailing of Philaethes forcibly reminded me of the very pious address of Judge Jefferies to the venerable Richard Baxter. "Richard," said Jefferies, "thou art an old fellow, an old knave; thou hast written books enough to load a cart, every one as full of sedition (I might say, treason) as an egg is full of meat. Hadst thou been whipped out of thy writing trade forty years ago, it had been happy. Thou pretendest to be a preacher of the gospel of peace, and thou hast one foot in the grave; 'tis time for thee to think what account thou intendest to give. But leave thee to thyself, and I see thou wilt go on as thou hast begun; but, by the grace of God, I'll look after thee." And Philaethes seems determined, Jefferies-like, to look after those "old fellows" and "old knaves," who have so wickedly put an end to men-stealing in Africa, with all the horrors of the middle passage, and whose restless spirits urge them onwards, to fill up the measure of their iniquity, by abolishing slavery altogether. I shall conclude this paper with an examination of the religious argument of Philaethes.

That slavery, and the buying of bondmen, or slaves, are recognized and sanctioned in the Old Testament, is readily conceded. But, in order to make this concession available in favour of West India slavery, it will be necessary to prove, 1st., That, whatever was either permitted or enjoined, in patriarchal or levitical times, is equally enjoined or permitted now. 2. That the slavery *formerly* enjoined, and *West India* slavery, are the same. 3. That such slavery, or any other species of slavery, is necessary to be perpetuated, in order to the fulfilment of the curse pronounced upon Canaan. And, 4. That great spiritual good is the natural result of the system: for each of these is assumed by Philaethes. Let us inquire whether these assumptions are true or false.

Is it true, that, whatever was either permitted or enjoined, in Old Testament times, is also enjoined or permitted now? Then polygamy and concubinage were permitted. Then divorce, whenever the husband chose to be separated from his wife, was allowed. Then the *lex tal-*

"an eye for an eye, and a tooth for a tooth," was enjoined. But, will Philalethes say, that, under the Christian dispensation, these things are either allowed or commanded? Christianity permits neither concubinage nor polygamy; nor divorce, except in case of adultery; nor the *lex talionis* at any time, but commands us not to resist evil, but to love them that hate us, and to do good to them who despitefully use us.

Besides, it lays down this golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." Whatever, therefore, cannot be made to harmonize with this rule, Christianity absolutely interdicts. If, indeed, Philalethes, or any of his slave-loving friends, really desire to be kidnapped, and to enjoy the filth, and effluvia, and suffocation, with all the accompanying luxuries of a slave ship—and, to taste the delicate pleasures of a naked exhibition in a slave market, and the subsequent enjoyment of being tickled by the driver's cart whip, &c. they, for any thing I can see to the contrary, may, consistently with the golden rule, continue to support slavery. But, unless they *really* desire all this, they must either give up Christianity or slavery. And such desire is so much out of the ordinary way of feeling, that Philalethes will never obtain credit for its existence, unless he and his friends actually put themselves under the yoke, and experimentally prove what are the great privileges of slavery.

Philalethes assumes, that the slavery allowed in the Old Testament, and West India slavery, are the same. But is this the fact? Are they the same in their *origin*? The *allowed* bond-servants, or slaves, of the Old Testament, were of two classes; those who were *made* slaves in war, and those who, in extreme poverty, *sold* themselves. In the former case, slavery was a commutation of punishment for that of death; for, according to the laws and usages of war, the victor might have put them to the sword. In their case it was an exercise of mercy, similar to that which a felon experiences, when transported for life, instead of being hanged.

In the latter case, the act was voluntary. This was evidently the case with the Egyptians; they went to Joseph, and said, "We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies and our lands: wherefore shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our

land will be servants unto Pharaoh," Gen. xlviii. 18, 19.

Such, too, appears to have been the origin of the servitude of a poor Israelite to a richer brother, and of the bondage of the heathen to the Jews, as recorded and commanded in Leviticus xxv. 39, 44. In both cases they appear voluntarily to have sold themselves. That a man has a right to give up his liberty, if he pleases, and to place himself entirely at the command of another, for a limited period, or for his whole life, is a thing which I shall not controvert—a thing which is actually done by every man who enters his majesty's service, either in the army or navy; for, so long as he is there, he must not act on his own judgment or inclination, but must in all things implicitly obey his superiors.

But have West India slaves become such in either of these ways? Is there a man or woman among them, who, like the Egyptians, voluntarily sold themselves? If so, let all such remain in bondage, and fulfil their engagement; it is their duty to do so, and their purchaser has, in such case, a right to their service. Or, are they slaves in virtue of being prisoners of legitimate war? No, they are not; they were made such by methods the most villainous and cruel.

One of the ordinary methods of enslaving them, was to set fire to their villages at night, and then, when in their fright, they attempted to escape from the flames, a set of base miscreant armed Europeans seized them, and, regardless of the agonizing shrieks of men, women, and children, forced them into that worst of all receptacles, a *slave ship*, where they were crowded together like so many beasts, and nearly scorched to death with intense heat, and almost poisoned with the stench of the indescribable filth of their floating prison.

Old Testament and West India slavery do not bear to each other the most distant resemblance in their origin. The Old Testament, instead of sanctioning, denounces West India slavery, and dooms its abettors to death. "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death," Exod. xxi. 16. But West India slaves have been stolen, and the thieves have sold them, which thieves, according to the Old Testament, have forfeited their lives; nor they only, but their present possessors also—even all those in whose hands these stolen ones are found. Did Philalethes, when he appealed to the Old Testament in favour of West India planters, know this? As a friend, let me advise him in future, to be careful how he runs into the lion's mouth.

Besides, the cruelties inflicted upon West India slaves has no parallel in Old Testament slavery—no, not even in Israel's slavery in Egypt. They were never exposed in a state of nudity, without regard to sex or age, in a public market, and handled like so many beasts in Smithfield. The husband was never sold away from the wife, nor the parent from the child. They were, indeed, cruelly oppressed, and severe labour was exacted from them, but we never read of the cart whip—of the thirty-nine lashes upon the naked back—or of the indecent exposure and severe lacerations of female slaves. No; West India slavery, both as it regards its origin and its character, is, for its villany and its cruelty, pre-eminent and unparalleled in the annals of slavery.

Philaethes refers to some prophecy, from which he confidently infers interminable slavery. He does not, indeed, give us the words of the prophecy, nor even say where it may be found. He simply says, "We know that slavery, in its origin, was a prophetic curse inflicted for a heinous offence," and that "the prophecy will be fulfilled to the end of the world." I suppose, however, he means the curse pronounced by Noah against Canaan, in Gen. ix. 25—27. "Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant; God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." This is a most remarkable prophecy, and one which has been so clearly fulfilled, as to produce the most perfect conviction that it proceeded from the inspiration of the Almighty, to whom the future is as the past or the present. It includes three important facts—the peculiar blessedness of Shem—the great enlargement of Japheth—and the subjection of Canaan.

At present we are concerned with the prophecy only as it regards Canaan. Philaethes thinks it predicts slavery, *uninterrupted and interminable* slavery. But why he thinks so, he has not condescended to inform us. Certainly, the expression, "servant of servants," obviously implies a low and degraded state; yet it does not necessarily imply a state of slavery, much less West India slavery. But, suppose the expression to mean a state of slavery, how does it appear that it must be interminable? Do the words of the prophecy determine this? They simply assert that he shall be "a servant of servants" to his brethren, without specifying any time of servitude. Should Philaethes say, that the prophecy of degradation is coeval with the duration

of Canaan and his descendants, then he will assert what is completely at variance with the truth of history; for Canaan never was subject either to Shem or Japheth, till about nine hundred years after the prophecy, when the Jews, who were the descendants of Shem, took possession of Palestine. Now, if the prophecy did not require the slavery of Canaan for so long a time in the beginning of their history, why should it require its bondage to the end of the world? Already they have been under the dominion both of Shem and Japheth, and many of them in a condition of deep degradation; and, therefore, should they from this day rise to a state of independence, the truth of the prophecy would not be at all impugned.

Besides, to suppose that slavery shall continue to the end of the world, is entirely at variance with all those predictions which relate to the universal spread and influence of Christianity—a state of things in which all the charities of the gospel will be in full and vigorous operation, and in which the existence of slavery will be utterly impossible; when "the wolf shall dwell with the lamb, and the leopard will lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain." Such is the purpose of Him who came both to purchase liberty, and proclaim it to the captive.

Philaethes greatly regrets the abolition of the slave trade, inasmuch as through that abolition the poor inheritors of the curse of Canaan are continued in a pagan land, and thus are "prevented from being baptized into the Christian church, and made partakers of the other blessed sacrament." The good people in this country were so simple as not to perceive the godlike and benevolent object of the African slave-traders; they thought their object was the same as that of horse-stealers, merely to get money: in this, however, it seems they have been egregiously mistaken, for it was the conversion of the heathen which they had in view! After all, the methods they took for their conversion were not much calculated to make them fall in love with Christianity. Kidnapping, and the middle passage, and the slave market, and the application of the cart whip, with the other benedictions of their Christian master

drivers, were not the most likely methods to give them exalted views of Christianity, and to create in them a desire for Christian "baptism, and the other blessed sacrament." For the comfort of Philalethes, however, let me say, that he need not yet hang his harp on the willows, for, though the slave trade is by law abolished, yet there continues to be large importations of pagans into many of the good Christian islands.

But, seriously, let me ask that writer in the Morning Post, what *slave-trade men*, and the *friends of slavery*, have ever done to convert their pagan slaves to Christianity? Has their example promoted it? Have they supplied them with Christian schoolmasters, or catechists, or ministers? Have they allowed them time for the public exercises of religion, on the Christian sabbath? Let him answer these questions, but let him answer them truly. If he be acquainted with the moral and religious history of the West India islands, for the last century, and will faithfully exhibit the truth of that history, I know what his answer will be. He will tell you, that till towards the latter end of that century, the slave population was almost universally neglected; that, between forty and fifty years ago, some Christian missionaries went to those islands, to devote their labours chiefly to the religious instruction of the slaves; in which benevolent work they met, not with support, but with violent opposition, and, in some cases, with imprisonment, from the slavery-men. That, since that time, many other Christian missionaries, some Methodists, some Moravian, some Independents, and some Baptists, have been actively employed in endeavouring to Christianize the slaves, though often maligned and persecuted, and, at least in two instances, murdered by the traffickers in the "muscles and the bones of men," whose advocate, in this very paper, whimpers and cants about the spiritual interests of the slaves.

It is, indeed, true, that many of the poor Africans have, notwithstanding all the opposition of the slavery men, been, not only baptized, but "turned from darkness to light, and from the power of satan to God." But, after all, no more thanks are due to the traders in human blood, than to the murderers of St. Stephen. The death of Stephen occasioned the disciples to be scattered abroad, and was the proximate cause of a very rapid and extensive spread of

Christianity. Yet, no thanks to Stephen's murderers, but to Stephen's God, who is this, as in the case of the *sun-stone*, made the wickedness of men to praise Him. But we must not do evil that good may come—we must neither murder nor steal men, nor hold innocent men in chains, because these things have, in some instances, been overruled for good. If Philalethes be sincere in his regrets for the spiritual loss of the poor Africans, let him manifest his sincerity, by contributing to the support of some Christian missionaries, who shall visit them, not with miracles, but with the gospel of peace, the divinely appointed and authorised instrument of conversion, that gospel which casts down the strong holds of satan, and which is the power of God to salvation, to all that believe.

Among slave-proprietors and managers, it is pleasing to remark, that there are some who attend to the spiritual interests of their slaves, and who contribute liberally towards the support of Christian missionaries; men to whom that kind of property has descended from their predecessors; and who, it is believed, would throw no obstacles in the way of the *total and speedy* abolition of slavery; men who are humane and benevolent, and pious, and who form a perfect contrast to such libels on human nature as Parson Bridges, and his worthless associates; and men who, should the British parliament much longer delay the extinction of slavery, and thus provoke the coloured and black population to insurrection and self-emancipation, would have little or nothing to fear. Whilst the indignant insurgents would visit their tyrants and oppressors with vengeance, they would be as a wall of fire round about the persons, and families, and property, of those benevolent individuals, who had treated them, in the period of their bondage, with something approaching to paternal kindness.

Every philanthropist must deprecate the probable evils of *self-emancipation*, an event which, should the abolition of slavery be much longer delayed, is, in the very nature of things, inevitable. It therefore becomes the solemn duty of the humane and religious constituency of this country, to elect only those members to represent them in parliament, who will give a solemn pledge to vote for the *speedy and total* abolition of slavery. Should the reform of parliament, so much talked of, take place, the constituency of this country will be greatly enlarged; a thing which, if calculated, will have a powerfully beneficial operation upon this question.

* With the exception of those who resided in Antigua, where the Moravians had laboured with great success, from the year 1732.

who themselves are free, and whose generous spirits hate slavery; and, especially, let British Christians give their suffrage to no man, however talented or estimable on other accounts, who will not most distinctly engage to support, not the *gradual* abolition of slavery, a phrase with which this country has been too long amused and galled, and which, in the vocabulary of the slavery-men, means neither more nor less than interminable bondage; but its speedy and total annihilation. Let the day be fixed by parliament for its extinction, and let that day be an early one. Let not the friends of humanity any longer be imposed upon by the *dead letter* enactments of colonial assemblies in favour of slaves, but proceed in their benevolent course, till they shall be delivered out of the hands of their oppressors. Already the sword is drawn from the scabbard, now let the scabbard be thrown away; and never abandon this war of aggression, till the last link of the last chain of slavery be broken.

ABEDNEGO.

Weymouth, May 26, 1831.

SOME ACCOUNT OF AN ANCIENT VAULT, AT ROTHWELL.

By Thomas Royce.

THERE is to be seen at Rothwell, Northamptonshire, in an old excavation under the parish church, a remarkable curiosity, at once interesting from its antiquity, and singular from its obscurity. It contains one of the most awful and venerable assemblages of human relics, in fact, a depository of bones, larger, and more ancient, perhaps, than any of a similar kind, whose origin cannot be ascertained, in Great Britain. It is supposed that it was not originally built for the purpose to which it has since been appropriated, but was primarily intended as a place for religious retirement, or a cell in which to incarcerate offenders, as there is a passage adjoining, which some say once communicated with a nunnery in the neighbourhood, of which the foundations still remain, although the building is now demolished.

According to the tradition which prevails respecting this singular vault, it was accidentally discovered about one hundred and fifty or sixty years since, by some workmen engaged in repairing or exploring the lower part of the church, through an aperture, and, on further investigation, was found to be nearly filled with human bones, piled up in regular layers. The entrance, previous to that time, was ingeniously closed up, so that it was never suspected there was

any subterraneous vault or cellar, beneath the consecrated pile.

The entrance is situated within the south porch of the church, where a small door is now placed, by which you descend sixteen narrow winding steps, at the bottom of which another door communicates with the interior. The place is completely dark, even at midday, so that at least a pound of ordinary-sized candles is necessary, to obtain a sufficient light to explore its gloomy recesses, and to examine its fleshless and bloodless inhabitants. They literally surround the interior of the building about two yards in width, like an extended wall, to the average height of five feet, and appear to be laid crosswise or transverse, with considerable regularity and skill. There are many thousand bones contained within the vault, some of them in good preservation, and of an unusual size. But those that have observed them for years, say they have sunk more than twelve or fifteen inches, since the beginning of the present century, and that those nearest the door, where the current of air draws the strongest, moulder almost as fast again as those that lie at the other extremity. The dimensions of the place are, eleven yards in length, and five in breadth. The roof is considered a perfect masterpiece of the kind. The arches are formed of durable materials, and constructed in a very strong and singular manner; the centres are about nine feet in height.

It has never been accurately ascertained how long these bones have been deposited in this dreary cemetery, or by whom thus carefully laid; but they have evidently lain here for many hundred years; and it is probable they were the bones of Roman Catholics, (the architecture being decidedly gothic,) who were slain in those sanguinary wars that so often in by-gone days ravaged our native land. This place, perhaps, being contiguous to the scene of action, offered the readiest means for the interment of the dead; though it is not improbable that, prior to this event, it might have been used for other purposes. Or, as it was the practice of those times to carry the remains of their forefathers along with them, when they travelled in large bodies to any considerable distance; perhaps, when an enemy was heard of a sudden to be rapidly advancing upon them, they might have placed them in this strong-hold, to protect them from the wanton insults of the invading foe.

In several of the skulls I observed a kind of perforation, or square hole, evidently inflicted by some weapon now b

obsolete amongst the implements of war, which brings its quota to prove, that they were the bodies of those that fell victims in a conflict with the enemy, whether their own party were victorious or not. But all suppositions, from this distance of time, must necessarily be vague, as it is very likely the precise cause will never be satisfactorily determined; and, that the gloom of unravelled mystery, in which this interesting piece of antiquity now remains involved, will never be dissipated.

It is a place which inspires the reflective mind with the most intense thought, awakened by the tangible evidence stationed around, to proclaim the universal mortality of our race. To this, both the darkness and the silence, which hold undisturbed dominion here, most awfully contribute. It is an abode which the thoughtless and the gay might visit with much advantage.

Directly as you step on the floor, a scene bursts on the view, calculated to impress the beholder with the most profound awe, to strike and appeal to his mind with the most solemn convictions of the extreme vanity of all worldly distinctions, if he but for a moment pause to consider that he, too, shortly must mingle and lie undistinguished in some such motley group, and to think that these were the bones of those who once trod the earth, that they were exposed to accidents, and familiarized with misery; that pleasure allured, beauty fascinated, and riches engrossed their thoughts, and occupied their time: that they were possessed of the finest susceptibilities and the strongest emotions; that some revelled in poetic visions, and soared aloft through the bright heaven of imagination; some, the rich scenery of nature charmed; and that others the din of war, and the strife of arms, delighted. Yonder skull, perhaps, was the favourite abode of genius, and its cavities were lit up with intellectual fire, that shone with a steady and splendid blaze on the republic of letters; which, by the thunder of its eloquence astonished, by the subtlety of its reasoning powers convinced, and, by the brilliant coruscations of its wit enlivened the world, of which it was the glory and the ornament. Now, all is mute and motionless, compressed within small limits, where the silence of the sepulchre reigns, and the monotony of the grave pervades its peaceful inmates; all noiselessly, yet eloquently and emphatically, conspiring to assert the melancholy truth, "dust thou art, and unto dust thou shalt assuredly return;" all evincing to man, with irresistible evidence, these are his prototypes, and the grave is his final goal.

SPIRIT OF REFORM IN INDIA.

In our preceding number we stated, that through the reformation which had taken place in Ceylon, the natives were raised to an equality with the English in similar situations in life, and that slavery had been entirely abolished. The same spirit has now extended itself to India, as may be gathered from the following article, which appeared in the Times Paper for June, 1831.

An arrival from Bombay has brought to England the copy of a document of very great interest, and closely connected with a subject of the highest political importance. It is the petition to the House of Commons of the Christians, Hindoos, Parsees, Mahometans, and Jews, natives of the British possessions in India, on the grievances they suffer under the administration of Government, as at present constituted, in that part of the world; the remedy of these grievances; and the rights and advantages to which they aspire, and claim from the humane and prudent consideration of our Legislature. This petition is understood to speak the sentiments of no less than 60,000,000 of human beings, all subjects of the British empire in India. It commences with a grateful acknowledgment of the benefit derived to the natives from the establishment of the Supreme Court of Judicature at Calcutta, and those which have sprung from it, the Recorder's Court at Madras, and the Supreme Court of Judicature at Bombay, and combats the notion that such courts are either incompatible with their habits and feelings, or that they are incompetent to sustain their share in them, either as jurors or as witnesses. For proof of the contrary, they appeal to the experience of the last five years at all the three Presidencies. They complain, however, that the administration of justice on a system at all adapted to their feelings is confined to the three Presidencies, and that beyond them, throughout the whole interior of the country, it is grossly neglected or perverted, and the management of their courts such as to stamp on them the character of a distinct, a conquered, and a degraded people. They object also to the criminal code prepared for them, as vague in its language, as well as too severe in its punishments, and left generally too much at the discretion of those who administer it. This discretion is left, too, to men who have little knowledge of, and no sympathy with, them. Their decisions consequently are charged with being constantly arbitrary and unjust. Most of the

persons to whom these judicial functions are intrusted are, as the petitioners affirm, wholly incompetent; being sometimes introduced abruptly from the civil service into the administration of justice, and generally allowed to remain so short a time at each station, that, however able and intelligent, they have not the opportunity for acquiring the requisite knowledge.

The petitioners anticipate that a reform in the Indian provincial courts of justice will be extremely unpalatable to their native princes, who have availed themselves of them as a means of oppression and violence; but assume that such a consideration, so far from influencing the British Legislature, will form the stronger inducement for granting the reform they solicit.

The petitioners claim in the most urgent and energetic manner a participation, equally with Europeans, in offices of trust and emolument, from which they have been excluded by malevolent and interested misrepresentations; setting forth their pretensions to civilization and refinement, not with them of recent date, but existing from remote ages, when the nations of Europe, now taking the lead in civilization, lived in forests, and fought with bows and arrows and clubs. They state that they have long felt the degrading despotism to which they have been subjected from their local princes, and perceived the superiority of the British rule, but that all advances towards a closer union have been repulsed by insult and contumely. They state, however, that nothing is more easy than to attach that immense population firmly to the British empire, by administering justice to them wisely and impartially, and by rewarding intellectual and moral merit with honourable and profitable offices.

They suggest also, as a further means of promoting this attachment, that the cultivation of the English language should be as much as possible promoted, and that a competent acquaintance with it should, after a period of twelve years, be made one of the conditions of the admission of the natives into office. For this the foundation is already laid, as, through the establishment of schools, and general diffusion of education, great numbers have already learnt the language.

This petition, of which copies have also been forwarded in the Goozeratta and Maharratta languages, which are those most in use in Bombay, is signed by 4,000 of the most respectable inhabitants of that presidency, and will be presented to the House of Commons in the course of a few days.

ANECDOTES OF THE CALIPH HAROON AL RASHEED, THE GRAND VIZIER GIAFFAR, AND THE FAMILY OF THE BERMEKI.

(Concluded from p. 378.)

To place the ingratitude of Haroon in a stronger light, it may be as well to state, that this Caliph owed not only his education and taste for literature to Yiah Bermeki, but also his life and crown. His elder brother, the Caliph Hadi, jealous of Haroon's favour with the people, had resolved to put him to death, and to raise his own son to the throne. Yiah, who was Grand Vizier to Hadi, finding that the Caliph was determined to take his brother's life, informed Haroon the evening previous to that fixed upon for his murder, and urged him to provide for his safety by flight; this however was rendered unnecessary, as the Caliph Hadi that same night *died suddenly of a cough*, while drinking a glass of water, and Haroon succeeded to the Caliphate.

The sons of Yiah, though born in the midst of greatness and opulence, were early taught to estimate both at their true value: their father would often say to them, "Be generous and liberal of your substance to those who merit your favours on account of their talents, their virtues, or their misfortunes. Do not fear that your means will be diminished by your bounty; for though you should be deprived of your riches, by the permission of God, or the wickedness of man, the good use you have made of them will afford you an inward consolation, and support you in the day of adversity; but if you employ them in luxury and riot, you must foolishly flatter yourselves that you are absolute proprietors of a blessing which is only lent you to use for a time; and the loss of it will drive you to despair."

That these were not sentiments for fair weather only, Yiah plainly shewed by his behaviour in prison. "How comes it," said his son, who was confined in the same prison, "that having served God and the state with the utmost zeal and application, having loved to bestow favours on all men, and having done nothing against the Caliph, for which we can be justly blamed, we should yet be reduced to so wretched a condition?" "It is perhaps," answered Yiah, "the voice of some distressed person, who hath cried aloud to heaven for vengeance against us: perhaps we have unwittingly neglected to administer justice to some person under oppression; if the crime is involuntary, the Divine mercy will pardon us. Perhaps it is an effect of God's goodness, to shew us the instability of the riches of this world; he may be pleased to try our faith, to

son if we love him more than ourselves; if we adore him in prosperity and in adversity, equally just in all conditions in which he may place us, he will obliterate all our faults, and make us worthy of him."

To some of his friends who came to condole with him in his prison, he said, "Power and riches are only loans, which fortune trusts to man; we must be contented with the use of them for a season. She hath chosen us for an example to such as shall come after us, that they may learn not to be proud of her gifts, but to make a prudent use of them. God doth no wrong to man, in withdrawing the favours he hath in a plentiful manner bestowed on him. He owed him nothing; he hath gratified him therewith, according to his appointed time; it is now his pleasure to confer them on others; it is our duty to submit to his will. The wise man ought not to covet riches, but he may receive them, in order to employ them for the good of the state, and should enjoy the residue only as a traveller enjoys his rest for a night at his inn on a journey."

At the death of Yiah, a paper in his own hand-writing was found in the bosom of his dress, containing the following words:—"The accused is gone first; the accuser will soon follow him; they must both appear before that tribunal where false pleas and illicit proceedings will not avail." Haroon was moved even to tears on reading it, but it produced no change in his conduct towards the surviving branches of the family.

In the history of Imaum Yafee, the following anecdote, of the Bermeki family, is related in the words of the poet Mahummud Bin Yezed of Damascus. "Fuzzul Bermeki (the eldest brother of Jaffier,) one day sent for me, and said, 'Last night the Almighty blessed me with the birth of a son, and many poets presented me with congratulatory verses, but none of them pleased me; therefore I wish an ode from thee.' I replied (says the poet), that the splendour and crowd of his court was unfavourable to the contemplative mood requisite for composition; but he would accept no excuse, and insisted on my giving somewhat, if only a line. Remediless, I composed two couplets, with which Fuzzul was so pleased, that he presented me with ten thousand deenars, with which I purchased an estate, that in time yielded me great wealth.

"Some years after the lamented destruction of the house of Bermeki, I was one day bathing in the warm bath, and desired the keeper of the hammam to send me a rubber, which he did. While the lad was performing his office, the generosity and virtues of Bermeki occurred to my mind, and I

insensibly repeated the verses already mentioned, when the youth instantly fainted away. I called in the master of the bath, who declared he had never seen him troubled with such a fit till the present; upon which I was astonished, and, when he came to himself, inquired what had affected him. 'Alas!' said the unfortunate youth, 'the verses you recited were composed on my birth, for I am the son of Fuzzul. When I heard them, the misfortunes, of my unhappy family so pressed upon my heart, as to make me faint.' When I heard this, (continues the poet,) I sympathized with the youth, and said, 'My dear son, I am stricken in years, and have no offspring. Whatever I possess, was from the bounty of thy revered parent. Come, then, and reside with me, and I will, before proper witnesses, make over to thee, after my death, all that I have.' The wonderful youth burst into tears, and said, 'God forbid that I should take away from thee what was given by my father, however wretched my condition.' I reiterated my request, but in vain; nor would he accept of me even a trifling present."

The following anecdote is from the same history, as related by another person. "Going once to pay congratulations to my mother, on a grand festival, I found with her a very old woman, meanly dressed. In the course of conversation, my mother inquired if I knew who she was; to which I answered, 'No;' when she informed me she was Attaba, the mother of Jaffier Bermeki. I saluted the unfortunate matron with the most profound respect, and begged she would relate to me some of the wonderful events she must have witnessed. The venerable but unhappy lady replied, 'My son, I remember, that on this very festival I used to be waited upon by four hundred slaves, and yet accused my son of illiberality in his allowance for my expenses; but now, all the furniture I possess is two goat-skins, one of which serves me for a bed, the other for a covering. What can I tell thee more wonderful than such a reverse of fortune?' Upon hearing this, says the narrator, I was moved with awe and compassion, and presented her with a purse of five hundred deenars; on receiving which, she had nearly expired with joy. 'Be warned, oh ye men of understanding! O child of fortune, though from the breast of avarice and care thou imbibest the milk of riches and prosperity; on the couch of affluence be not too secure of thy possessions, but recollect the days of the ancestors of the Bermekies.'"

Haroon, not content with having rewarded the unfortunate Jaffier, and reduced this distinguished family to such a state of

destination, issued a command that no one should speak in praise of their good qualities, on penalty of condign punishment. Notwithstanding this order, a venerable old man daily repaired to the ruins of the deceased minister's palace, which had been razed to the ground. Seating himself upon a heap of rubbish, he made bitter lamentations, and harangued the passing crowd on the splendid virtues of the unfortunate family. When Haroon was informed of this, his anger was roused, and he ordered the offender to his presence. The old man was instantly dragged before him, when the Caliph ordered him to be put to death. The culprit exclaimed, "For God's sake, permit me, O Commander of the Faithful, to utter a few words before I die." "Speak," replied the Caliph.

"My name," said the old man, "is Munder of Damascus, and my ancestors ranked among the most respectable of Syria; but the vicissitudes of fortune attacked me, and the dawn of my prosperity was soon clouded by the evening of adversity. Overwhelmed by misfortunes, I left my native city, and repaired with my family, in hopes of obtaining employment, to the capital of Islaam; at the gate of which I left my wives and children in a mosque, while I sought a lodging. I entered the city, and had not advanced far, when I beheld a long train of persons of quality, who, I perceived, were going to a marriage feast; and, as I was pressed by hunger, I joined the procession. We arrived at a magnificent palace, and were admitted by the porter. No questions were asked me, and I sat down among the guests, of one of whom I inquired who owned the mansion? He answered, Fuzzul Bermeki, who was celebrating his nuptials. When the ceremony was concluded, a basin of money was presented to every one present, and to myself among the rest; after which, written grants of houses, lands, and goods, were thrown among us, two of which fortunately fell into my lap. The assembly at length broke up, and I was taking my departure, when a slave plucked me by the sleeve. I supposed he wanted to take from me the money and the deeds; but he led me respectfully to Fuzzul, who mildly said, 'I perceive thou art a stranger, and wish to know thy situation; relate then thy adventures without exaggeration.' I replied, Seek not to know what will give thee pain: it is not right thy present joy should be damped by sorrow. After much importunity, I related my adventures, from my entrance into life till that day. Fuzzul wept at my misfortunes, and asked where

was my family. Upon my telling him, he said, Be not uneasy; for all will be well: then beckoning to a slave, he whispered something in his ear. After this, a change of rich apparel was brought me; and he insisted upon my staying all night, though I wished to be dismissed, as my mind was uneasy about my family, who would be anxiously expecting me. To this Fuzzul replied, As they are in the house of God, he will be their protector. In short, I remained all night, and in the morning he permitted me to depart, sending a domestic with me; but instead of leading me to the mosque, he conducted me to an elegant house, in which I found my wives and children. They informed me they had been brought thither the evening before by a slave of Fuzzul, and put in possession of the mansion. Need I say more, O Commander of the Faithful, in excuse for my dwelling on the virtues of the liberal Bermekies? If I should forget them, should I not incur the stigma of ingratitude here; and its merited punishment hereafter?" Haroon was appeased. He applauded the old man, and presented him with a purse of gold; upon receiving which, the sage said, "This also, O Caliph, comes from the Bermekies."

In the same history are some remarkable particulars of the death of the Caliph Haroon al Rasheed, related by his physician, Gabriel, who constantly attended him. In the year (of the Hegira) 192, says Gabriel, I attended Haroon in camp at Rukha, and one morning early, repairing to the foot of the throne, I found the Caliph very pale and melancholy; upon which I said, "I perceive thee, O Commander of the Faithful, unusually sad and dispirited. If the cause be bodily illness, inform me, that I may administer relief; but if some misfortune of state, trouble not thy mind with reflecting upon it, for the Almighty will destroy thy enemies." Haroon replied, "It is neither; but I have had a horrible dream, for the meaning of which I am alarmed. I beheld a naked arm extended from beneath my throne, the hand of which was filled with red earth, and at the same instant heard a voice saying, Such is the earth, O Haroon; of thy grave. I exclaimed, where? At Toos, returned the voice; after which the hand disappeared, and I awoke."

I said, continues Gabriel, "this dream, my lord, was the effect of indigestion, and can mean nothing: probably you were thinking last night of the affairs of Khorsasaun, and the rebellion of Rafee, son of Leshe." "I was so," answered Haroon. I now recommended that he should

a-basquet, and divert his mind; which he did, and the impression of the vision was soon done away. In the course of the year, however, the Caliph moved with a mighty army from Bagdad, against the rebels of Khorasaun, but was taken ill upon his march, in the province of Jirjaun, and, when he arrived at Toos, became daily worse. Here he received intelligence that the rebel Rafee had been defeated, and his brother taken prisoner, by Hersima, who sent him in chains to court. On his arrival, Haroon ordered the unfortunate criminal to be cut to pieces by a butcher in his presence; but the execution was no sooner over, than the Caliph was seized with a fainting-fit. Upon coming to himself, the dream occurred to his mind, and he exclaimed, "This place, Gabriel, is Toos, and here is my grave." He then ordered the attendant Mesroor to fetch a handful of the soil, which he brought with his sleeve drawn up to the elbow. "By the Almighty," exclaimed Haroon, "this is the very arm, and hand, and soil, which I beheld in my dream!" From that instant his agonies increased, and he expired three days afterwards, in the year of the Hegira one hundred and ninety-two. A. D. 807.

INTELLECTUAL CHARACTER OF THE AFRICANS.

NOTWITHSTANDING so great a deficiency, (the absence of a written language among them,) the African must not be imagined as sunk in entire mental apathy. The enterprise of a perilous and changeful life develops energies which slumber amid the general body of the people in a civilized society. Their great public meetings and *palevers* exhibit a fluent and natural oratory, accompanied often with much good sense and shrewdness. Above all, the passion for poetry is nearly universal. As soon as the evening breeze begins to blow, the song resounds throughout all Africa: it cheers the despondency of the wanderer through the desert; it enlivens the social meeting; it inspires the dance; and even the lamentations of the mourner are poured forth in measured accents. Their poetry does not consist in studied and regular pieces, such as, after previous study, are recited in our schools and theatres; they are extemporary and spontaneous effusions, in which the speaker gives utterance to his hopes and fears, his joys and sorrows. All the sovereigns are attended by crowds of singing men and singing women, who, whenever any interesting event occurs, celebrate it in songs, which they repeat aloud

and in public. Flattery, of course, must be a standing reproach against this class of bards; yet from this imputation, their European brethren are not exempt; while, from Major Laing's report, it appears that there is often present a sable Tyrtæus, who reproaches the apathy of the prince and the people, and rouses them to scenes of valour. Specimens are wanting of the African muse; yet, considering that its effusions are numerous, inspired by nature, and animated by national enthusiasm, they seem not unlikely to reward the care of a collector. The few examples actually given, favour this conclusion. How few among our peasantry could have produced the pathetic and affecting lamentation which was uttered in the little Bambarra cottages over the distresses of Park! These songs, besides, handed down from father to son, contain evidently all that exists among these nations of traditional history. From the songs of the Jillimen of Soolimani, Major Laing was enabled to compile the annals of this small kingdom for more than a century.—*Edinburgh Cabinet Cyclopaedia*.

GLOBULES OF BLOOD, AND ANIMALCULES.

THE blood which flows in the veins of animals is not, as it seems, a uniformly gel liquid. It consists of small red globules, floating in a transparent fluid called *serum*. In different species these globules differ both in figure and in magnitude. In man, and all animals which suckle their young, they are perfectly round or spherical. In birds and fishes they are of an oblong spheroidal form. In the human species, the diameter of the globules is about the 4000th of an inch. Hence it follows, that in a drop of blood which would remain suspended from the point of a fine needle, there must be about a million of globules.

Animalcules have been discovered, whose magnitude is such, that a million of them does not exceed the bulk of a grain of sand; and yet each of these creatures is composed of members as curiously organised as those of the largest species; they have life and spontaneous motion, and are endued with sense and instinct. In the liquids in which these live they are observed to move with astonishing speed and activity; nor are their motions blind and fortuitous, but evidently governed by choice, and directed to an end. They use food and drink, from which they derive nutrition, and are therefore furnished with a digestive apparatus. They have great muscular power, and are furnished with limbs and muscles of strength and flexibility. They are susceptible of the same appetites, and obnoxious to the same passions, the

gratification of which is attended with the same results as in our species. Spallanzani observes, that certain animalcules devour others so voraciously, that they fatten, and become indolent and sluggish by over-feeding. After a meal of this kind, if they be confined in distilled water, so as to be deprived of all food, their condition becomes reduced; they regain their spirit and activity, and amuse themselves in the pursuit of the more minute animals which are supplied to them; they swallow these without depriving them of life, for, by the aid of the microscope, the one has been observed moving within the body of the other. These singular appearances are not matters of idle and curious observation; they lead us to inquire what parts are necessary to produce such results. Must we not conclude that these creatures have heart, arteries, veins, muscles, sinews, tendons, nerves, circulating fluids, and all the concomitant apparatus of a living organized body? And if so, how inconceivably minute must those parts be! If a globule of their blood bears the same proportion to their whole bulk as a globule of our blood bears to our magnitude, what powers of calculation can give an adequate notion of its minuteness!—*Dr. Lardner's Cabinet Cyclopædia*, vol. v.

THE SIDEREAL HEAVENS.

THE distance of the fixed stars is so immense, that every attempt to assign a limit, within which it must fall, has hitherto failed. The inquiries of astronomers of all ages have been directed to ascertain this distance, by taking the dimensions of our own particular system of sun and planets, or of the earth itself, as the unit of a scale on which it might be measured. But, although many have imagined that their observations afforded grounds for the decision of this interesting point, it has uniformly happened, either that the phenomena on which they relied have proved to be referrible to other causes, not previously known, and which the superior accuracy of their researches has for the first time brought to light, or to errors arising from instrumental imperfections, and unavoidable defects of the observations themselves.

The only indication we can expect to obtain of the actual distance of a star, would consist in an annual change in its apparent place corresponding to the motion of the earth round the sun, called its *annual parallax*; and which is nothing more than the measure of the apparent size of the earth's orbit as seen from the star. Many observers have thought they have detected a measur-

able amount of this parallax; but, as astronomical instruments have advanced in perfection, the quantity which they have successively assigned to it has been continually reduced within narrower and narrower limits, and has invariably been commensurate with the errors to which the instruments used might fairly be considered liable. The conclusion this strongly presses on us is, that it is really a quantity too small to admit of distinct measurement in the present state of our means for that purpose; and that, therefore, the distance of the stars must be a magnitude of such an order as the imagination almost shrinks from contemplating.

But this increase in our scale of dimension calls for a corresponding enlargement of conception in all other respects. The same reasoning which places the stars at such immeasurable remoteness, exalts them at the same time into glorious bodies, similar to, and even far surpassing, our own sun, the centres, perhaps, of other planetary systems, or fulfilling purposes of which we can have no idea, from any analogy in what passes immediately around us.

The comparison of catalogues, published at different periods, has given occasion to many curious remarks, respecting changes both of place and brightness among the stars, to the discovery of variable ones, which lose and recover their lustre periodically, and to that of the disappearance of several from the heavens, so completely as to have left no vestige discernible, even by powerful telescopes. In proportion as the construction of astronomical and optical instruments has gone on improving, our knowledge of the contents of the heavens has undergone a corresponding extension, and, at the same time, attained a degree of precision which could not have been anticipated in former ages. The places of all the principal stars in the northern hemisphere, and of a great many in the southern, are now known to a degree of nicety which must infallibly detect any real motions which may exist among them, and it has in fact done so, in a great many instances, some of them very remarkable ones.

It is only since a comparatively recent date, however, that any great attention has been bestowed on the smaller stars, among which there can be no doubt of the most interesting and instructive phenomena being sooner or later brought to light. The minute examination of them with powerful telescopes, and with delicate instruments for the determination of their places, has indeed already produced immense catalogues and masses of observations, in which thousands of stars, invisible to the naked

are registered; and has led to the discovery of innumerable important and curious facts, and disclosed the existence of whole classes of celestial objects, of a nature so wonderful as to give room for unbounded speculation on the extent and construction of the universe.

Among these, perhaps, the most remarkable are the revolving double stars, or stars which, to the naked eye, or to the inferior telescopes, appear single; but, if examined with high magnifying powers, are found to consist of two individuals placed almost close together, and which, when carefully watched, are (many of them) found to revolve in regular elliptic orbits about each other; and, so far as we have yet been able to ascertain, to obey the same laws which regulate the planetary movements. There is nothing calculated to give a grander idea of the scale on which the sidereal heavens are constructed than these beautiful systems. When we see such magnificent bodies united in pairs, undoubtedly by the same bond of mutual gravitation which holds together our own system, and sweeping over their enormous orbits, in periods comprehending many centuries, we admit at once that they must be accomplishing ends in the creation which will remain for ever unknown to man; and that we have here attained a point in science where the human intellect is compelled to acknowledge its weakness, and to feel that no conception the wildest imagination can form, will bear the least comparison with the intrinsic greatness of the subject.—*Herschel's Discourse on Natural Philosophy.*

NAPOLÉON'S SACRIFICE OF HUMAN LIFE.

NEVER was there a conqueror who fired more cannon, fought more battles, or overthrew more thrones, than Napoleon. But we cannot appreciate the degree and quality of his glory, without weighing the means he possessed, and the results he accomplished. Enough for our present purpose will be gained, if we set before us the mere resources of flesh and blood which he called into play, from the rupture of the peace of Amiens, in 1804, down to his eventful exit. At that time he had, as he declared to Lord Whitworth, an army on foot of 480,000 men. The decree of the 17 Ventose, an. VIII., in arrears, 30,000; ditto 28 Floreal, an. X., 120,000; ditto, 6 ditto, an. XI., 120,000; ditto 25 Ventose, XIII., 2,000; ditto 3 Germinal, an. XIII., 30,000; ditto 27 Nivose, an. XIII., 60,000; ditto, 3 Aug., 1806, 80,000; ditto, 4 Dec., ditto, 80,000; ditto, 7 April, 1807, 80,000; ditto, 21 May, 1808, 80,000; ditto, 10 Sep.,

of the same year, 160,000; ditto, 18 April, 1809, 40,000; ditto, 5 October, ditto, 86,000; ditto, 13 Dec., 1810, 100,000; ditto, Holland, Rome, Tuscany, and the Hanseatic Towns, 1808-9-10, 11,000; ditto, 20 Dec. 1811, 120,000; ditto, 13 March, 1812, 100,000; ditto, 1 Sep., ditto, 137,000; ditto, 11 Jan., 1813, 100,000; ditto, 11 Jan., 1814, 150,000; ditto, ditto, (Guards of Honour,) 10,000; ditto, 3 April, 1813, (classes 1807, 1812,) 80,000; ditto, ditto, (National Guard,) 90,000; ditto, 24 Aug., 1813, (Dept. of the South,) 30,000; ditto, 19 Oct., ditto, (remaining Dep.), 120,000; ditto, ditto, (class 1815,) 160,000; ditto, 15 Nov., 1813, means 1804 and 1814,) 300,000. Total of levies, 2,965,965. This detail, which is derived from Napoleon's official journal, the *Mémorial*, under the several dates, is deficient in the excesses which were raised beyond the levies; but even if we deduct the *hors cas* casualties, as well as the 300,000 men disbanded in 1815, we shall be much under the mark in affirming, that he slaughtered two millions and a half of human beings, and these all Frenchmen. But we have yet to add the thousands and tens of thousands of Germans, Swiss, Poles, Prussians, Neapolitans, and Illyrians, who fell under his eagles, and, at a moderate computation, these cannot have fallen short of half a million. It is obviously just to assume, that the number who fell on the side of his adversaries was equal to the against which they were brought. Here, then, are our data for asserting, that the latter years of his glory were purchased at no less a cost than six millions of human lives. This horrible inroad on the fairest portion of the population of Europe ended in the abandonment of every conquered territory, the bringing of foreign enemies twice, within four-and-twenty months, under the walls of Paris, and the erasure of his name from the records of dominion! *O curas hominum! O quantum est in rebus inane!*

KILLED AND WOUNDED IN PARIS DURING THE REVOLUTION OF JULY, 1830.

As no property had been destroyed, and no industry perceptibly interrupted, the only loss to be deplored on the part of the people was the blood which had been shed in the commotion; and, on this subject there has been great exaggeration. Life, indeed, was profusely scattered on the two last days; prodigally thrown away on the part of the people, and mercilessly destroyed by the hands of the guards; but the number of

victims has been ridiculously magnified by wondering ignorance or factious prejudice. Accounts have been published, in which more of the troops are slaughtered than came into action, and in which thousands of the people are represented as killed, who have probably swelled the crowds of subsequent riots. When we hear of grape-shot sweeping the streets in an instant, of cart-loads of dead being carried from the field of battle after a discharge, we naturally imagine that the slaughter of forty or fifty hours' fighting must be immense. But this is a wrong view of the case. Except at the Hotel de Ville on Wednesday, and before the colonnade of the Louvre on Thursday, the citizens never presented themselves in a compact body before the troops. They fired from windows or corners, from behind pillars or parapets, but never uselessly exposed themselves to the discharges of the guards. On the other hand, the troops on the Tuesday and Thursday suffered little; because, on the former day, the people were not armed, and on the latter the soldiers were protected by the interposition of large spaces between them and their assailants.

When scattered through the streets on Wednesday, their loss was considerable, but it would, perhaps, be overstated at five hundred men killed and wounded. On this subject we have fortunately a statement of fact, on which considerable reliance can be placed, from the pen of Dr. Prosper Meniere, surgeon in the hospital of the Hotel Dieu, at Paris, who details the history of what passed in that great infirmary and other hospitals, "*pendant et apres les trois grands journees*," with apparent good faith and knowledge. He states, that the number of dead bodies deposited at the Morgue amounted to one hundred and twenty-five; the number interred under the colonnade at the Louvre, to eighty-five; the number buried on the other side of the Louvre, at the end of the street Fromenteau, to twenty-five; in the Marché des Innocens, to seventy; in the vaults of St. Eustache, to forty-three; in the vaults of the Quai de Gerres, to thirty-four; and in the Hotel Larochehoucault, to eight: making a total of three hundred and ninety. The number of *citizens* who were wounded, and brought to the different hospitals, or attended to at their own houses, the doctor estimates, from the best authority, at about two thousand. To these he adds three hundred of wounded soldiers in the military hospitals. Of those who were brought to the hospitals, three hundred and four died in the course of a week. The number of deaths, therefore, amounted to about seven hundred; and the

whole number of killed and wounded, to about three thousand, including soldiers as well as citizens. The number of killed and wounded of the guards, gendarmerie, and other troops, exposed during the three days to the attacks of the people, is stated by official accounts at three hundred and seventy-five, of which the killed are about a fifth part, or about seventy-five. Of these, the Swiss composed about a fourth.—*Dr. Lardner's Cabinet Library, Vol. III. being Vol. I. of Annual Retrospect of Public Affairs for 1831.*

THE MASSACRE OF THE JEWS AND LEPERS.

The Jews, who had been persecuted and banished from France by Philip the Fair, and restored by his successor, as necessary to the existence of the state, once again became the objects of popular hatred, not only on account of their religion, and because their wealth rendered them the ready objects of plunder, but also from a new accusation, to which so ignorant an age alone would have listened. A pestilential or epidemic disease was at this time scourging France, where bad living and dearth of provisions rendered such infectious disorders very fatal. To account for the present pestilence, it was said that the Jews had accepted a bribe from the Mahometan princes, and had undertaken to poison all wells, fountains, and rivers. The charge of participation in this crime was extended to a set of unfortunate wretches, who were rather the objects of disgust than of compassion. Those afflicted with the leprosy, who were obliged to live in hospitals apart from the rest of mankind, were stated to have joined with the Jews in the iniquitous project of poisoning the waters of the kingdom. It was an accusation easily understood, and greedily swallowed by the vulgar. The populace, of course, being already in arms, turned them against the Jews and the lepers, considering both as a species of wretched outcasts, whose sufferings ought to interest no healthy Christian. Without any formality, of trial or otherwise, these ignorant fanatics seized upon great numbers both of the Jews and of the lepers, and tore them to pieces, or burnt them alive without scruple. The Jews, though of late years they may be considered as an unwarlike people, have always been remarkable for the obstinacy of their temper, and for their opposing to popular fury a power of endurance which has often struck even their oppressors with horror. Five hundred of these men, upon the present occasion, defended a castle, into which they had thrown themselves, with stones, arrows, javel

other missiles, till, having no other weapons left, they launched the persons of their living children from the walls, on the heads of their assailants, and finally put each other to the sword, rather than die by the hands of the multitude. At Vitri, also, fifty Jews distinguished themselves by a similar act of horrible despair. They chose with composure two of their number, a young woman and an old man, who received the charge to put the rest of their company to death. Those intrusted with the execution of this fearful duty executed their instructions without dispute or resistance on the part of the sufferers. When the others were all slain, the old man next received his death at the hand of the female, and, to close the tragedy, this last either fell or threw herself from the walls of the place; but having broken her thigh-bone in the fall, she was plunged by the besiegers alive into the fire which consumed the dead bodies.—*Scott's Tales of a Grandfather.*

OPENING OF THE NEW LONDON BRIDGE.

THIS grand ceremony, the preparations for which had occupied so much attention in the metropolis for some time past, took place on Monday, August 1, 1831, the anniversary of the battle of the Nile, and presented the most splendid spectacle that has been witnessed on the Thames for many years. The grand attraction of the scene was, of course, the presence of their Majesties, who graciously condescended to take that opportunity of honouring the citizens of London with a visit.

It was originally intended that his Majesty should have proceeded through the park, and have embarked at Whitehall; but his Majesty, with a truly paternal anxiety to afford the gratification of a view of the procession to the largest number of the inhabitants of the metropolis, consented to embark at the stairs of Somerset-house. By this alteration, the whole of the procession was visible to all the inhabitants of Pall-mall, Cockspur-street, and the greater part of the Strand, and a vast addition was made to the splendid arrangements of the day.

The preparations were carried into effect with a precision and regularity which reflect the highest credit, not only on the foresight and good taste of those by whom the arrangements were planned, but also on the discipline and good order of the several parties on whom their execution devolved.

Many of the boats and barges which were to form the double line from Somer-

set-stairs to London-bridge, and through which the royal procession was to pass, had taken up their appointed stations on Saturday.

Several of these, particularly those in the lines opposite Somerset-house, were decorated with all the national flags of Europe, presenting in this, as well as in the gay attire of the respectable parties of ladies and gentlemen seated on platforms on their decks, one of the most brilliant and imposing spectacles that ever rested on the bosom of old Father Thames.

The balustrades of Waterloo were crowded at an early hour, many persons having taken up their stations there as early as between five and six o'clock in the morning. Most of these showed, that, if the weather permitted, they were determined to "make a day of it," for they brought with them, not only prog for breakfast, lunch, and dinner, but also materials for their evening repast, and before the close of the day there were not a few quietly enjoying their tea in the line of waggons, with awnings, which were drawn up alongside the pathway of the bridge. Some of these waggons were fitted up with seats, as the speculations of the owners; and from the prices demanded, and readily given, we should judge that they turned to good account. Others were stationed there by private parties, for the accommodation of their friends, and, considering their temporary character, were very convenient.

The appearance of the front of Somerset-house added greatly to the effect of the whole spectacle. On the whole length of the terrace, several tiers of seats were erected, which were occupied even at an early hour with a most respectable company, chiefly ladies. The windows behind, and the tops of the building in every place which could command a view, were also thronged with spectators.

At Mr. Calvert's premises, tiers of seats were erected to a very considerable extent for the accommodation of the friends of "the house," who, we understood, to the number of 1,000, were also sumptuously regaled on this occasion.

The arrangements made at Somerset-house for the reception of their Majesties, partook of the same order and regularity which distinguished those in the whole line of the Bridge. The order of the barges appointed to receive the royal party was committed to Lieut. Cooley, R. N. The stairs leading from Somerset-house, as well as the platform, were covered with dark cloth, over which was laid red cloth in that part by which their Majesties were to pass.

At the end of the stairs were placed two splendid union-jacks, of rich silk, and of immense size; but they were not unfolded until a few moments before the arrival of the Royal party.

The Royal Family and their Majesties' suite assembled at the Palace about two o'clock, and at a quarter before three the grand procession, consisting of twelve carriages, was formed in the gardens of the Palace. The King, who appeared in the Windsor uniform, entered the last carriage, accompanied by the Queen, the Duchess of Cumberland, and the Duchess of Cambridge.

At three o'clock the hoisting of the Royal Standard of England over the centre of Somerset-house announced the arrival of their Majesties. The signal was received with loud huzzas from the crowds on the water and at both sides, and was followed by discharges of cannon of all sorts from the wharfs and barges. A guard of honour, of the Foot Guards, with their band, and also the bands of the household troops, were in the square of Somerset-house, and received their Majesties on their arrival, the bands playing the national anthem, which was responded to by loud and continued cheering from the surrounding crowds.

When the King and Queen appeared on the steps descending to the platform from which they were to embark, the cheers were renewed so as to be almost deafening. Their Majesties graciously acknowledged the compliment by bowing repeatedly to the assembled multitudes. His Majesty looked extremely well, and descended the stairs with a firm step, declining the aid of the proffered arm of one of the lords of his suite.

Upon his Majesty's arriving opposite the barges, the band struck up, "God save the King;" and the discharge of cannon seemed to attract the attention of his Majesty, who graciously condescended to acknowledge the compliment by taking off his hat. Between Southwark and London-bridges the scene on the river, at both sides, was equally grand with that above Blackfriars.

The procession moved very slowly along in its way down, from the very considerate wish of their Majesties that all those in the line should have a full opportunity of seeing the royal party. In consequence of this slow progress, it was past 4 o'clock before the royal barges reached the Bridge. The *coup d'œil* from the Bridge was of a novel and striking character.

Shortly after 4 o'clock, the loud and general cheering from the river gave signal

of their Majesties' approach. Every body rushed to the side of the Bridge. A royal salute was fired from the barge stationed off Southwark Bridge, the shouts from the people on the river increased, the bells of the churches struck up a merry peal, and in a few minutes the foremost of the royal barges was discovered making its way through the centre arch of Southwark-bridge.

It is impossible to give any notion, by description, of the enthusiastic cheering which accompanied their Majesties from Southwark-bridge to the landing-place at London-bridge.

Their Majesties proceeded to the top of the stairs without resting, although sofas had been placed on the landing-places for the use of their Majesties in case they should feel themselves fatigued with the long ascent. His Majesty walked up the tremendous flight of steps without the slightest appearance of fatigue.

Upon reaching the top of the stairs, the sword and keys of the city were tendered to his Majesty by the Lord Mayor. His Majesty was graciously pleased to return them to the Lord Mayor, and to signify his wish that they should remain in his Lordship's hands. The chairman of the committee then presented his Majesty with a gold medal, commemorative of the opening of the Bridge, having on one side an impression of the King's head, and, on the reverse, a well-executed view of the new Bridge, with the dates of the present ceremony and of the laying of the first stone.

As soon as these formalities were completed, and the whole of the royal party had assembled in the Pavilion, their Majesties proceeded to the end of the Bridge amidst that most grateful music to a monarch's ears, the enthusiastic plaudits of a people. Their Majesties were attended by their Royal Highnesses the Dukes of Cumberland and Sussex, and by the principal members of the royal family. The officers of the royal household, nearly all the ministers, and a vast number of the nobility, and of the members of the House of Commons, composed the royal procession. Among these were Sir Robert Peel and his lady. In going to and returning from the Surrey and of the Bridge, their Majesties threw medals to the spectators on each side.

As soon as it was announced that their Majesties were approaching the Bridge, Mr. Green had caused his balloon to be filled, and, just as the Royal procession reached the Surrey side of the Bridge, Mr. Green, with a Mr. Crawshaw for

companion, made his ascent. Their Majesties were quite close to the acrobats when they ascended, and appeared to take much interest in this part of the entertainments with which their presence was celebrated.

His Majesty's progress from one end of the Bridge to the other was, we suppose, considered as the opening of the Bridge. His Majesty showed himself from the parapets on either side of the Bridge to the assembled multitudes below, and was evidently much struck by the appearance which the river presented. A hearty burst of cheers from the river welcomed the King as often as he showed himself. After the conclusion of this ceremony, their Majesties and the Royal suite returned to the Pavilion, erected on the Bridge, where a cold collation was laid out. A similar repast was served up to the guests at all the other tables. This banquet was conducted upon a scale of profuseness, remarkable even in civic feasts, which, as every body knows, are notorious, even to a proverb, for their magnificent display and abundance of good things. The wine, which was extremely good, flowed more freely even than the guests desired; and although caterers for the palate work at manifest disadvantage when their inventive powers have only cold materials to work upon, yet Mr. Leech of the London Coffee-house, who furnished this collation, proved himself to be an *artiste* of no ordinary stamp.

The total of the supplies furnished by Mr. Leech were, we understand, as follows:—

70 dishes of chickens; 150 hams and tongues; 75 roasted French pies, &c.; 75 pigeon pies; 40 sirloins of beef; 50 quarters of lamb; 250 dishes of shell fish, &c.; 300 ditto salads, cucumbers, &c.; 200 fruit tarts; 200 jellies, creams, and strawberries, 350 lb. weight pine apples; 100 dishes hot-house grapes; 100 peaches, apricots, &c.; 100 green gages, Orleans plums, &c.; 100 currant, raisin, gooseberry, &c.; 150 ornamented Savoy cakes; 300 ice-cream, &c.; 300 turtles, roast chickens, &c.

As soon as their Majesties had concluded their repast—the Lord Mayor rose to drink his Majesty's health. "His Most Gracious Majesty," said the Lord Mayor, "has condescended to permit me to propose a toast. I therefore do myself the high honour to propose that we drink His Most Gracious Majesty's health with four times four."

The company rose, and, after cheering in the most enthusiastic manner, sang the national anthem of "God save the King."

His Majesty bowed to all around, and appeared to be much pleased.

Sir C. S. Hunter then rose and said,

"I am honoured with the permission of his Majesty to propose a toast. I therefore beg all his good subjects here assembled to rise and to drink, That health and every blessing may attend Her Majesty the Queen."

The Lord Mayor then presented a gold cup of great beauty to the King, who said, taking the cup, "I cannot but refer on this occasion to the great work which has been accomplished by the citizens of London. The City of London has been renowned for its magnificent improvements, and we are commemorating a most extraordinary instance of their skill and talent. I shall propose the source from whence this vast improvement sprang, 'The trade and commerce of the city of London.'"

The King then drank of what is called the Loving Cup, of which every other member of the Royal Family partook.

His Majesty next drank the health of the Lord Mayor and Lady Mayoress, and...

His lordship, in a few words expressive of the deepest gratitude, thanked his Majesty.

Soon after this toast was drank, the King rose, it being near six o'clock, and, bowing to the company, intimated his intention to bid farewell. The chairman of the committee followed the King to the royal barge. His Majesty again expressed his high satisfaction at the grand scene presented to his view, and at the whole of the occurrences of the day.

Thus concluded one of the most gorgeous festivals that has occurred for some time past in the annals of the metropolis.

At six o'clock their Majesties re-embarked, amidst the same loud cheering, firing of artillery, ringing of bells, and the other tokens of respect which had marked their progress down. Their Majesties, on landing, were loudly cheered as before. In going along the platform, her Majesty, who leant on the King's arm, turned round repeatedly, and bowed to the surrounding multitudes. His Majesty remained uncovered the whole of the way along the platform. The cheering at this time was incessant. In a few moments after their arrival at Somerset House, the royal party entered their carriages, and returned to the Palace, escorted in the same way as on setting out. The cheers, as their Majesties passed along the Strand, were loud and continued. The Duke of Sussex was also loudly cheered on his way to and from Somerset House.

The weather throughout the day was most favourable; during some part the sun shone with great power, but there was

a cool breeze, which greatly moderated the heat. Towards evening it became agreeably cool, with some slight rain, but this did not commence till some time after the procession had returned to the Palace. Considering the immense assemblage on the river and its banks, we are happy to say, that we heard but of few accidents, and only one of a fatal nature, that of a young man who was pushed off a wharf at Bankside, and drowned; though only a very short time in the water. Three men were taken into custody charged with the offence.

The new London Bridge consists of five beautiful semi-elliptical arches, the respective spans of which are, the first or end arches, on each side, 130 feet; the second arches on each side, 140 feet; and the centre arch, which rises 29 feet six inches above high-water mark, 152 feet. These are constructed solely of granite, of the finest description and workmanship, from the quarries of Devonshire, Aberdeen, and Cornwall.—The width of the carriage-way over the Bridge is 36 feet, and the footways 9 feet on each side, making a total width of 54 feet.

At present, we believe the gross expenses of the erection of the Bridge exceed £650,000—a sum far beyond the original estimate, but fully justified by the advantageous alterations adopted in the plans. The purchases of property to open the approaches to the new Bridge are not included in this calculation.

The Bridge will be free, funds having been chiefly supplied from the bridge-house estates, and a grant of £200,000, from the Treasury. The design for the Bridge was made by the late Mr. Rennie; his successors, the Messrs. Rennie, executed it.

ON THE CORONATION OF GEORGE III. AND QUEEN CHARLOTTE.

[This essay appeared in the London Chronicle, just after the Coronation, September 22nd, 1761. The composition was, at the time, generally attributed to Dr. Johnson, who was known to be a frequent writer in that paper.]

It is with life as with air: without frequent ventilations, it would sicken and stagnate, and therefore it is so ordered, that not only our appetites and passions, but our very reason, or desire of knowledge, should also concur in this wholesome and necessary operation.

Curiosity may be called a kind of middle principle, between reason and passion; because it seems to be in alliance with both. While under the influence, and employed

in the service of the understanding, it belongs to the former; when merely the slave of the senses, to the latter.

Even in this its lowest operation, if it does not exceed a breeze, or moderate gale, it has its uses, and may be indulged, whatever the over-wise may pronounce, without the least imputation. But, in case it is suffered to gather to a storm, or to involve us in its vortex, like a tornado, we become the creatures of its power; and, from that moment, begging pardon for so problematical an expression, we are never at rest unless we are in motion.

So much of levity and vanity there is in our composition, so near akin are we to the chaff and feathers we laugh at, for being the sport of every flurry; that, in the early part of our lives at least, few or none of us are in a capacity to make the necessary resistance. On the contrary, we are never so well pleased, as when we abandon ourselves to every impulse; nor could the angel introduced by Addison in his campaign, be more happy in the direction of his whirlwind, than we are in being swept away by ours.

And having mentioned an angel, we may, perhaps, adventure also to mention the ladies. A flight may be called their element: and when we consider how many of them annually flutter away their precious lives in this transporting giddiness, a compliment becomes due to the worshipful company of parish clerks, on their politeness, for not having as yet inserted an article in their weekly bills, which might stand in contradistinction to that of the STILL-BORN.

Of the vulgar I had rather speak with compassion than bitterness; and yet, when I reflect on the play-house calenture, which has seized them with such violence, that they had rather be stifled to-day, than wait till to-morrow for the same gratification, then attainable with ease and safety, pity seems to be thrown away upon them; and the discipline of St. Luke's more necessary to be called for.* Let this suffice to shew, that I am for confining it to its proper bounds.

An ordinary entertainment, I therefore, argue, would be resorted to with an ordinary appetite; but an extraordinary one, such as the late coronation was, might be allowed to have a suitable effect upon us. It had, indeed, a just and rational title to the attention of the public; and it was, perhaps, an argument of much pride, or little sensibility,

* This alludes to the splendid spectacle of the Coronation, got up at Covent-garden theatre by Rich the manager, who was said to have expended four thousand pounds in velvet alone, for the pageant. But as the performance brought crowded houses, the speculation proved very fortunate.

in those who affected to distinguish themselves by turning their backs upon it.

Considered as a mere ceremonial, every man of reflection knows, that even forms and ceremonies are essentials in government. But then it is, besides, one of the most august that Europe has left, to boast of—venerable it is for the traces of the manners, habits, and, customs of our ancestors retained in it; and over and above all, what more significant effort can a great and opulent and splendid nation like this make, to display its magnificence, than, by forming one great assemblage of all the ranks and degrees of which it is composed?

Now, that the assemblage I am speaking of was very nearly thus formed, the recollection of every spectator may furnish sufficient proofs. But, as some are found to plead want of memory, in hope to be complimented with the excess of wit,—as others are too idle to make use of any talent they are possessed of,—and as the Earl Marshal's book may be waste paper in most families by this time,—I will be at the trouble of verifying out of it, with an addition here and there of an index, what therein was not to be expected. Had the herb-woman and her maidens been the simplicities they ought to have been, instead of the finicals they proved to be, they might have passed well enough for the representatives of our villagery.

The drums and trumpets in the front of the procession, the gentlemen pensioners stationed round the two royal, though unsightly canopies, and the yeomen of the guard in the rear, must be admitted, so far at least as show is concerned, as military ingredients; to say nothing of the soldiers, who should have kept the peace of the platform.

The dignitaries of the city will insist on passing as an epitome of all that is important in it. From the appearance of the King's chaplains, and the gentlemen of the privy chamber, we have some portion or other of his Majesty's household in sight all the way.

Due honour is done to the high court of Chancery, by the insertion of the Clerks and Masters thereof; and while upon this topic, we may be allowed to speak by anticipation, of the super-eminent station kept in reserve for the Lord High Chancellor himself.

The King's Attorney-General, (colleaguéd with the Solicitor-General he should have been,) the brethren of the coin, and my lords the Judges, presented the venerable figure of the law.

The remainder of our cathedral pomp

were exhibited at full by the deans, prebendaries, and choir of Westminster.

The plume of the Knights of the Bath furnished the ladies versed in romance with the phantom of their dear departed chivalry.

By the courtesy of England, the lords of his Majesty's council, not being peers of parliament, were to be regarded as the very flower of the house of commons. But, unfortunately for them, Mr. Pitt, the Atlas of the state, did not choose to honour them with his presence; and fortunately for his Majesty and his subjects, it was a glorious day notwithstanding.

Proceed we now to the Right Reverend Fathers of the Church; no longer, it is true, mitred, crosiered, and otherwise adorned as in the days of delusion and superstition; but so enrobed, nevertheless, as might best exemplify the piety, gravity, and moderation so essential to their functions.

In the several orders of the peerage, as arranged, we have the scale of honour before our eyes, from the baron to the duke; and to all that is grand and senatorial in the institution itself, the accompaniment of the ladies has been most judiciously contrived, for the sake of superadding to it all that belongs to beauty, grace, and splendour.

Perhaps, it is to shew that there is something more essential in power than titles, that the great personages who hold the high offices of state, though belonging to the peerage, are selected to form a corps by themselves.

The dukes and no dukes of Normandy and Aquitaine, we are to suppose, make their appearance after these, as vouchers for the title of our kings to the throne of France.

The princes of the blood royal, each in his order, according to the laws of precedence, are so placed, as to be the immediate harbingers of his Majesty.

But even the Queen Consort, though royally robed, crowned, sceptred, and attended, and consequently to be considered as a figure in chief, appears in relation to the throne but as a subordinate. To her happy presence, however, we owe the most striking part of the solemnity. The sight of Lady Augusta, in her train, could not but excite a warm wish in every bosom that the like illustrious lot could somewhere have been found for her; and if such a station could have been assigned to her royal mother as became her state and dignity, the groupe would have been complete*.

* She not long after became the wife of the hereditary prince of Brunswick; by whom she had the late unfortunate Caroline, mother of the late Princess Charlotte of Wales.

In the amiable, gracious, and captivating person of the King, surrounded with all the insignia of power, pomp, and majesty, the glory of the day was consummated.

The KING,—if in these mutinous times, when so preposterous a struggle is maintained to set the servant above his lord, a subject may venture to assert the rights of his sovereign,—the KING is the source of all the titles and honours which passed in parade before him; the distributor of all the offices exercised under him; the master-spring of every civil and military movement; and all these powers and prerogatives are constitutionally vested in him, that he, and he alone, the parliament not sitting, might be the guardian of the community.

By the kings-at-arms, heralds, pursuivants, &c., whose very business is parade, and whose habits are declaratory of their office, the whole procession was to have been methodized, arranged, and conducted, under the Earl Marshal, as commander-in-chief; and for this purpose, it may be presumed, they were interspersed through the whole.

Was, therefore, this vast combination of forms, orders, and dignities, to be considered as a mere ceremonial? I again repeat it, the very pomp of the show would have been worth the curiosity of the crowds who came to be spectators of it.

But they must have little knowledge, indeed, who take the shell for the kernel. It is true, the king is virtually bound to his people, and the people to their king, the moment he enters on the kingly office. But the reciprocal duties of the governor and the governed are not to rest on implication only: on the contrary, the covenant between them is, by a positive law, to be renewed on the one hand, and assented to on the other. At the time of the coronation, this great interchange of fealties is to be explicitly and formally made. The king is personally presented to his people; they are on the other hand asked, whether they are willing to be his subjects; and he is not crowned till their assent has been specified by their acclamations. He then takes the great oath to discharge his sublime office according to law, justice, and mercy; and also to conform to the other conditions prescribed by the constitution; and having so done, he receives in his royal state the homage of the peers, which, till then, cannot be legally exacted.

effect the resolution adopted by them at their anniversary, respecting an institution for the reception of converted Hebrews; wherein they might be taught useful trades, in a manner similar to that practised at the institution at Camden-town, which is open to inquiring Hebrews only. See *Imperial Magazine* for June, p. 277.

A committee was immediately elected; who examined such vacant houses as appeared eligible; compared the terms on which each was offered; and, out of these, selected one, situate No. 10, Durham-place East, Hackney-road. This house, entered upon at Midsummer last, has been furnished and fitted up for the reception of the institution, with all convenient speed. Behind it, and immediately contiguous, an ample garden, and extensive conveniences, at once give sufficient room, and constitute a fine, open, airy situation for the destitute sons of faithful Abraham—the friend of God; who, converted to the knowledge of the truth as it is in Jesus Christ, long to attain some useful trade, in the exercise of which they may be enabled, on quitting these premises, to provide things honest in the sight of all men.

The severe illness and lamented death of the Rev. C. S. Hawtrej, A.M., one of the secretaries of this society, the latter of which took place on Sunday morning, July 17, deranged, at the moment, the plans, and, during a short period, delayed the opening of this asylum. But, with due resignation to the inscrutable providences of Jehovah, the opening of "The Operative Jewish Convert's Institution," for thus it is denominated, took place on Thursday, the 14th of July.

The Rev. J. C. Reichardt, who was unanimously elected superintendent of this institution, and who resides on the premises, offered up, on this occasion, fervent prayers, in the name of the Father, and of the Son, and of the Holy Ghost; invoking the blessings of God upon all the promoters of this undertaking, its officers, its present and future inmates, upon Israel, scattered over all the earth, and the Israel of God in every nation under heaven, and upon all men.

Five of the sons of Abraham have been admitted into this institution, who have been sometime baptized into His church, and profess faith in the Lord Jesus Christ; for these, and others who may hereafter be admitted, an able master has been provided, to teach the art of shoemaking; and this, for the present, is the only trade practised or taught.

The house of mercy is thus opened;

MISSIONARY COMMUNICATIONS.

THE society of the friends of the Hebrew nation have lost no time in carrying into

friends of mercy are in exercise; and, with *truth and holiness* for their motto, while they labour at once to teach the descendants of Abraham the religion of Jesus of Nazareth—the great prophet announced by Moses—the Christ of God, according to His gospel,—and also a trade whereby they may hereafter live honestly among men, they cry, “Who is on the Lord’s side, who?” and individually say to their fellow Christians, “Is thine heart right, as my heart is with thy heart? If it be, give me thine hand.” “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt: (which My covenant they brake, although I was an husband unto them, saith the Lord): but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

On Sunday, August 14, I witnessed the baptism of another son of Abraham, at Somers’ Chapel, by the Rev. T. I. Juckin, M. A., previous to the morning service therein. The Hebrew youth, who then publicly professed his faith in the great Redeemer, has been for some time, and now is, an inmate of the Hebrew institution, Camden-town: and having rendered himself useful, by an upright and correct discharge of the office of accountant therein, is much respected. He had many struggles with the enemy of souls, ere his faith became fixed, as to the divinity of Jesus Christ: but before the hallowing teachings of the Holy Ghost, his unbelief gradually melted away; and, previous to his baptism, he expressed himself in terms which left no doubt upon the minds of those who witnessed his initiation into the Christian church, that Christ was formed in him, the hope of glory.

This convert, in addition to his Jewish names, received the christian name of James. The second chapter of the Epistle of St. James, being the lesson for the day, was read and commented upon, at the Hebrew institution, Camden-town, on the Friday

evening previous to his baptism, during the weekly service, held on those evenings there on the beginning of the ancient Sabbath, and the impression upon the minds of all present was most solemn and affecting.

In order to present no obstacle to the inquiring Jew, on his entrance into the Hebrew institution, the Jewish sabbath has been, from the first, kept by the inmates, as well as the Christian sabbath: and, therefore, the superintendent causes the bell to be rung, in order to call the whole to attend a solemn service, at seven o’clock on every Friday evening, as the commencement of that sabbath. After prayer, portions of the psalms or prophets are sung or chanted in the Hebrew language; solemn prayer is then offered up to Jehovah; and the lessons for the day are read, throughout, in order. Every man having a bible before him, in the language which he understands, (for several of the inmates are foreigners, and do not understand the English language,) the superintendent reads the first verse; the person next to him, on the left, reads the second; and so on, in succession, until it becomes the superintendent’s turn to read again, and until the chapters are ended: every man reading in the language to which he is accustomed: Comments are then made upon these readings; doubts, suggested by the inmates, are solved by the teachers, and exhortations are delivered by them, arising out of the subjects treated upon; and translations are verbally made to those who do not understand English. Singing then recommences, in the Hebrew tongue, and the service is concluded with solemn prayer.

WM. COLDWELL.

King Square, August 17, 1831.

CELESTIAL PHENOMENA.—SEPT. 1831.

THE Sun enters the equinoctial sign Libra on the 23d, at 46 minutes past 7 in the evening, when the Autumnal quarter commences, and the days and nights are again of equal length in every part of the world. His semi-diameter on the 1st is 15 minutes 53 seconds and a tenth, and on the 25th, 15 minutes 59 seconds and 3 tenths.

The moon is new on the 6th, at 33 minutes past 8 in the morning; she enters her first quarter on the 14th, at 42 minutes past 4 in the morning; is full on the 21st, at 55 minutes past 9 in the evening; and enters her last quarter on the 28th, at 28 minutes past 4 in the afternoon. On the 11th, at 14 minutes 30 seconds past 8 in the evening, she is in conjunction with γ

REVIEW.—*The Entire Works of the Rev. Robert Hall, A. M. with a Brief Memoir of his Life, and a Critical Estimate of his Character and Writings. Published under the Superintendence of Olinthus Gregory, LL. D. F. R. A. S. &c. Vol. I. Sermons, Charges, and Circular Letters, 8vo. pp. 524. Holdsworth and Ball. London, 1831.*

THAT Robert Hall was one of the brightest luminaries of his age, no person acquainted with his character, talents, and writings, can for a moment doubt. To the body of Christians with whom he more immediately associated, he was a distinguished honour; to the christian name, he was a splendid ornament; and to the church at large, he has imparted a lustre which the lapse of centuries will not be able to tarnish.

During Mr. Hall's life, his publications were not numerous; but the intrinsic excellence of those which he could be induced to lay before the world, caused among his friends a sincere regret that they were not more diversified and more extended. No solicitations could, however, induce him to depart from his constitutional modesty, and at his death a general opinion prevailed, that the emanations of his richly stored and gigantic mind would cease for ever to illuminate the hemisphere from which he had taken a final departure.

We find, however, from a prospectus prefixed to this volume, that, from manuscripts which he has left, letters written to his friends, and discourses which have been taken down from his lips, together with a memoir of his life, and a critical estimate of his character and writings, six octavo volumes may be expected. These are announced to appear in the following order, Vol. I. Sermons, Charges, and Circular Letters. II. Tracts on Terms of Communion, and John's Baptism. III. Tracts chiefly political. IV. Reviews and miscellaneous pieces. V. Sermons from the author's own manuscripts, with a selection from his letters. VI. Sermons from notes taken while they were preached: with memoirs of the life of the author, and a review of his writings. An accurate portrait of Mr. Hall is also promised to accompany one of these volumes.

Among the discourses which this first volume contains, are included Mr. Hall's celebrated sermon on "the Influence of Modern Infidelity;" "Reflections on War;" and a discourse on "the Death of her Royal Highness the Princess Charlotte." We select these by name from others which are less generally known, as

master-pieces of the author's splendid talents, and unrivalled mental energies. Throughout all his discourses, charges, and circular letters, the vigorous working of the same powerful intellect is perceptible; but in those we have named, the expansion of his mind, the accuracy of his discriminations, and the acuteness of his reasonings, shine forth in one continued blaze of unsullied lustre.

We well remember when "Modern Infidelity, considered with respect to its Influence on Society," first made its appearance, that a very powerful sensation was excited among various classes of readers. The friends of infidelity stood aghast, on beholding their dagon tumbled from his throne; while its foes rejoiced with no moderate share of exultation, at the triumphs which this production had achieved.

The following brief extracts can hardly fail to place this masterly performance in an auspicious light.

"The sceptical, or irreligious system, subverts the whole foundation of morals. It may be assumed as a maxim, that no person can be required to act contrary to his greatest good, or his highest interest, comprehensively viewed in relation to the whole duration of his being. It is often our duty to forego our own interest *partially*, to sacrifice a smaller pleasure for the sake of a greater, to incur a present evil in pursuit of a distant good of more consequence. In a word, to arbitrate among interfering claims of inclination, is the moral arithmetic of human life. But to risk the happiness of the whole duration of our being in any case whatever, were it possible, would be foolish; because the sacrifice must, by the nature of it, be so great as to preclude the possibility of compensation.

"As the present world, on sceptical principles, is the only place of recompense, whenever the practice of virtue fails to promise the greatest sum of present good, cases which often occur in reality, and much oftener in appearance, every motive to virtuous conduct is superseded; a deviation from rectitude becomes a part of wisdom; and should the path of virtue, in addition to this, be obstructed by disgrace, torment, or death, to persevere would be madness and folly, and a violation of the first and most essential law of nature. Virtue, on these principles, being in numberless instances at war with self-preservation, never can, or ought, to become a fixed habit of the mind.

"The system of infidelity is not only incapable of arming virtue for great and trying occasions, but leaves it unsupported in the most ordinary occurrences. In vain will its advocates appeal to a moral sense, to benevolence and sympathy; for it is undeniable that these impulses may be overcome. In vain will they expatiate on the tranquillity and pleasure attendant on a virtuous course: for though you may remind the offender, that in disregarding them he has violated his nature, and that a conduct consistent with them is productive of much internal satisfaction; yet if he reply, that his taste is of a different sort, that there are other gratifications which he values more, and that every man must choose his own pleasures, the argument is at an end.

"Rewards and punishments, assigned by infinite power, afford a palpable and pressing motive which can never be neglected, without renouncing the character of a rational creature: but tastes and relishes are not to be prescribed.

"A motive in which the reason of man shall

sequence, enforcing the practice of virtue at all times and seasons, enters into the very essence of moral obligation. Modern infidelity supplies no such motive: it is therefore essentially and infallibly a system of enervation, turpitude, and vice.

"This chasm in the construction of morals can only be supplied by the firm belief of a rewarding and avenging Deity, who binds duty and happiness, though they may seem distant, in an indissoluble chain; without which, whatever assumes the name of virtue, is not a principle, but a feeling; not a determinate rule, but a fluctuating expedient, varying with the tastes of individuals, and changing with the scenes of life.—p. 22.

In a strain corresponding with that of the preceding passages, the author proceeds to the end of his discourse. In argument he never languishes, in language he never becomes inelegant. Throughout nearly eighty pages, he pursues infidelity in all its windings, paradoxes, and retreats, assailing its principles in various forms, exposing the specious sophisms by which it imposes on mankind, and demonstrating its utter insufficiency to erect the standard of virtue, or to teach its votaries the nature and extent of moral obligation. A perusal of this admirable composition will fully justify these laudatory observations.

From Mr. Hall's discourse on the Death of the Princess Charlotte, it was our intention to have taken several quotations; but other claims admonish us that we must be content with his pathetic introduction to that melancholy event. Having eloquently adverted to the false confidence which worldly greatness and exalted station are calculated to inspire, he appeals, for a proof of the instability and insecurity attached to every thing here below, to the unexpected death of the Princess, which at that moment had drawn forth a nation's tears.

"Let them turn their eyes then for a moment, to this illustrious Princess; who, while she lived, concentrated in herself whatever distinguishes the higher orders of society, and may now be considered as addressing them from the tomb.

"Born to inherit the most illustrious monarchy in the world, and united to the object of her choice, whose virtues amply justified her preference, she enjoyed (what is not always the privilege of rank) the highest connubial felicity, and had the prospect of combining all the tranquil enjoyments of private life with the splendour of a royal station. Placed on the summit of society, to her every eye was turned, in her every hope was centred, and nothing was wanting to complete her felicity, except perpetuity. To a grandeur of mind suited to her royal birth and lofty destination, she joined an exquisite taste for the beauties of nature, and the charms of retirement; where, far from the gaze of the multitude, and the frivolous agitations of fashionable life, she employed her hours in visiting, with her distinguished consort, the cottages of the poor, in improving her virtues, in perfecting her reason, and acquiring the knowledge best adapted to qualify her for the possession of power and the cares of empire. One thing only was wanting to render our satisfaction complete, in the prospect of the accession of such a princess: it was, that she might become the living mother of children.

"The long-wished-for moment at length ar-

rived: but, alas! the event anticipated with such eagerness will form the most melancholy part of our history."—p. 337.

These prefatory observations are calculated to awaken more than ordinary expectations. Nor are they awakened in vain. Throughout the subsequent parts of the discourse they are fully gratified. The dignity of the preacher's language, and the elevation of his thoughts, keep pace with the solemnity of the occasion; incessantly chaining the attention of his hearers, and allowing them no time to diminish the grandeur of his subject, by wandering into the doubtful regions of speculative anticipation.

The last discourse which this volume contains, has an immediate reference to the vicarious sacrifice of Christ, in which the innocent is considered as a substitute for the guilty. This doctrine has long been a stumbling-block to the wise of this world, and the source of a favourite objection with infidelity. The following will show the strength and manner in which Mr. Hall argues on this very momentous subject.

"That the voluntary substitution of an innocent person in the stead of the guilty, may be capable of answering the ends of justice, nothing seems more necessary, than that the substitute should be of equal consideration, at least, to the party in whose behalf he interposes. The interests sacrificed by the suffering party, should not be of less cost and value than those which are secured by such a procedure.

"But the aggregate value of those interests must be supposed to be in some proportion to the rank and dignity of the party to which they belong. As a sacrifice to justice, the life of a peasant must, on this principle, be deemed a most inadequate substitute for that of a personage of the highest order. We would consider the requisitions of justice eluded, rather than satisfied, by such a commutation. It is on this ground, that St. Paul declares it to be impossible for the blood of bulls and of goats to take away sins; the intrinsic meanness of the brute creation being such, that a victim taken from thence could be of no consideration in the eyes of offended justice. They were qualified to exhibit, as he reminds us, *a remembrance of sin every year*, but are utterly unequal to the expiation of its guilt. In this view, the redemption of the human race seemed to be hopeless; and their escape from merited destruction, on any principles connected with law and justice, absolutely impossible. For where could an adequate substitute be found? Where, among the descendants of Adam, partakers of flesh and blood, could one be selected, of such pre-eminent dignity and worth, that his oblation of himself should be deemed a fit and proper equivalent to the whole race of man? To say nothing of the impossibility of finding there a spotless victim (and no other could be accepted.) Who is there that ever possessed that prodigious superiority in all the qualities which aggrandize their possessor, to every other member of the human family, which shall entitle him to be the representative, either in action or in suffering, of the whole human race? In order to be capable of becoming a victim, he must be invested with a frail and mortal nature; but the possession of such a nature reduces him to that equality with his brethren, that joint participation of meanness and infirmity, which totally disqualifies him for becoming a substitute. Here a dilemma presents itself, from which there seems no possibility of escape. If a man is left to enervate the

judicial effects of his sentence, his ruin is sealed and inevitable. If he is redeemed by a substitute, that substitute must possess contradictory attributes, a combination of qualities not to be found within the compass of human nature. He must be frail and mortal, or he cannot die a sacrifice; he must possess ineffable dignity, or he cannot merit as a substitute.

"Such were the apparently insurmountable difficulties which obstructed the salvation of man by any methods worthy of the divine character; such the darkness and perplexity which involved his prospects, that it is more than probable the highest created intelligence would not have been equal to the solution of the question, *How shall man be just with God?*"

"The mystery hid from ages and generations, the mystery of Christ crucified dispels the obscurity, and presents, in the person of the Redeemer, all the qualifications which human conception can embody, as contributing to the perfect character of a substitute. By his participation of flesh and blood, he becomes susceptible of suffering, and possesses within himself the materials of a sacrifice. By its personal union with the eternal Word, the sufferings sustained in a nature thus assumed, acquired an infinite value, so as to be justly deemed more than equivalent to the penalty originally denounced.

"His assumption of the human nature, made his oblation of himself possible; his possession of the divine rendered it efficient: and thus, weakness and power, the imperfections incident to a frail and mortal creature, and the exemption from these; the attributes of time, and those of eternity; the elements of being the most opposite, and deduced from opposite world—sequally combined to give efficacy to his character as the Redeemer, and validity to his sacrifice. They constitute a person who has no counterpart in heaven or on earth, who may be most justly denominated *Wonderful*, composed of parts and features which (however they may subsist elsewhere in a state of separation) the combination and union nothing short of infinite wisdom could have conceived, or infinite power effected. The mysterious constitution of the person of Christ, the stupendous link which unites God and man, and heaven and earth; that mystic ladder, on which the angels of God ascended and descended, whose foot is on a level with the dust, and whose summit penetrates the inmost recesses of an unapproachable splendour, will be, we have reason to believe, through eternity, the object of profound contemplation and adoring wonder."—p. 510.

These extracts cannot fail to place this volume in a light, at once gratifying to the reader, and highly creditable to the author's talents and piety. As the first link in the series, it will raise the barometer of expectation, and impose upon the editor the arduous task of indefatigable industry and unremitting care, to prevent disappointment from defeating the hopes he has thus already excited.

REVIEW.—*Ecclesiastical History, in a Course of Lectures, delivered at Founder's Hall, London. By William Jones, M.A. Vol. I. 8vo. pp. 556. Holdsworth, London. 1831.*

To what number these lectures will be extended, and to how many volumes the whole when completed will amount, the author has not informed us. This we conceive to be a piece of bad policy, even

though it may seem to furnish the publisher with an opportunity of proceeding with the work, or of discontinuing it, as circumstances may dictate, without subjecting him to the charge of having violated his word or broken his faith with the public. Perhaps, eighteen out of every twenty of all who wish to pursue such a work as this, would first desire to know its probable extent; the times when the parts and volumes may be expected to appear, and the aggregate amount of expense. Unless these points can be satisfactorily ascertained, prudence will dictate to persons of limited incomes, not to commence an undertaking which it may be doubtful if they will ever be able to complete. No purchaser would ever wish to throw himself upon the mercy of either author or bookseller; and such a surrender no one has any reasonable right to expect.

Ecclesiastical history is an extensive field, to which scarcely any boundaries can be assigned; and he who enters this fertile enclosure, will soon discover himself to be surrounded by materials that are almost inexhaustible. The business, therefore, of him who would turn his time and opportunity in this prolific region to good account, is, to examine with care the various subjects which court his attention, and, by comparing them with others, to make such selections from the general mass, as may appear most congenial with the unyielding character of historical truth.

Guided by this principle, Mr. Jones has prosecuted his inquiries with unremitting diligence, and, returning from the thickets in which "weeds and flowers promiscuously shoot," with the fruits of his researches, the public are invited in this volume to enjoy the repast. To any large proportion of original matter, he makes no pretensions. Nor is this to be expected: the ground has been too frequently trodden, to admit of novelty in the leading historical facts. It is only in arrangement and combination, in elucidation of occurrences, and in delineation of character, that any thing new appears. In these we behold the author to considerable advantage. To the manner in which he recalls departed ages to our recollection, he has imparted a degree of vividness, which renders his lectures as entertaining, as the facts recorded in them are intrinsically interesting.

To the works of preceding writers, Mr. Jones has had recourse; at times embodying in his own language the sentiments which they have delivered, and occasionally enriching his own pages with ample quotations from theirs. In the adoption of this method, he has not, however, renounced

his own independence, for he rarely fails to animadvert with freedom even on our most celebrated historians, whenever he conceives their statements to be erroneous; nor does he neglect to rectify their mistakes, when they appear to ascribe given effects to improper and inadequate causes.

Throughout all his lectures, Mr. Jones defends Christianity against the insidious attacks of Gibbon, and others of the same school; and in a variety of events, which these writers attribute to secondary causes, he discovers the finger of God, and the accomplishment of prophecy. The history of the early pagan persecutions is detailed with much vigour; and the credibility of the sacred writings he has rendered particularly interesting. The character of the ancient druids is delineated with a powerful hand; and the testimony of Josephus and of many others, to whom we are indebted for records of early facts, is given with great perspicuity.

Of the church of Rome, Mr. Jones traces the origin and degeneracy with much fidelity; and the facts which he adduces in support of the latter, stand unparalleled in the dreadful catalogue of ecclesiastical enormities. These brutal excesses he has placed in their proper light; and no further evidence can be wanting, to prove, that a combination of such wretches, by what name soever distinguished, cannot be the church of Christ. On this, and on many other topics, he has done ample justice to his subject; and, on the whole, produced a volume that may be perused with advantage by almost every class of readers.

REVIEW.—*Memorials of the Stuart Dynasty; including the Constitutional and Ecclesiastical History of England, from the Decease of Elizabeth to the Abdication of James II.* By Robert Vaughan. 2 Vols. 8vo. pp. 523, 550. Holdsworth and Ball, London. 1831.

THERE is no period in English history more eventful to the cause of religion, than that which these volumes embrace. It was an age of turbulence, animosity, and disquietude in the state, and of fierce controversy and instability in the church. It was an age in which Popery and the Reformation contended for the throne of supremacy, and in which we perceive the scale preponderating alternately in favour of each, as the views of the reigning monarch extended their influence over his supple courtiers and submissive subjects.

Nor was it with Popery and Reformation alone that the nation was exclusively

embroiled. The court reformers were suspected by the Puritans of too near an approximation to the church of Rome; while the Puritans, on the contrary, were charged with faction, fanaticism, and disobedience to the constituted authority of the state, and of being influenced by a restless spirit, calculated to disturb the public peace. These mutual recriminations were expressed in no very conciliating terms. Animosity, acrimony, and invective, were enlisted under the banners of both parties, each of whom impugned the motives of the other, and delighted in giving features of frightful distortion to their characters. Of this wicked propensity, we quote the following instance, which, from a popular writer, in a work recently published, entitled, "*Commentaries on the Life and Reign of Charles the First*," Mr. Vaughan has inserted in his preface:—

"According to one of our popular writers, and in this he is merely the echo of a host, the Puritans were a compound of barbarism, intolerance, and meanness, and animated by a relentless malignity against every thing great, and good, and beautiful. They did infinite mischief, and always from a pure love of doing it: a little good they also did; but it was ever with an intention to do evil. Their weakness was marvellous, and the fitness subject in their world of ridicule, had it not been allied to wickedness, still more remarkable, and deserving far other means of correction."

Statements like the preceding no person can cordially believe; and when historical detail suffers itself to be thus distorted by prejudice, all confidence in the fidelity of its representations is at once destroyed. To know the real character of the parties who figured on the great theatre of our country during these troublesome and agitated times, all will allow to be highly desirable, and, so far as Mr. Vaughan has accomplished this arduous task, he has a right to claim the gratitude of the present generation, and of posterity.

Alluding to the quotation given above, Mr. Vaughan thus states the character of his own volumes:—

"To the class of readers, who can derive pleasure from fictions of this description, when substituted in the place of history, the present work will be in no way acceptable. At the same time it will not surprise the writer to learn, that there are ultras on the other side, to whom the opinions sometimes expressed in these sheets will not be quite satisfactory. He has not cared to become a caterer for the morbid passions of any party. His object has been to induce a just estimate of the sentiments of devout men in former times, and to promote that enlightened attachment to the principles of freedom, by which those men were generally animated. That view of religion is defective and false which does not make the love and the veneration of man a natural consequence of devotedness to his Maker."—*Preface*, p. v.

To the impartiality by which Mr. Vaughan thus professes to be guided, he seems faithfully to have adhered in the prosecution of his inquiries. In the Puritans, and other sects, he has found much to commend, and many things to censure.

On several occasions they evinced a zeal that was not according to knowledge, and brought upon themselves, by their own indiscretion, no small portion of that persecuting spirit which distinguished the age in which they lived. The high church party, on the contrary, were vindictive and intolerant, ready on all occasions to visit with their vengeance every one who presumed to withstand their power, or even to question their authority. Firmness of resistance in the subjects of persecution, was to them an invitation to indulge their ferocity of disposition. They appeared, by their conduct, to know no medium between unconditional submission and utter extermination; and, as a natural consequence, all dissenters became a conspicuous mark, as well as an incessant prey.

On each side of the picture thus drawn, the colouring is exceedingly gloomy, but that of the high church party is tinged with by far the most numerous and the deepest shades. With the abettors of government, law frequently usurped the place of justice, and in too many instances even law itself was supplanted by power. In such a state of things, no person could be secure; even trial by jury became a solemn mockery; and of all questions, the issues might be resolved into the arbitrary decisions of the judges.

"The judges held their offices 'during good behaviour,' a condition that could not fail to be understood; and understood, could rarely fail to be pernicious. With this course, which in every state trial was so unfavourable to the true decision of a judge, there were others connected, which were equally in the way of obtaining a true verdict from a jury. In such cases, 'the sheriff returned a panel, either according to express directions, of which we have proofs, or as what he judged himself of the crown's intention and interest. If a verdict had gone against the prosecution in a matter of moment, the jurors must have laid their account with appearing before the star-chamber, lucky if they should escape, on humble retraction, with sharp words instead of enormous fines, and indefinite imprisonment. The control of this arbitrary tribunal pound down, and rendered impotent, all the minor jurisdictions.—It is also remarked, that the man arraigned for treason was almost certain to meet a virulent prosecutor, a judge hardly distinguishable from the prosecutor, except by his ermine, and a passive pusillanimous jury."—Vol. i. p. 13.

If we turn from this despotism both in church and state, to the spirit of intolerance fostered by Puritanical fanaticism, the censurable conduct of each party will become still more apparent:—

"Knewstap, a puritan, wrote a book during the reign of Elizabeth, to expose the extravagances of a sect founded by one Henry Nicolas, and called 'The Family of Love.' This work is dedicated to the Earl of Warwick, a member of the privy council, whom he addresses in the following language:—"With what care and conscience such matters are to be dealt withal, that which is read in Deuter. xiv. may sufficiently direct your honour. Where it is plainly declared, that if any shall secretly entice unto a strange religion either friend, husband, or brother, the nearest bonds that nature or friendship beeth, they stand charged not only to reveal it, but also that their hands shall be the first upon them to put them to death. To betray the secrets of a dear friend, who is to a man as his own soul, seemeth to flesh and blood a heinous matter. To deal with a man's brother, the son of his mother, or with his daughter, the bowels of his

own body, the law of nature, doth cry out against it. And yet, for the glory of God, we are not only, in such a case, to reveal this against them, but ourselves to be the chief doers in the death and execution of them: which telleth us, that of the bringing in of idolatry, and a strange religion, how secretly soever the seeds thereof shall be sown, rather than, by neglecting thereof, God's glory should be defaced, and the danger that is due for the neglect thereof should be sustained, we are not only to lay aside natural affections, but even to break into our own bowels, and to bathe ourselves in our own blood."—Vol. i. p. 36.

Through these labyrinths of ecclesiastical tyranny, injustice, and severity, on the one hand, and of obstinacy, intolerance, and fanaticism, on the other, Mr. Vaughan conducts his readers with a steady course; but we cannot follow him through all the intricacies in which he has pursued the various subjects of censure, commendation, and pity, which appear in his two interesting volumes.

State affairs, during this eventful era of British history, bear a strong resemblance to those we have already noticed in connexion with religion and the national establishment. Wars, jealousies, duplicity, intrigues, factions, cabals, aggression, and violence, were alternately and successively triumphant. To these disgusting topics Mr. Vaughan never forgets to direct our attention; and although the reader may sigh over the melancholy events which he is called to contemplate, he will be induced to admire the fidelity with which the historian has recorded facts, and traced their connexion with causes and consequences, both proximate and remote.

REVIEW.—*The Gardens and Menagerie of the Zoological Society, delineated in Two Vols. 8vo. pp. 308—328. Tilt, London. 1831.*

THE Zoological Gardens have long been an object of strong and peculiar attraction. They are situated in the Regent's Park, in the north-west vicinity of London; and, extending over many acres tastefully laid out in walks, and planted with shrubs and flowers, contain a great variety of beasts and birds, collected from every quarter of the globe. To the naturalist, this collection cannot fail to furnish an inexhaustible source of rational entertainment, while he watches the emanations of instinct in the varied tribes that are presented to his contemplation. The curious beholder will find gratification in simply surveying the tricks and manœuvres which they constantly display, and in marking the peculiarities by which each genus and species is specifically distinguished.

Essentially different from the common exhibitions of wild beasts and birds in travelling or stationary caravans, the Zoological Gardens allow them room to put forth

their 'instinctive propensities; within given enclosures, that seem best adapted to their respective natures. Under these admirable arrangements, the most delicate may enter without being annoyed with any offensive smells, and the most timid may approach with the greatest safety. Sated with the view of one race, the spectator may turn to another, and gaze until he wishes for a second change; this may be succeeded by a third, or a fourth, and when all have been surveyed, he may sit or walk while indulging in the reflection which the surrounding objects afford. In these gardens we have spent some delightful hours, and know not a place in London, which, when the weather is fine, we should be more gratified to revisit.

Of the various creatures which these gardens contain, the volumes before us furnish an epitomized account. The first is confined to quadrupeds, and the second to birds; but in each we have an outline of the natural history peculiar to the subjects of which they treat. The Gardens, when these volumes were printed, contained sixty-four quadrupeds, and seventy-one birds; but several additions have since been made, and as opportunity offers, the variety and number continue to increase. Among the beasts, a noble elephant has lately been introduced: this every visitor pronounces to be an important acquisition.—We must not, however, forget, that it is not the Zoological Gardens, but the volumes which describe their inhabitants, that more immediately claim our attention, and from these we beg to make some subsequent selections.

The Chinchilla fur, in such high request among our fair countrywomen, for muffs and tippets, must confer on the history of the little animal whence it is obtained, a peculiar interest in their estimation. To this article therefore we shall particularly solicit their attention.

"Notwithstanding the extensive trade carried on in its skins, the Chinchilla might have been regarded, until the last year, almost an unknown animal; for no modern naturalist, with the exception of the Abbe Molina, a native of Chili, who has written expressly on the natural history of that country, had seen an entire species, living or dead; and the description given in his work, added little of truth, and much of error, to the information that was to be derived from an inspection of the skins themselves, in the imperfect state in which they are sent into the market. Still his account contains many particulars relative to the habits of the animal, which are not to be met with elsewhere."—p. 2.

The earliest account of the Chinchilla is in Acosta's natural history of the East and West Indies, published in 1591. In this he says, "The Chinchillas is another kind of small beasts, like squirrels. They have a wonderful smooth and soft skin, which they (the people) wear as a healthful thing

to comfort the stomach, and these parts that have need of moderate heat." They make coverings and rugs of the hair of these Chinchillas, which are found on the Sierra of Peru." In a vague and indefinite manner, several other writers have noticed this small animal, but little more seems to have been known respecting it, except that it was a native of Peru, and about the size of a squirrel, until we come to Molina's Essay on the Natural History of Chili.

"The Chinchilla," he says, "is another species of field-rat, in great estimation for the extreme fineness of its wool, if a rich fur, as delicate as the silken web of the garden-spider, may be so termed. It is of an ash grey, and sufficiently long for spinning. The little animal which produces it, is six inches long, from the nose to the root of the tail, with small pointed ears, a short muzzle, teeth like the house rat, and a tail of moderate length, clothed with a delicate fur. It lives in burrows under ground, in the open country of Chili, and is very fond of being in company with others of its species. It feeds upon the roots of various bulbous plants, which grow abundantly in these parts; and produces twice a year five or six young ones. It is so docile and mild in temper, that it taken into the hands, it neither bites nor tries to escape; but seems to take a pleasure in being caressed. If placed in the bosom, it remains there as still and quiet as if it were in its own nest. The ancient Peruvians, who were far more industrious than the modern, made of this wool coverlets for beds, and valuable stuffs. There is found in the same northern provinces another little animal with fine wool, called the Hardilla, which is variously described by those who have seen it; but, as I have never observed it myself, I cannot determine to what genus it belongs."—p. 6.

Another writer, in his travels into Chili over the Andes, published in 1824, observes as follows:—

"The Chinchilla is a woolly field-mouse, which lives under ground, and chiefly feeds on wild onions. Its fine fur is well known in Europe; that which comes from Upper Peru is rougher and larger than the Chinchilla of Chile, but not always so beautiful in its colour. Great numbers of these animals are caught in the neighbourhood of Copacabana, and Guapico, generally by boys with dogs, and sold to traders, who bring them to Santiago and Valparaiso, whence they are exported. The Peruvian skins are either brought to Buenos Ayres from the eastern parts of the Andes, or sent to Lima. The extensive use of this fur has lately occasioned a very considerable destruction of the animals.

"Such is the history of our knowledge of this interesting animal until the arrival of a living specimen, which was brought to England by the late expedition to the north-west coast of America, under the command of Captain Beechey, and by him presented to the Zoological Society. An entire skull, rendered particularly valuable in consequence of having the skull preserved in it, was at the same time brought home by Mr. Collie, the surgeon of Captain Beechey's vessel, and deposited in the collection of the British Museum. We have, thus fortunately placed within our reach the means of correcting many of the errors into which former writers have fallen with regard to it, and of giving a more complete description of it than has been hitherto before the world."—p. 7.

Having given the history of the Chinchilla, which, in the above quotation, we have greatly abridged, the author of these volumes proceeds to describe its generic character, taken not from the reports of travellers, but from actual observation. His account, however, is too long for quotation, and a partial extract would not do justice either to him or to the animal, which he describes. We must, therefore, content ourselves with transcribing his concluding remarks:—

"The length of the body in our specimen is about nine inches, and that of the tail nearly five. Its proportions are close set, and its limbs comparatively short, the posterior being considerably longer than the anterior. The fur is long, thick, close, woolly, somewhat crisped, and entangled together, grayish or ash-coloured above, and paler beneath. The form of the head resembles that of a rabbit; the eyes are full, large, and black, and the ears broad, naked, rounded at the tips, and nearly as long as the head. The mustachoes are plentiful and very long, the longest being twice the length of the head, some of them black, and others white. Four short toes, with a distinct rudiment of a thumb, terminate the anterior feet; and the posterior are furnished with the same number, three of them long, the middle more produced than the two lateral ones; and the fourth, external to the others, very short, and placed far behind. On all these toes the claws are short, and nearly hidden by tufts of bristly hairs. The tail is about half the length of the body, of equal thickness throughout, and covered with long bushy hairs; it is usually kept turned up towards the back, but not reverted as in the squirrel.

"To the account of its habits, given by Molina, we can only add, that it usually sits upon its haunches, and is able to raise itself up, and stand upon its hinder feet. It feeds in a sitting posture, grasping its food, and conveying it to its mouth by means of its forepaws. In its temper it is generally mild and tractable, but it will not suffer itself to be handled without resistance, and sometimes bites the hand which attempts to fondle it, when it is not in a humour to be played with.

"Although a native of the Alpine valleys of Chiff, and consequently subject, in its own country, to the effects of a few temperatures of atmosphere, against which its thick coat affords an admirable protection, it was thought necessary to keep it during the winter in a moderately warm room, and a piece of flannel was even introduced into its sleeping apartment, for its greater comfort. But this indulgence was most pertinaciously rejected, and as often as the flannel was removed, so often was it dragged by the little animal into the outer compartments of its cage, where it amused itself with pulling it about, rolling it up, and shaking it with its feet and teeth. In other respects it exhibits but little playfulness, and gives few signs of activity; seldom disturbing its usual quietude by any sudden or extraordinary gambols, but occasionally displaying strong symptoms of alarm when startled by any unusual occurrence. It is, in fact, remarkably tranquil and peaceful animal, unless when its timidity gets the better of its gentleness.

"A second individual of this interesting species has been added to the collection, by the kindness of Lady Knighton, in whose possession it had remained for twelve months previously to her presenting it to the Society. This specimen is larger in size, and rougher in its fur, than the one above described; its colour is also less uniformly gray, deriving a somewhat mottled appearance from the numerous small blackish spots which are scattered over its back and sides. It is possible this may be the Peruvian variety mentioned in a former extract from Schumacher's Travels, as furnishing a less delicate and valuable fur than the Chilian animal. It is equally good-tempered and mild in its disposition; and, probably, in consequence of having been domiciled in a private house, instead of having been exhibited in a public collection, is much more tame and playful. In its late abode it was frequently suffered to run about the room, when it would show off its agility by leaping to the height of the table. Its food consisted principally of dry herbage, such as hay and clover, on which it appears to have thriven greatly. That of the Society's original specimen, has hitherto been chiefly grain of various kinds, and succulent roots.

"When the new-comer was first introduced into Bruton street, it was placed in the same cage with the other specimen; but the latter, alarmed by no means disposed to submit to the presence of the intruder. A ferocious kind of scuffling fight immediately ensued between them, and the latter would unquestionably have fallen a victim, had it not been rescued from its impending fate. Since that time they have inhabited separate cages, placed side by side; and although the open wire would admit of some little familiarity taking place between them, no advances have as yet been made on either side."—p. 12.

The length of our quotations and observations respecting this valuable little creature, with whose natural history the public have been but partially acquainted, must be our apology for omitting any selections
2D SERIES, NO. 9.—VOL. I.

relative to other tribes. In reference to the varied species of beasts and birds, amounting in all to one hundred and thirty, contained in the Zoological gardens, and described in these volumes, a valuable epitome of natural history is here presented to the public. A large number of well-executed woodcuts adorn the author's pages, from which a tolerable idea of the bird or animal described may be obtained. The work is neatly printed, and, from the great variety of information which it contains, all derived from living subjects, it is calculated to furnish something more important than mere amusement, to every class of readers.

REVIEW.—*A Manual of Surgery, founded upon the Principles and Practice lately taught by Sir Astley Cooper, Bart. F.R.S. and Joseph Henry Green, Esq. F.R.S. Edited by Thomas Castle, F.L.S. 12mo. 515. Cox, London. 1831.*

THIS volume having reached a third edition, brings with it in this circumstance no contemptible testimonial of its merit, and of the high estimation in which it is held by the public. It is a work which enumerates most of the incidental afflictions to which human life is liable, delineates their nature and progress, and, in all ordinary cases, points out the most approved applications and means of cure.

To the editor, this must have been a manual of no small labour. It must have engrossed his attention for a considerable time, and have imposed upon him an arduous task of unremitting and diligent research. In prosecuting his inquiries, he seems to have had recourse to the best authorities, and to have selected the most approved practice that theory and experiment have been able to suggest. With the anatomy of the human frame, he appears to be well acquainted, nor has he omitted to watch the operation of causes, in their advancement to their respective issues. It affords, however, many indications of being better calculated for the young practitioner in surgery and medicine, than for others who are totally ignorant of the profession. In the *rationale*, we nevertheless observe, on every occasion, the plain dictates of common sense; and the practice recommended rarely fails to be accompanied with the reasons on which it is founded.

On looking over the awful catalogue of maladies and accidents to which the body of man is constantly exposed, we may rather wonder that the complicated machine continues in action so long without

in those who affected to distinguish themselves by turning their backs upon it.

Considered as a mere ceremonial, every man of reflection knows, that even forms and ceremonies are essentials in government. But then it is, besides, one of the most august that Europe has left, to boast of—venerable it is for the traces of the manners, habits, and, customs of our ancestors retained in it; and over and above all, what more significant effort can a great and opulent and splendid nation like this make, to display its magnificence, than, by forming one great assemblage of all the ranks and degrees of which it is composed?

Now, that the assemblage I am speaking of was very nearly thus formed, the recollection of every spectator may furnish sufficient proofs. But, as some are found to plead want of memory, in hope to be compensated with the excess of wit,—as others are too idle to make use of any talent they are possessed of,—and as the Earl Marshal's book may be waste paper in most families by this time,—I will be at the trouble of verifying out of it, with an addition here and there of an index, what therein was not to be expected. Had the herb-woman and her maidens been the simplicities they ought to have been, instead of the finicals they proved to be, they might have passed well enough for the representatives of our villagers.

The drums and trumpets in the front of the procession, the gentlemen pensioners stationed round the two royal, though unsightly canopies, and the yeomen of the guard in the rear, must be admitted, so far at least as show is concerned, as military ingredients; to say nothing of the soldiers, who should have kept the peace of the platform.

The dignitaries of the city will insist on passing as an epitome of all that is important in it. From the appearance of the King's chaplains, and the gentlemen of the privy chamber, we have some portion or other of his Majesty's household in sight all the way.

Due honour is done to the high court of Chancery, by the insertion of the Clerks and Masters thereof; and while upon this topic, we may be allowed to speak by anticipation, of the super-eminent station kept in reserve for the Lord High Chancellor himself.

The King's Attorney-General, (colleaguéd with the Solicitor-General he should have been,) the brethren of the coin, and my lords the Judges, presented the venerable figure of the law.

The remainder of our cathedral pomp

were exhibited at full by the deans, prebendaries, and choir of Westminster.

The plumage of the Knights of the Bath furnished the ladies versed in romance with the phantom of their dear departed chivalry.

By the courtesy of England, the lords of his Majesty's council, not being peers of parliament, were to be regarded as the very flower of the house of commons. But, unfortunately for them, Mr. Pitt, the Atlas of the state, did not choose to honour them with his presence; and fortunately for his Majesty and his subjects, it was a glorious day notwithstanding.

Proceed we now to the Right Reverend Fathers of the Church; no longer, it is true, mitred, croziered, and otherwise adorned as in the days of delusion and superstition; but so enrobed, nevertheless, as might best exemplify the piety, gravity, and moderation so essential to their functions.

In the several orders of the peerage, as arranged, we have the scale of honour before our eyes, from the baron to the duke; and to all that is grand and senatorial in the institution itself, the accompaniment of the ladies has been most judiciously contrived, for the sake of superadding to it all that belongs to beauty, grace, and splendour.

Perhaps, it is to shew that there is something more essential in power than titles, that the great personages who hold the high offices of state, though belonging to the peerage, are selected to form a corps by themselves.

The dukes and no dukes of Normandy and Aquitaine, we are to suppose, make their appearance after these, as vouchers for the title of our kings to the throne of France.

The princes of the blood royal, each in his order, according to the laws of precedence, are so placed, as to be the immediate harbingers of his Majesty.

But even the Queen Consort, though royally robed, crowned, sceptred, and attended, and consequently to be considered as a figure in chief, appears in relation to the throne but as a subordinate. To her happy presence, however, we owe the most striking part of the solemnity. The sight of Lady Augusta, in her train, could not but excite a warm wish in every bosom that the like illustrious lot could somewhere have been found for her; and if such a station could have been assigned to her royal mother as became her state and dignity, the groupe would have been complete*.

* She not long after became the wife of the hereditary prince of Brunswick; by whom she had the late unfortunate Caroline, mother of the late Princess Charlotte of Wales.

In the amiable, gracious, and captivating person of the King, surrounded with all the insignia of power, pomp, and majesty, the glory of the day was consummated.

1. The KING,—if in these mutinous times, when so preposterous a struggle is maintained to set the servant above his lord, a subject may venture to assert the rights of his sovereign,—the KING is the source of all the titles and honours which passed in parade before him; the distributor of all the offices exercised under him; the master-spring of every civil and military movement; and all these powers and prerogatives are constitutionally vested in him, that he, and he alone, the parliament not sitting, might be the guardian of the community.

By the kings-at-arms, heralds, pursuivants, &c., whose very business is parade, and whose habits are declaratory of their office, the whole procession was to have been methodized, arranged, and conducted, under the Earl Marshal, as commander-in-chief; and for this purpose, it may be presumed, they were interspersed through the whole.

Was, therefore, this vast combination of forms, orders, and dignities, to be considered as a mere ceremonial? I again repeat it, the very pomp of the show would have been worth the curiosity of the crowds who came to be spectators of it.

But they must have little knowledge, indeed, who take the shell for the kernel. It is true, the king is virtually bound to his people, and the people to their king, the moment he enters on the kingly office. But the reciprocal duties of the governor and the governed are not to rest on implication only: on the contrary, the covenant between them is, by a positive law, to be renewed on the one hand, and assented to on the other. At the time of the coronation, this great interchange of fealties is to be explicitly and formally made. The king is personally presented to his people; they are on the other hand asked, whether they are willing to be his subjects; and he is not crowned till their assent has been specified by their acclamations. He then takes the great oath to discharge his sublime office according to law, justice, and mercy; and also to conform to the other conditions prescribed by the constitution; and having so done, he receives in his royal state the homage of the peers, which, till then, cannot be legally exacted.

effect the resolution adopted by them at their anniversary, respecting an institution for the reception of converted Hebrews; wherein they might be taught useful trades, in a manner similar to that practised at the institution at Camden-town, which is open to inquiring Hebrews only. See *Imperial Magazine* for June, p. 277.

A committee was immediately elected; who examined such vacant houses as appeared eligible; compared the terms on which each was offered; and, out of these, selected one, situate No. 10, Durham-place East, Hackney-road. This house, entered upon at Midsummer last, has been furnished and fitted up for the reception of the institution, with all convenient speed. Behind it, and immediately contiguous, an ample garden, and extensive conveniences, at once give sufficient room, and constitute a fine, open, airy situation for the destitute sons of faithful Abraham—the friend of God; who, converted to the knowledge of the truth as it is in Jesus Christ, long to attain some useful trade, in the exercise of which they may be enabled, on quitting these premises, to provide things honest in the sight of all men.

The severe illness and lamented death of the Rev. C. S. Hawtreys, A.M., one of the secretaries of this society, the latter of which took place on Sunday morning, July 27, deranged, at the moment, the plans; and, during a short period, delayed the opening of this asylum. But, with due resignation to the inscrutable providences of Jehovah, the opening of "The Operative Jewish Convert's Institution," for thus it is denominated, took place on Thursday, the 14th of July.

The Rev. J. C. Reichardt, who was unanimously elected superintendent of this institution, and who resides on the premises, offered up, on this occasion, fervent prayers, in the name of the Father, and of the Son, and of the Holy Ghost; invoking the blessings of God upon all the promoters of this undertaking, its officers, its present and future inmates, upon Israel, scattered over all the earth, and the Israel of God in every nation under heaven, and upon all men.

Five of the sons of Abraham have been admitted into this institution, who have been sometime baptized into His church, and profess faith in the Lord Jesus Christ; for these, and others who may hereafter be admitted, an able master has been provided, to teach the art of shoemaking; and this, for the present, is the only trade practised or taught.

The house of mercy is thus opened; the

MISSIONARY COMMUNICATIONS.

THE society of the friends of the Hebrew nation have lost no time in carrying into

"Episcopacy bids much fairer to have been the original form of church government than Independency," though he admits that it must have been very different from what now exists. Divine authority he attaches to no form of church government; but in an amiable spirit contends, that much amendment and reformation is wanting in all.

4. *Memoir of the Rev. Basil Woodd, M. A., by the Rev. S. C. Wilks, M. A.,* (Hatchard, London,) is not only a deserved tribute of respect to a pious and indefatigable minister of the established church, but an amiable delineation of what every minister of the gospel ought to be. Mr. Woodd was a man ready at every good work, and in Drayton Beauchamp, of which he was rector, and at Bentinck chapel, of which for many years he was minister, his name and services will long be held in grateful remembrance.

5. *The Mysterious Travellers, emblematically represented through the Diverse Mazes of this Mortal Scene,* (Stephens, London,) is an entertaining and instructive composition, embodying the vices and the virtues, the passions and the appetites, which hold conflict in the human bosom, in an allegorical representation. Thus a youth pursues a fascinating female, overtakes her, is wounded with a dart, and she disappears. The following explanation is quite in character: "He quickened his pace, and soon attained the summit of the hill, when she again vanished. His horse then threw him, and he rolled down the other side of the hill. I turned to my guide, and cried, 'O unfortunate youth, what has become of him?' My guide answered, 'The horse upon which this youth was mounted is Extravagance; the person he pursued is Worldly Pleasure; the dart she threw at him is Disappointment; the name of the hill is Vanity, and the other side of it is called Loss, which leads to the town of Poverty.'" The above is a fair specimen. It abounds in imagery, well sustained, and appropriate. It is a little book which decorates important truth in allegorical robes which every reader must understand.

6. *Thoughts on the Duty of Christians at the Present Crisis,* (Hamilton, London,) are comprised in a few words. "The Christian's duty," the author tells us, "is prayer; his privilege is subjection; and his business is peace."

7. *First Annual Report of the Glasgow and West of Scotland Temperance Society,* (Depository, Glasgow,) evinces the continued extension of this benevolent institution, and the great benefit that has

resulted from it. Rules, facts, and explanations, enter into its composition. Drunkards may sneer at the attempt that has been made to check the progress of intemperance, but the good that has been effected no one who reads this report can dare to deny.

8. *A Descriptive and Historical Account of the Liverpool and Manchester Railway, from its first projection to the present time, by Joseph Kirwan, Civil Engineer,* (Simpkin, London,) is an interesting pamphlet, but time will enhance its value; for when the giant shall have gained maturity and strength to travel throughout the land, the history of its infancy and of its cradle will be of incalculable worth. The particulars respecting these early periods Mr. Kirwan has traced with much precision; and his pamphlet is not less amusing than instructive.

9. *Free Thoughts on the Means of Reviving and Promoting the Spiritual Interests of the Church of England, by a Layman,* (Nisbet, London,) may perhaps be called severe thoughts, but, with equal propriety, be called true thoughts. The following paragraph will shew the foundation of the author's complaint. "The deserted church, the lifeless service, the short moral sermon, the languishing institutions, the decay of piety, the revival of suppressed sports, the triumph of vanity and wickedness, all shew that the candlestick is removed out of its place; the glory is departed, and they have indeed a nominal pastor, but, in reality, they are as sheep having no shepherd to feed them with the bread of life."—p. 31.

10. *The actual State of the Question between our Colonial Slave Proprietors, and the Parliament and Abolitionists,* (Smith and Elder, London,) is a pamphlet which advocates the cause of the slaveholders, as may easily be gathered from its title. The author has not the impudence to plead for the perpetuity of slavery, but he demands for the slave-holder a compensation from government. For the labour and suffering of the slave, no compensation, however, is even thought needful. This contemptible partiality looks very much like colonial justice. Perhaps no act of parliament can either be called into existence, or repealed, without operating to the pecuniary disadvantage of some individuals or other; and if no change were to take place in our legal enactments, until no one should find occasion to complain, they must become immutable, and live for ever.

11. *The Temperance Society's Record, for Jan., Feb., March, and April, 1851;*

(Sinclair and Marshall, London,) develops, in monthly numbers, price fourpence each, the fatal effects of intemperance, and the formation and progress of temperance societies, not only in this country, but in various parts of the world. No one can conceive, without looking into these numbers, the frightful mass of misery which they unfold, nor the complicated vices to which intemperance leads. The reformation which has been effected in various places where these societies have been established, is truly astonishing. In many families their beneficial effects silence even the retailers of gin. We are happy to find that these institutions are rapidly extending, and wish them all imaginable success.

12. *Observations on the probable Causes of Rabies, or Madness, in the Dog, and other domestic Animals*, by Henry William Dewhurst, Esq., Surgeon, &c., &c., &c., (Alexander, London,) is a small pamphlet, the purport of which is, to shew that this awful malady sometimes occurs spontaneously—that it may be confounded with inflammatory disease—and may arise from a non-gratification of the animal passions. It is addressed to medical men, and on its merits they are most competent to decide.

13. *An authentic Account of the Last Illness and Death of the late Rev. R. Hall*, by J. M. Chandler, (Wightman, London,) develops, with much clearness, the cause of that excruciating pain which Mr. Hall suffered during many years. Calculi, ten in number, were found in the right kidney. One large one weighed 220 grains; all the others, except one, appear to have been armed with spikes, which, in the engraving, have a formidable aspect.

14. *Anti-Slavery Reporter*, Nos. 80-81, is a periodical always found in the way of duty. No. 80 gives a faithful account of the general meeting of the Anti-Slavery Society, in May last, and an address to the people of England and Ireland, adopted at the above meeting. No. 81 is filled with recent acts of atrocity committed on slaves, in barbarous wantonness; some of which rival the conduct even of Parson Bridges, of infamous memory. This number also states the late revolt in Antigua, the cause of which is simply this—The pious planters had forbidden Sunday markets, but had forgotten to give the poor slaves another day in its stead!!!

15. *Selections from the Poems of Wm. Wordsworth, Esq.* (Moxon, London,) are intended chiefly for schools and young persons. The compositions of this poet are well known, and the selections appear to have been made with taste and judgment.

The number of articles exceeds eighty, some of which are lively, and others deeply pathetic; but, in most instances, the language is so familiar, and the rhyme so easy, as to command the attention, if not the admiration, of every reader. This is an excellent book for all who love narrative, and think that moral sentiment is an embellishment to the Muse.

16. *American Annals of Education and Instruction, and Journal of Literary Institutions*, (Rich, London,) is the commencement of a third series of numbers, on the important subject of education. What the preceding ones contain, we know not, but this, now before us, gives an earnest that the American Annals will be a work of great utility. This number is not confined to education in America. Germany and Switzerland fall within its embrace; while inventions and improvements, in all the means for facilitating instruction, are noticed without any regard to name or country.

17. *Letters and Dialogues between Theron, Paulinus, and Aspasio, on the Nature of Love to God, Faith in Christ, and Assurance of Salvation*, by Joseph Bellamy, D. D., (Hamilton, London,) is a small volume, of American origin. It was first published about half a century since. The author was well known, and highly esteemed, and his works are still in circulation. The design of this work is, to purge Calvinism from some of its more forbidding features, and to set it forth in a more inoffensive dress. It contains many wholesome truths, and much that smells strongly of the Geneva school.

18. *A Treatise on the Importance and Utility of Classical Learning*, by Joseph Burton, (Whittaker, London,) places this subject in an advantageous light. The origin, progress, and improvement of language, occupy the earlier chapters, and the subsequent ones are devoted to the benefits which classical learning confers. To other writers the author acknowledges himself indebted for much of his materials, so that, in arrangement and concentration, lies his claim to originality. In this department, all who read his book must allow that he has not laboured in vain.

GLEANINGS.

Sunday School Jubilee.—Great anticipations have been entertained respecting this festival, about to be celebrated in London, on the 14th instant, in honour of Robert Raikes, Esq., the great founder of Sunday Schools. An article, however, signed "Mouset," having been inserted in the Evangelical Magazine, tending to misrepresent the purpose of the jubilee, and to render questionable the motives of its chief supporters, has called forth a reply from the Committee of the Union, in which they satisfactorily vindicate their intention, and repel the unmerited insinuation.

Melancholy Disaster.—On the morning of Wednesday, the 17th ult., the *Workington* steamer left Liverpool for Beaumaris, Mona Bridge, Bangor, and Carnarvon, with about one hundred passengers, besides her crew. About midnight she was completely lost, on what is called Dutchman's bank, Puffin Island, and, it is feared, that upwards of one hundred persons have found a watery grave. Much blame has been attached to the captain, who is among the drowned.

Bible Society.—We learn, from a circular just handed to us, that twenty-five auxiliary societies have expressed their wish that no innovation be made on the original constitution of the parent society. Five only have recommended, that the subject be reconsidered.

Wesleyan Methodist Conference.—The business of the (89th) Conference commenced at Bristol, on Wednesday, July 27, at six o'clock. After filling up the vacancies in the hundred preachers who constitute the legal Conference, as recognized by Mr. Wesley's Deed of Declaration, executed and enrolled in Chancery in 1784, the preachers proceeded to elect their President, Secretary, and subordinate officers. On examining the votes, it was found, that besides several small numbers for other preachers, there were for the Rev. Jacob Stanley 24, Rev. Jonathan Edmondson, 44, Rev. Richard Treffry (of Leeds), 30, Rev. George Maraden, 57. Mr. Maraden was accordingly declared to be the President, and it is the second time he has been called to that honourable post; having presided at the Manchester conference in 1821. The Rev. Robert Newton was re-elected Secretary, by a great majority; and the Rev. John Anderson, of Leeds, and the Rev. John Hannah, were chosen sub-secretaries. The entire number of preachers present at the conference was about 340, who came from all parts of England, several from Wales and Scotland, and three from Ireland. The usual inquiries having been proposed and answered, it was found that 50 young men had been recommended by their respective district meetings, which number, with 17 remaining on last year's reserve, make a total of 67 now at the disposal of the conference. Of these, 56 are offered for the foreign missions. On account of the depressed state of most of the funds of the connexion, it is supposed that very few additional preachers will be called out this year for the home work. In the course of the last year, 28 preachers have died, viz.—In Great Britain, the 15 following: John Porter, William Entwistle, James Ridgwell, Thomas Harrison, Joseph Agar, John Morris, William Williams, Samuel Kellett, John Jenkins, Lewis Jones, John Stamp, William Todd. In Ireland, three, viz.—James Smith, James Stuart, Robert Strong. In the foreign stations, seven have died, viz.—Richard Marshall, James Pennan, Wm. Pichott, Robert Snelgrove, William Saxton, Robert Snowdall, James Vowles. There were not many cases of delinquency brought this year before the conference; and only one of so serious a nature as to require expulsion. In the foreign missions there has been an increase of 1,477, besides a considerable number lately joined the South Sea Islands. There appear to be increasing prospects of usefulness in France; in consequence of which, the Missionary Committee intend to commence a subscription towards the erection of a Methodist chapel in Paris.

New Methodist Conference.—The Rev. William Salt, of Nottingham, has been chosen President, and Mr. Benjamin Jackson, jun. of Leeds, Secretary, to the thirty-fifth annual conference of the Methodist New Connexion, which sat at Hull. The attendance of preachers and representatives from the different circuits was very numerous.

Great Tom of Lincoln in Ruins.—This bell exists no longer. On Wednesday, August 9, 1831, while some workmen were driving a wedge in progress of tracing a flaw, a large piece of the rim, or skirt, broke off, weighing six hundred weight, and about eight feet long; the total weight broken off the bell, is about nine hundred pounds. I am, when entire, weighed about 900 lbs.—*Boston paper.*

Mushrooms.—To ascertain whether what appear to be mushrooms are so or not, a little salt should be sprinkled on the inner or spongy part. If, in a short time afterwards, they turn yellow, they are a very poisonous kind of fungus; but if black, they are to be looked upon as genuine mushrooms. They should never be eaten without this test, since the best judges may occasionally be deceived.

INK.—The following is a valuable receipt for making good ink. Take eight ounces of Aleppo galls (in coarse powder,) four ounces of logwood (in chips;) four ounces of sulphate of iron; three ounces of gum-arabic (in powder;) one ounce of sulphate of copper, and an ounce of sugar-candy. Boil the galls and logwood together in twelve pounds of water for one hour, or till half the liquid has evaporated. Strain

the decoction through a hair sieve or linen cloth, and then add the other ingredients. Stir the mixture till the whole is dissolved, more especially the gum; after which, leave it to subside twenty-four hours. Then decant the ink, and preserve it in bottles of glass or stoneware, well corked.—*Dr. Graham's Chemical Catechism.*

Moral Character of the Friends.—It is said that Judge Mehan, in his charge to the grand jury, at the opening of the present term of the court at Portland Maine, stated, that in a practice of forty-five years, in which he had been intimately acquainted with the proceedings of the judicial courts in that part of the country, he had never known but one instance in which a member of the Society of Friends was arraigned at the bar as a criminal.—*Alexandria (N. A.) Phoenix.*

How to check Contagion.—The churchwardens of Manchester have taken steps to clean and whitewash the dwellings of those who receive parochial relief, so as to prevent sickness, and check it where it may already have been introduced. The whitewash is composed in the following manner:—Let 2lbs. of the powder (chloride of lime) be made into a paste with water, till all the lumps well broken, then add 2lbs. of slaked Burton lime, or whitening, in a paste, with the lumps well broken. The whole may then be converted into a proper state to lay on the walls with water.

University Students.—By the last Oxford Calendar, it appears that the total number in that University is 5,258, and in Cambridge 5,336; being a majority of 74 members. The increase in the latter University, since last year, is 69.

The Sea Serpent again.—This monster made his first appearance this season at Boothbay, on Sunday last. He was seen again on Tuesday by two gentlemen, at a distance of about sixty feet, and, afterwards, by ten or twelve citizens of Boothbay, as he passed and repassed several times, about one hundred and fifty feet distant from them. He is described by the editor of the *Wicaccus Journal*, who was on the spot, as from one hundred and fifty to two hundred feet in length, of a brown colour on the back, and a yellow-brown on the belly. He moved with an undulating motion, like that of a leech or blood sucker, which gave his back the appearance of the humps described by those who have previously seen him.—*New York paper.*

Napoleon's Hair.—At the sale of Mr. Pearson's effects, May 4, 1831, in Nottingham, among a number of curious and antique articles, which sold for very high prices, a lock of *Napoleon Bonaparte's hair* fetched the sum of *seventeen shillings*.

Twenty Discourses from Despondency.—1st. If you are distressed in mind, "live," serenity and joy may yet dawn upon your soul. 2d. If you have been happy and cheerful, "live," and diffuse that happiness to others. 3d. If misfortunes assail you by the faults of others, "live," you have nothing wherewith to blame yourself. 4th. If misfortunes have arisen from your own misconduct, "live," and be wiser in future. 5th. If you are indigent and helpless, "live," the force of things, like the renewing seasons, may yet happily change. 6th. If you are rich and prosperous, "live," and enjoy what you possess. 7th. If another hath injured you, "live," the crime will bring its own punishment. 8th. If you have injured another, "live," and recompense good for evil. 9th. If your character be unjustly attacked, "live," that you may see the aspersion disproved. 10th. If the reproaches be well founded, "live," and deserve them not for the future. 11th. If you are eminent and applauded, "live," and deserve the honours you have acquired. 12th. If your success is not equal to your merit, "live," in the happy consciousness of having deserved it. 13th. If your success is beyond your merit, "live," in thoughtfulness and humility. 14th. If you have been negligent and useless in society, "live," and make amends. 15th. If you have been active and industrious, "live," and communicate your improvements to others. 16th. If you have spiritual enemies, "live," and disappoint their malevolence. 17th. If you have kind and faithful friends, "live," to protect them. 18th, 19th. If you have been wise and virtuous, "live," for the benefit of mankind. 20th. If you hope for immortality, "live," and prepare to enjoy it.—These discourses are ascribed to the pen of a popular and amiable poet.

Indian Chronology.—The Hindoos reckon the duration of the world by four *yugas*, or distinct ages. The first is said to have lasted thirty-two millions of years. They hold that the life of man was in that age extended to one hundred thousand years, and that his stature was twenty-one cubits.

Old Nick.—Satan seems to have acquired this appellation from the Scandinavian Neptune, styled in the Edda, "Nickur," and by Rudbeckius, "Neckur." A particular kind of water sprites are also called, by Olaus Wormius, "Wasser Nickes."

Ancient Pike.—In the year 1497, a pike was caught in standing water, at Heilbrunn, on the Neckar, which had a copper ring round its head; the ring bore the following inscription in Greek:—"I am the first fish that was launched into this pond, and was thrown in by Frederic the Second, Emperor of the Romans, on the 5th of October, 1530." It appeared, therefore, that the pike was two hundred and sixty-seven years old when thus caught; it weighed three hundred and fifty pounds; and an exact representation of it exists to this day against one of the gates of Heilbrunn.

Slave Market.—The busiest scene at Kano is the slave market, composed of two long ranges of sheds, one for males and another for females. These poor creatures are seated in rows, decked out for exhibition; the buyer scrutinizes them as nicely as a purchaser with us does a horse, inspecting the tongue, teeth, eyes, and limbs, making them cough, and perform various movements, to ascertain if there be any thing unsound; and in case of a blemish appearing, or even without assigning a reason, he may return them to the dealer. As the sheds, as the slaves are sold, the exposers get back their fiery, to be employed in ornamenting others. Most of the captives purchased at Kano are conveyed across the Desert, during which their masters endeavour to keep up their spirits by an assurance that, on passing its boundary, they will be set free, and dressed in red, which the account the gayest of colours. Supplies, however, often fail in this dreary journey; a want felt first by the slaves, many of whom perish with hunger and fatigue. Mr. Clapperton heard the doleful tale of a mother, who had seen her child dashed to the ground, while she herself was compelled by the lack to drag on an exhausted frame. Yet, when at all tolerably treated, they are very gay, an observation generally made in regard to slaves; but this gaiety, arising only from the absence of thought, probably conceals much secret wretchedness.—*Edinburgh Cabinet Library, No. 11.*

Curious Method of Splitting Rocks.—In the granite quarries near Seringapatam, the most enormous blocks are separated from the solid rock by the following neat and simple process.—The workman having found a portion of the rock sufficiently extensive, and situated near the edge of the part already quarried, lays bare the upper surface, and marks on it a line in the direction of the intended separation, along which a groove is cut with a chisel about a couple of inches in depth. Above this groove a narrow line of fire is then kindled, and maintained till the rock below is thoroughly heated; immediately on which, a line of men and women, each provided with a pot full of cold water, suddenly sweep off the ashes, and pour the water into the heated groove, where the rock at once splits with a clean fracture in square blocks, of six feet in the side, and upwards of eighty feet in length, are sometimes detached by this method. Such a block would weigh nearly 500,000 pounds.—*Herschel's Discourse on Natural Philosophy, in Dr. Lardner's Cyclopædia, Vol. XIV. p. 47.*

Earl Stanhope's Calculating Machinery.—The smallest machine, which is intended for the first two rules of addition and subtraction, is not larger than an octavo volume, and, by means of dial-plates and small indices, moveable with a steel pin, the operations are performed with undeviating accuracy. The second, and by far the most curious instrument, is about half the size of a common table writing-desk. By this, problems in multiplication and division, of almost any extent, are solved, without the possibility of a mistake, by the simple revolution of a small winch. The multiplier and the multiplicand in one instance, and the divisor and dividend in the other, are first properly arranged; then, by turning the winch, the product or quotient is found. What always appears singular and surprising to spectators is, that, in working sums in division, &c. if the operator be inattentive to his business, and thereby attempts to turn the handle a single revolution more than he ought, he is instantly admonished of his mistake by the sudden springing up of a small ivory ball.—*New Monthly Magazine.*

A Singular Anecdote.—At a Dissenting Chapel in the West of England, the preacher, on presenting the pulpit, stated that many years had elapsed since he was last within its walls. Upon that evening three ill disposed young men entered with their pockets filled with stones, for the purpose of assaulting the minister, but he was allowed to conclude his discourse without interruption. "Now, mark me, my friends," said the preacher; "of the three young men, one of them was lately executed for forgery; the second now lies under sentence of death for murder; the other (continued the minister, with great emotion)—the third, through the infinite goodness of God, is even now about to address you—listen to him!"—*New North Briton.*

English Wars.—Of 127 years, terminating 1815, England spent 65 in war and 62 in peace. The war of 1688, after lasting nine years, and raising our expenditure in that period 26 millions, was ended by the treaty of Ryewick, 1697. Then came the war of the Spanish succession, which began in 1705, concluded in 1713, and absorbed 625 millions of our money. Next was the Spanish war of 1739, settled for all at Aix-la-Chapelle, in 1748, after costing us 54 millions. Then came the seven years' war of 1756, which terminated with the treaty of Paris, in 1763, in the course of which we spent 112 millions. The next was the American war of 1775, which lasted eight years; our national expenditure at this time was 166 millions. The French Revolutionary war began in 1793, lasted nine years, and exhibited an expenditure of 464 millions! The war against Buonaparte began in 1803, and ended in 1815. During those twelve years we spent 1150 millions; 711 of which were raised by taxes, and 388 by loans. In the Revolutionary war we borrowed 301 millions; in the American 104 millions; in the seven years' 50 millions; in the Spanish war of 1739, 29 millions; in the war of the Spanish succession, 326 millions; in the war of 1688, 20 millions.—Total borrowed in the seven wars, during 65 years, about 234 millions. In the same time we raised by taxes 1446 millions; thus forming a total expenditure of 3283 millions!

An Old Acquaintance.—Lord Chief Justice Holt, when a young man, was very dissipated, and belonged to a club of wild fellows, most of whom took to an infamous course of life. When his Lordship was engaged at the Old Bailey, a man was convicted of a highway robbery, whom the judge remembered to have been one of his old companions. Moved by curiosity, Holt, thinking the fellow did not know him, asked, what had become of one of his old associates. The culprit, making a low bow, and fetching a deep sigh, replied, "Ah, my Lord, they are all hanged, but your Lordship and I." **Litigation in Denmark.**—The king of Denmark, to prevent unnecessary litigation, has established a court of equity, or arbitration, the members of which are paid by Government, and no expense is incurred by the parties appealing to its decision. No suit can be instituted in any court without a certificate, to state that the parties have ineffectually attempted to settle it by arbitration. If we had such a court and such a law in this country what a vast mass of litigation would be prevented, and what an amputation would there speedily be of the limbs of the law!

Important to Drunkards.—Those mis-called Gentlemen, who are in the habit of putting "an enemy into their mouths to steal away their brains," or, in common parlance, of making beasts of themselves, are respectfully informed that they may be accommodated in our establishments with a tread-mill, as well as comfortable stables, clean straw, and a good pump, from which they will be compelled to quaff bumper until they have learnt that rational enjoyment does not, by any means, consist in losing one's reason. Every bottle man will be allowed to dip their own pails into the well.—*Midsummer Medley.*

View of the Human Mind, on Allegory.—That which annoyed and interested him the most, was to see the different passions of the human mind, each inhabiting a separate cell of the brain, and each personified, and enlarged to his distempered eye, until it assumed the human size and form. Love sat at the entrance of his grotto, painting every thing that he gazed upon in the brightest and most flattering colours, although when Jealousy, who occupied the next recess, turned his green eyes towards him, they cast such a hideous hue upon his drawing, that he shook his wings, and more than once threatened to fly to the opposite cell, whence Hatred looked out with a scowling and malignant visage. Rage stood at the door of his dwelling, raving like a maniac, and striking at random with his weapon, which fortunately did little injury, since, by his hasty and injudicious management of it, he had blinded himself at the outset. Revenge looked amidst the gloomy caverns, gnawing his own heart, and looking wistfully at Despair, who was lifting a bowl of poison to her lips, although Pity, with tears and supplications, implored her to desist, and Hope, pointing to the finger of Happiness in a distant cell, endeavoured to dazzle the eyes of the sufferer by continually turning towards her the bright side of a reflecting glass. Fear sat and hid herself at the appalling sight: Joy threw down his goblet, and ceased his jocund roundelay; and all seemed to be affected by the spectacle, except Religion, who, on her knees apart, with eyes fixed on heaven, and thoughts outpoured in prayer, appeared, in her communion with the skies, to find a solace for every touch of woe.—*Hesperus.*

Lord Thurlow and Lavater.—Lavater, on being shown a picture of Lord Thurlow, examined it for a moment, and said, "Whether this man be on earth or in hell, I know not; but wherever he is, he is a tyrant, and will rule if he can."—*Dr. Lardner's Cabinet Library, Fall and Reign of George IV.*

But if, MAMA, life and years
Of lengthened date be thine;
May wisdom, such as charms and cheers,
In thee with lustre shine.

Beauty must fade and youth decay,
Both sink into the tomb,—
But virtue's charms fade not away,
They live, and ever bloom.

No better prayer my heart can pray—
Nor less than this it shall;—
That such adorning ever may
Clothe thee and thine, sweet girl.

Bride.

A DEFINITION OF PATIENCE.

"Τῇ Θλίψει ὑπομένοντες."—*St. Paul.*

TALK ye of patience, resignation, faith,
Firm courage, Christian fortitude, and hope ?
'Tis well to talk ; but, better still to shew
The power of these ; when all are needful found :
'Tis in the trying hour their strength is seen ;
Not in the seasons prosperous and gay, [hearts
When smooth the path you tread ; and all your
Can wish is held in full enjoyment sweet ;
Yourself, a lovely wife, and children dear ;
All healthy, free from want or wo ; and bright
The animating prospects you behold ;
(What trial here ?) thus circumstanced, now
You may have patience. Wanting still the proof !
Let providential circumstances frown ;
Or sickness wither that delightful bloom
So lately seen on lovely children gay ;
Let fell disease attack your bosom friend,
Or agonizing pain your person seize ;
Let death devour the lives of those you love ;
And lay them prostrate in the silent tomb ;
Let health, beloved friends, and wealth depart,
And leave us all alone : the seasons these,
When patience may be seen in men of prayer.
Not hardihood, insensibility,
Or sullen apathy—the stoic's pride :
No place have these within the patient soul.
A sensibility of pain acute,
Is quite essential to the perfect work
Of patience. There she triumphs ; while she gives
Support, superior to affliction's power.
A patient man may weep, for "Jesus wept ;"
And "groan'd in spirit ;" heaving deep the sigh,
Which cloth'd his easement with guilty shame.
While smothering under his chastising hand,
Of whose parental kindness we have proof.
To feel no sorrow—careless then to be,—
Is like the senseless, sullen, stubborn boy,
Who, while his father smites, rebels the more.
A disposition so besotted, sure
Is far from Christian patience. We define
This soul-supporting grace to be,—a calm
Submission to the will of God, *in want*.—
A suffering keen afflictive pain, *in faith*.—
Resigning all we have to him, who rules
In wisdom infinite—whose goodness makes
Afflictions serve his purposes of grace.

WM. STONES.

ON PRAYER.

The following verses were written, on seeing a
family prayer-book, which contained these words
in the margin.—"This book is intended to assist
those who have not yet acquired the happy art of
addressing themselves to God in scriptural and
appropriate language;" by a poor man, Killy-
leagh, County Down, Ireland.

Blagdon, April 2, 1831.

EDMUND DYER.

WHILE prayer is deem'd an art so happy,
By a few whom others rule,
Jesus, teach me its importance,
In thy self-denying school.

Prayer is the sweetest, noblest duty,
Highest privilege of man :
God's exalted—man abused—
Prayer unites their natures *one*.

God alone can teach his children
By his Spirit how to pray ;
Knows our wants, and gives the knowledge
What to ask, and what to say.

Why should men then manufacture
Books of prayer, to get them sold ?
Sad delusion—strive to harter
Christ's prerogative for gold.

Where's the book, or school, or college,
That can teach a man to pray ?
Words they give, from worldly knowledge ;
"Learn of Christ, he is the way."

Why ask money from the people,
For these barren books of prayer ?
Paper, ink, and words are in them,
But, alas ! Christ is not there.

Those who seek shall surely find him,
Not in books, he reigns within ;
Formal prayers can never reach him,
Neither can he dwell with sin.

Words are free as they are common,
Some in them have wondrous skill ;
Saying "Lord" will never save them ;
Those he loves who do his will.

Words may please the lofty fancy,
Music charm the listening ear,
Pompous sounds may please the giddy ;
But is Christ the Saviour there ?

Christ's the way, the path to heaven,
Life is ours, if him we know :
Those who *can* pray, he has taught them ;
Those who *can't*, to him should go.

When a child wants food and raiment,
Why not ask his parent dear ?
Ask in faith, then, God's our father ;
He's at hand, and he will hear.

Prayer is an easy, simple duty,
'Tis the language of the soul ;
Grace demands it ; grace receives it ;
Grace must reign above the whole.

God requires not graceful postures,
Neither words arranged with form ;
Such a fancy presupposes,
That by words we God can charm.

God alone must be exalted ;
Every earthly thought must fall ;
Such the prayer and praise triumphant,
Then does God reign over all.

Every heart should be a temple ;
God should dwell our souls within ;
Every day should be a sabbath,
Every hour redeem'd from sin ;

Every place, a place of worship ;
Every time, a time of prayer ;
Every sigh should rise to heaven ;
Every wish should anchor there.

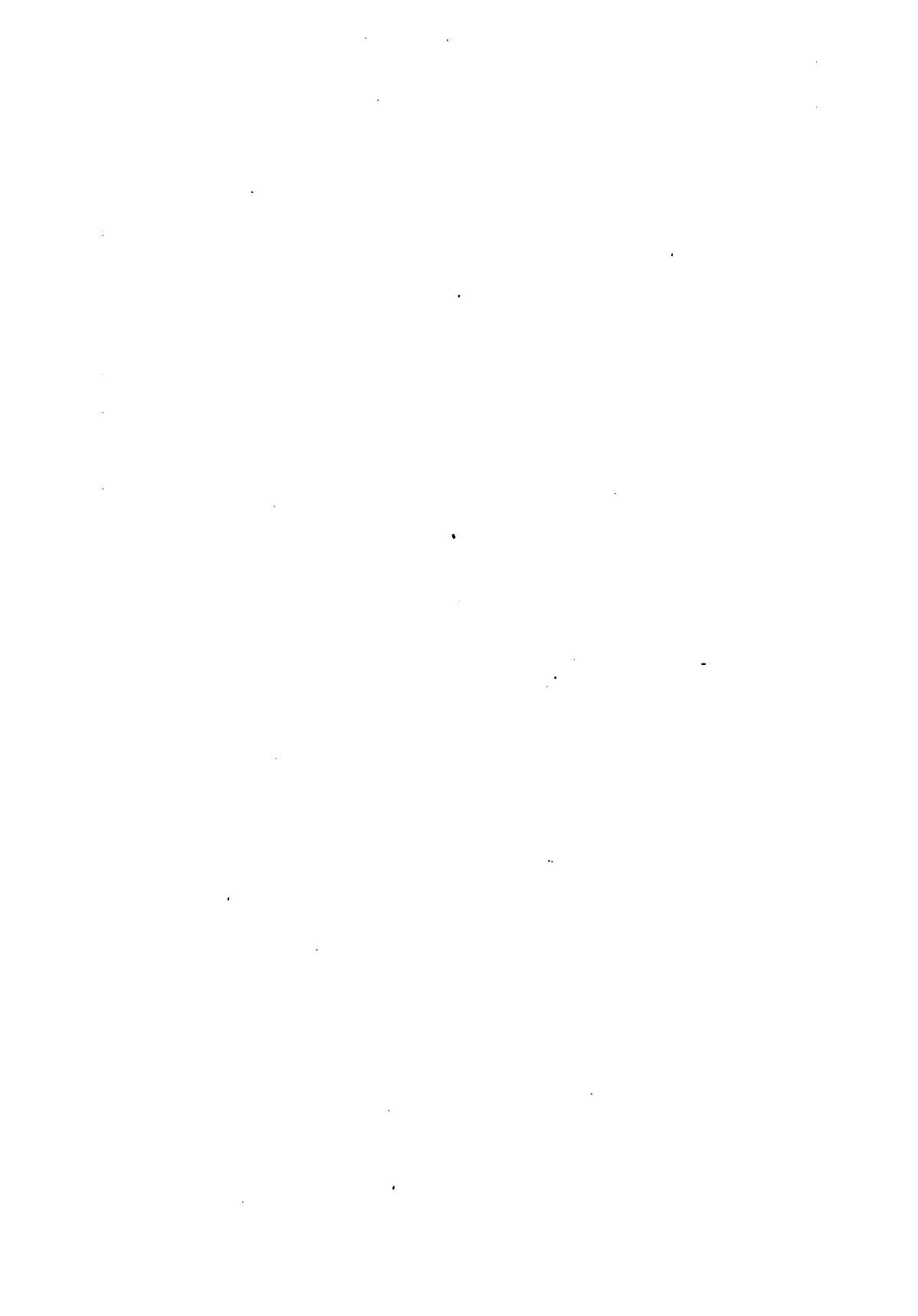
Heart-felt sighs and heaven-born wishes,
Or the poor uplifted eye,
All are prayers that God will answer ;
They ascend his throne on high.

Spirit of prayer ! be thou the portion
Of all those who wait in time ;
Help us, shield us, lead us, guide us,
Thine the praise, the glory thine.

ON THE DEATH OF MRS. MARY TIGHE, AUTHRESS OF THE POEM OF "PSYCHE."

FAIR flower ! who, born to fade—and die ;
In nature's brightest bloom :
Thy smile—succeeded by a sigh,
Thy beauty—by the tomb.

So let me die, like thee, when pure ;
Through sufferings long refus'd :
So let me be, in Christ secure !
When death enshrouds my mind.





Mr. William Brewster, Esq.

Yours truly
W. E. Hoopes

THE IMPERIAL MAGAZINE.

OCTOBER, 1831.

BRIEF MEMOIR OF MR. WILLIAM FREEMAN LLOYD.

(With a Portrait.)

THERE are no classes of the community more worthy of having their names transmitted to posterity, than those who have devoted their time and talents to the benefit of their fellow-creatures. The multitudes who need assistance, present themselves in various characters; but among the melancholy groups, none appear so forlorn and helpless as the children of the poor. Without parental instruction, without the influence of good example, and without the means of procuring friends, vast numbers among them enter life under every disadvantage. Excluded from all opportunities of acquiring useful knowledge, and of obtaining any moral culture, the seeds of vice, which are lodged in the human heart, soon produce a fatally luxuriant crop, which, growing to maturity without any control, fills up every avenue of the soul, and leaves no room for the admission of virtues which education might implant.

In all ages, individuals, actuated by the pure principles of benevolence which christianity inspires, have found many objects on which to employ their energies; but in modern times, these objects have multiplied in number, and presented themselves in such striking characters, that a new impetus has been given to the active virtues of the christian world; and the friends of Revelation, regardless of the distinguishing peculiarities of their respective creeds, have united in one harmonious co-operation, to give an ample diffusion to that knowledge which is able to make men wise unto salvation.

In the formation of Bible Societies, and of Missionary establishments, they have long since concentrated their energies; and to their unwearied exertions, mankind are greatly indebted for that extended knowledge of Revelation, which is now diffused throughout a considerable portion of the world. Happily, however, for the rising generations of the poor, their benevolence has not been exclusively devoted to foreign parts. Many among them saw with painful emotions, the infant tribes of their neighbours growing up in ignorance and vice, and to their condition the charities of the heart were instantly turned.

Robert Raikes, of immortal memory, appears foremost in this band of christian patriots. But no sooner had he touched the sacred string, than the sound vibrated in the ears of others, who were actuated by a similar spirit, and who voluntarily came forward, to assist in moving an untried, but powerful machine, that promised to effect a mighty change in the moral world. Among these, multitudes gave pecuniary aid; some rendered personal assistance; while others, having calculated on the causes, means, and consequences of employing this energetic instrument, nobly resolved to devote their time and talents to a work, which, from every feature of its character, they were fully persuaded would be owned and blessed of God.

In this undertaking, there could be no room for the operation of dishonourable ambition. To collect from the streets, and lanes, and courts, and alleys of our towns and cities, the little vagrants, to bear with their obstinacy, and teach them their duty to God and man, was not a region in which pride delights to walk. Worldly emolument, and the plaudits of admiring spectators, may in many instances gratify self-esteem, and induce even haughtiness and vanity to submit to temporary degradation; but where these stimulants have no power to operate, when we see an individual, gathering together the little outcasts of the human family, from the most depraved neighbourhoods, to instruct them in the things which make for their everlasting peace, and devoting his life to the performance of a task so irksome to flesh and blood, we cannot but conclude that he is under the influence of a more powerful principle, and is actuated by gratitude to God and love to man. It is in this light that we must survey the subject of this memoir.

MR. WILLIAM FREEMAN LLOYD was born at Uley, a beautiful village in Gloucestershire, on the 22d of December, in the year 1791. The county which gave him birth is remarkable, not only as furnishing the source of the Thames, the fame of which is known throughout the civilized world, but as giving birth to two of the greatest blessings connected with the young, that the history of mankind could ever boast. These are—the Sunday-school system, originating with Robert Raikes; and the vaccine inoculation, for the preservation of life and health, by the celebrated Dr. Jenner.

The father of Mr. Lloyd was a respectable cloth manufacturer, and a deacon of the Independent church in his native village. His mother was descended from a long line of pious ancestors, among whom may be mentioned the Rev. Joshua Head, one of the ejected ministers. This was formerly an epithet of disgrace, but it is now a mark of honourable distinction. Both these parents died when Mr. Lloyd was in his youthful years, but not until he had learnt some valuable lessons from the instructions and example of each. This may be fairly inferred from the following little incident. When addressing the children of Sunday-schools on the duty of prayer, he has sometimes referred to his pious mother, and mentioned the following prayer which she taught him when quite a child: “Lord, teach me, a little child, to pray; for I do not know how to pray.”

With Mr. Lloyd's early education we have only an indistinct acquaintance. It would appear, that while receiving the rudiments of his learning, the interests of the Sunday Schools invariably engrossed much of his attention. Pleased with what he had seen of these institutions, then in their infancy, both at Gloucester and in his native village, he entered with spirit into the nature and work of Sunday-school instruction. About the year 1806, when a pupil at the school of the Rev. James Hinton, of Oxford, from whose pious advice and counsel he derived much spiritual advantage, he commenced the employment in which he has ever since been engaged, by assisting in teaching some of the junior Sunday scholars. The labours thus commenced in early youth, were continued in subsequent years.

Removing shortly afterwards to London, he still adhered to the work in which he had engaged, and joined some individuals, of a kindred spirit, who had opened a Sunday School in the degraded neighbourhood of Saffron-hill. He afterwards established another at Haberdashers' Hall.

Towards the close of the year 1808, Mr. Lloyd became a member of the Rev. Dr. Winter's church, at New-court, Carey-street, London. He still continued his former Sunday-school labours, while he expressed his regret that no such institution was connected with the church of which he had just become a member. After some months he brought the subject before the pious minister, and the members belonging to that congregation. It was instantly taken into consideration, and so warmly supported, that on the 3d of December, 1809, the New-court Sunday-school was permanently opened. Though young in years, yet having had more previous acquaintance with the nature and management of these institutions, than those friends with whom he was now associated, he was requested to take the offices of superintendent and secretary. To this wish he acceded, and these offices he continues to hold to the present day.

The Sunday-school Union, of which Mr. Lloyd has during a long period been secretary, was established in 1803. It consists of a voluntary association of gratuitous teachers and others, interested in the welfare of Sunday-schools, who, by their united efforts, endeavour to improve and extend these institutions, without interfering with the private concerns of any individual establishment. Churchmen, Presbyterians, Independents, Baptists, and Methodists, furnish the members of this Union. These originally founded the Society, and they still continue to labour in the same cause with harmony and unabated zeal.

At what particular time Mr. Lloyd was appointed secretary of this Union, we have not been able to learn with precision; the minute-book which contains the entry having been lost. It is, however, well known, that more than twenty years have elapsed since he was delegated to this office, during which period he has continued to manifest the same warmth of affection, and ardency of zeal, to promote the interests and extend the influence of the Union, that primarily induced him to associate with his fellow-labourers in this benevolent cause.

On the 13th of May, 1812, the first public breakfast of the Sunday-school Union was held, and the first general report of the Society was presented to the teachers and the numerous friends of the institution. These circumstances gave publicity to its proceedings, and, by bringing it more into public notice, considerably extended its sphere of usefulness. From that period to the present time, an annual breakfast has collected its friends together at an early hour, in the month of May; and among the multitude who attend, few will hesitate to characterize it as one of the most interesting anniversaries in the metropolis.

Placed thus on the pinnacle of observation, and at the fountain-head of information, Mr. Lloyd, during the last twenty years, must have witnessed many important changes in Sunday Schools, and in their influence upon the morals of the community. Vast multitudes of scholars have been thrown into society; several successions of teachers have arisen; public opinion has taken a decided turn; the system of instruction has been materially altered and improved; and the management and mode of teaching have become more decidedly religious in their character.

It will be unnecessary to trace the progress of the Sunday-school Union from its formation up to the present period, as the reports of the last nineteen years are accessible to the public. With the transactions contained in these, the personal history of Mr. Lloyd is most intimately connected: to these, therefore, we most cheerfully refer the reader, persuaded that, on a perusal of them, he will readily join us in congratulating this indefatigable teacher, and his fellow-labourers, on the success

which it has pleased God to grant to their work of faith and labour of love.

Thus far we have seen Mr. Lloyd as an active and zealous promoter of Sunday Schools, devoting his time and talents to the instruction of those "for whom nothing is provided;" and stimulating others, both by precept and example, to engage in the same great and benevolent design. But it is not merely to oral teaching that his exertions have been confined; the press has been made by him the medium of many valuable communications, and to these our attention must now be directed.

On the first of January, 1813, Mr. Lloyd, with a view to promote the cause of Sunday Schools, commenced the "Teacher's Magazine." This useful work at first appeared quarterly, but after some time it became a monthly periodical, of which he continued the editor until within the last three years. The "Teacher's Magazine" has been the means of conveying much useful information to the friends of Sunday Schools, and of promoting the extension, improvement, and usefulness, of these institutions.

In the year 1822 Mr. Lloyd published "The Bible Catechism," and an abridgment of it. This work has passed through many large editions, and has also been translated into several foreign languages. The fame and publicity which it has acquired render all observations on its merits totally superfluous.

In 1824, a small volume, entitled, "The Teacher's Manual; or Hints to a Teacher, on being appointed to the charge of a Sunday-school Class," made its appearance, from the pen of Mr. Lloyd. Its design is, to benefit those who may engage in the important duty of tuition. A third edition has passed under our inspection; and those who are acquainted with its wholesome advice and salutary precepts, will scarcely think that the following extract from a review of this volume, in the Evangelical Magazine for March, 1825, delineates its character at the expense of truth:—"The worthy Author of this highly-interesting Manual has done more, perhaps, to further the cause of Sunday-school instruction than any other living man; and verily he has his reward. The gratitude and the prayers of the Christian world are not to be despised; and it is his privilege to enjoy them. We beg to inform our readers, that the little book now introduced to their notice is, in our opinion, the best in the English language, on what may be called the *practical machinery of a Sunday School*. No Teacher in England, or in the world, should be without it. We have read it with special care, and have no fear of being charged with the sin of extravagant commendation."

In 1825, Mr. Lloyd published "A Catechism on the principal Parables of the New Testament;" and subsequently, "A Catechism on the Evidences of the Bible." He also endeavoured to communicate some knowledge of the leading truths of the Gospel in a way adapted to children of three or four years old, in a small publication, entitled, "The Little Child's Catechism;" and so far was this effort successful, that many most valuable ideas are, by means of this small book, easily communicated to the alphabet-class scholars, even before they know their letters.

A Sketch of the Life of Robert Raikes, Esq., the founder of Sunday Schools, and of the History of Sunday Schools, was published by Mr. Lloyd, in 1826. The design of this publication was, to collect the scattered documents which related to the early state of these institutions, and, by concentrating them, to shew their progress, while advancing to the flourishing maturity which they have since attained.

Several other publications of minor importance, we understand, may

claim Mr. Lloyd as their author; but these, appearing anonymously, or in periodical works, cannot, without much difficulty, be identified. They all, however, have some bearing on the young, or on Sunday Schools, or the teachers in these institutions; for to these he has devoted his time, and the energies of his life. His earliest pieces, we believe, appeared in the "Youth's Magazine," with which he still continues connected. This was the first monthly publication for the young, that attempted at once to communicate evangelical instruction, blended with general knowledge. Several articles, originally written by Mr. Lloyd for this periodical, have been published separately; but, being anonymous, they have no public connexion with his name.

In taking a retrospective and comprehensive survey of Sunday Schools, many beneficial effects appear, that are too conspicuous to be overlooked; but the aggregate of the advantages, which the community have derived from these valuable institutions, baffles all calculation. An attention to juvenile religious literature is the glory of the present century; and, in this, Sunday Schools claim a goodly portion of its brightest rays. It has been Mr. Lloyd's peculiar province, invariably to exclude whatever has had even the appearance of evil, from all works put into the hands of the young, and to encourage the wide dissemination of such as are calculated to interest and instruct them. Above all, it has been his aim to promote their improvement in that scriptural knowledge which is able to make them wise unto salvation, through faith which is in Christ Jesus.

Besides his engagements with the Sunday-school Union, and the multifarious duties which this involves, and, in addition to the various publications we have named, and others to which we have alluded, Mr. Lloyd has, for several years past, been assiduously devoted to the interests of the Religious Tract Society. This engagement is immediately connected with his primary labours. Having assisted in teaching the young to read in youth, he is now actively employed in carrying on the good work, by supplying the population of readers with such works as are calculated to render their education a blessing, both for time and eternity.

We have already stated, that the design of all Mr. Lloyd's publications is, to do good; we will now add, that such also is their tendency. To this uniform character we know not a single exception; and thence express a hope, in which we shall undoubtedly be joined by all to whom his publications have been rendered a blessing, that he will long be spared to see still more abundantly that "his labour is not in vain in the Lord."

ON THE EXISTENCE OF EVIL.

"One part, one little part, we dimly scan,
Thro' the dark medium of life's feverish dream;
Yet dare arraign the whole stupendous plan,
If but that little part incongruous seem;
Nor is that part perhaps what mortals deem;
Oft from apparent ills our blessings rise."
Beattie's Minstrel.

Evil things, perhaps, have more puzzled the mind of a good man than the seeming contradictions which he continually observes of the goodness of Providence. Those whom he has loved and esteemed for their piety, have been visited with deep affliction, while "the wicked live, become old, yea, are mighty in power, neither is the rod of

God upon them." These things he has felt to be painfully mysterious, and doubly painful, when the infidel urges back the argument with scorn. But then, he reflects that eternity will unfold the mystery, when the immortal mind shall in the grave leave "its darkened dust behind," and that the prosperity of the wicked, in this world, argues the necessity of another, where every man shall receive the recompense of his deeds.

In examining the nature of evil, we feel inclined to treat it rather as a negative quality. We behold the benevolent

God manifested in the contrivance displayed throughout creation; and, where evil exists, it seems necessary to be referred to some other cause than the design of the contriver. It is evident, that the government of God, since he is benevolent in all his purposes, all-wise to know that which is most expedient for his purposes, and all-powerful to carry his designs into effect, must produce happiness, while that which is opposed to his government must as necessarily produce misery; hence the plain deduction, that conformity to his will produces happiness, and non-conformity misery. With such reasonings as these, for the ground of our arguments, we are obliged to conclude, that the source of all evil is opposition to the will of God.

We believe in an independent and eternal Being, whose wisdom, goodness, and omnipotence are manifested in every thing around us, proofs of which we need not now adduce, as they were the subjects of a former essay. We cannot imagine one of these attributes, without, by necessity, involving the others. If Jehovah were all-powerful, he could not but choose to be all-wise; and if all-wise, he could not but be pure, holy, and benevolent. It is in the works of creation we should look for, and it is there that we see, these glorious attributes unfolded. There is an astonishing fitness made to exist between cause and effect; so much so, that, with the least contemplation, we cannot but be struck with the wisdom of God. The vastness of many of the works of creation, their magnificence and seeming infinity, may impress us with a sense of His omnipotence. But the evident contrivance of comfort and happiness, manifested in relation to man, and even to brutes, must convince us, if we possess any candour, of the great benevolence of God. We cannot, then, suppose that such a supreme Being either could or would create any thing imperfect.

If there is a certain unalterable relation established by infinite wisdom and goodness, between cause and effect, obedience to the regulations thus established must, by necessity, produce happiness, and, from the same necessity, disobedience will produce confusion and misery. If, in the formation of a complex machine, an ingenious artisan has established certain regulations, to put the whole in motion, we should never impeach his skill, because an ignorant or malicious workman set the regulations at defiance, and injured or ruined the machine. An inspection of the works would convince us of the contrivance and intention of the inventor, and we should not think him an-

swerable for the negligence or disobedience of another. So in creation, if the laws of God produce, as they necessarily do, the happiness of man, a neglect, or contempt, of those laws, must as certainly produce misery.

Let us even look around, and observe how the experience of ages has shewn, that virtue, or conformity to the will of God, has always been followed with happiness, and that the most vicious have been the most miserable. The least reflection, then, must convince us, that, as all good results from the wise and benevolent institutions of the supreme Being; so, all evil must arise from a disregard to these institutions. If integrity leads to affluence and honour, any impeachment of it by dishonesty, must, of consequence, lead to poverty and disgrace. A certain confluence of causes in the material world produces beauty; and whatever disarranges or contradicts them, will render an object proportionably deformed. A certain confluence of causes in the moral world, will likewise produce happiness; and the disarrangement or contradiction of them, will also produce misery. Now, in all these things, the Creator must either have willed the happiness of man, or he must not; he must either have been indifferent respecting it, or it was not in his power to produce perfection. With respect to the former alternative, the contrivance manifested, proves that the Creator willed the happiness of his creatures; and, with respect to the latter, his benevolence and omnipotence refute such an idea.

We have, therefore, come to the conclusion, that infinite wisdom, goodness, and power, in every regulation, moral and physical, has established certain causes and effects, that of themselves must necessarily produce harmony and beauty, comfort and happiness. We are likewise compelled to assign the existence of evil to sin, or a disregard of these laws, which must as necessarily produce confusion and deformity, wretchedness and misery. We next arrive at the important question, whether the wisdom, or the power, or the goodness of God, is not impeached by permitting those infringements of his will, which are attended with such dreadful consequences.

All natural evil resolves itself into moral evil, as its cause, for no matter, or creature that does not possess a will, can of itself disobey the commands of God, seeing that it must be acted upon by an external cause. Therefore, as man is plainly the only moral and accountable being on earth, his delinquencies alone must be the cause of the universal misery and deformity that we be-

bold. The most virtuous cannot but confess, that the depravity of the human race has spread itself to a dreadful extent. Even the laws of society are not sufficient to prevent the atrocious crimes that every where abound; while those vices which these laws cannot affect, exist to a mournful degree. We hence deduce, that the universal depravity of man is the cause of universal misery. We take another step, and inquire who was the first and original transgressor, and whether man, when moulded by the hands of his Maker, sprang forth as such, an imperfect and sinful being.

Amidst all the extravagances of tradition, and the speculations of philosophy, we are informed by poets, historians, and mythologists, that the first age was pure, and man afterwards became corrupt. By referring to the sacred records, we find that man was created holy, and that he was a being with whom his Maker condescended to hold intercourse. We read, that he only enjoyed conditional happiness, and that death was to be the consequence of his disobedience. He sinned; and we all know the dreadful consequences that have ensued; but he sinned as a moral being, and by no necessity. He was supplied with uncontaminated reason, that he might comprehend the wisdom and justice of God in placing him in a state of probation, and was beforehand acquainted with the sentences pronounced on disobedience. He could not have sinned, had he not been a moral being, possessed of free-will; neither could he have been a moral and accountable being, placed here in a state of probation, had he not possessed free-will. If, then, the wisdom of God is impeached, it is in creating man a moral being, or in endowing him, as such, with a free-will. Now, let us deprive man of either of these, and he immediately becomes a mere passive agent in creation, shut out from all the pleasures of virtue; while, by its necessity, he could not expect hereafter to rise to a higher state of existence, as the reward of an obedience inevitably enforced.

We behold the magnificent creation, and all the varied and beautiful productions of the earth; we find, by reason and revelation, that they were formed for man, and that man was made lord of nature. From these things we are led to conceive of his importance and glorious destiny. We cannot ask why man was created; such convictions arise, that it was for the noblest purposes; and, if he has defeated them, let him not add to his crimes, by foolishly charging the consequences of his transgressions upon his Maker.

"Is man more just than God? Is man more pure
Than he who deems e'en seraphs insecure?
Creatures of clay—vain dwellers in the dust!
The moth survives you, and are ye more just?"

But, it cannot be proved that the existence of evil will, in the end, be injurious to the universe, or to the glory of God. We cannot pretend to declare, whether those, who have been saved from perdition since the fall, will not receive incomparably greater happiness, than if man had never been expelled from paradise. We cannot say that the goodness of God has not been manifested in a greater measure by the revelation imparted to man, the scheme of redemption devised, the sacrifice of his Son, and the gift of his Spirit, than if man had never sinned. We cannot comprehend whether the glory of the Most High would have shone brighter by the prevention of sin, than by its complete destruction and overthrow. These conjectures and reasonings are like those of an ignorant and uninformed individual approving or condemning the wisdom exemplified in state counsels. In all the arrangements of Providence, however mysterious they may be, the wise and benevolent intentions of the Most High are so manifest, that we can draw but one conclusion.

With respect to natural evil and misery, if we carefully examine the subject, we shall see, that by far the greater part is occasioned by man himself, and the rest is wisely ordained as a preventive to, or punishment for, sin. In the arrangements of Providence, from the records of history, and even from personal experience, we are led to confess that there is an overruling power which directs the steps of man. We see that the least circumstance, and the greatest events, are under the guidance of this power, and as much evidence those attributes of the Supreme Being before mentioned, as the material world. Were it not for this restraining power, the most dreadful misery would inevitably result. There would be no check upon sin, and it would of itself hasten the completion of that universal wretchedness to which it constantly tends. Happiness would cease; and this world, instead of being a place of probation, would be a place of torment. But Providence, with infallible wisdom, overrules the counsels of men, encourages virtue, and defeats the triumphing machinations of sin.

In conclusion: Evil is traced to a disobedience of the regulations of the Supreme Being, and the power of this disobedience, to the free-will of man, as a moral being. It is not for us to argue whether the happiness of the human race is increased

the whole, by this arrangement, or whether the present existence of evil will finally be detrimental to the glory of God. We do not pretend to possess the capability of comprehending a subject which involves infinite knowledge; but we may use the words of Epictetus, "*Si omnino ego Deum declararem, vel ego Deus essem, vel ille Deus non potest;*" or, as they are paraphrased by Young—

"Could we perceive him, God he could not be;
Or he not God, or we could not be men;
A God alone can comprehend a God."

Beaconsfield.

J. A. B.

ESSAY ON ORDER.

PUNCTUALITY and order ought to be strictly observed by all men, in their several vocations; for, if a regular system be not adopted and pursued in any station of life, confusion will soon ensue: neglected duties will crowd upon the mind, and dispose it to attend but slightly and negligently to them, or to pass them by unperformed. Religious, social, and professional duties claim a particular and a separate attention. They should not interfere with each other; but the most fitting occasions should be selected, and the most determined resolution formed, to perform each with full purpose of heart.

No stations in society, however low, can be successfully filled without a due regard to order, much less can those which require the greatest activity and care. If in an humble sphere disorder is considered dangerous, in one whose duties are numerous and diversified, it cannot but lead to the most disastrous consequences. Duties which are neglected at the proper time, or put off to a more convenient season, stand very little chance of ever being performed at all; for, when different obligations press upon the mind at the same moment, it is apt to get bewildered, and, in the multiplicity of objects, to pursue none in a manner calculated to command success.

Inconsistency of deportment is the sure characteristic of an indolent man, of a man who does not look into the state of his affairs, nor conduct them with regularity and order. Should a fleeting idea of generosity shoot through his brain, and induce him to open his purse to the calls of charity, he knows not that he has the means to give, in justice to those with whom he may stand connected. If he boast of all his actions as being guided by strict honour, we need but look to his daily transactions to disprove such an assertion. Whatever plausibility he may affect, how-

ever anxious he may be to appear different from what he really is, his own selfishness, his habitual and incorrigible inattention to his best interests, and to the success of his worldly, and the advancement of his spiritual concerns, sufficiently show that, whatever he may pretend, he is not, in reality, an honest and an upright man. How can he be true to his word, or honest in his transactions, when he suffers his affairs to become intricate and perplexing through wilful inattention? How is it likely that he will attend so his eternal welfare, when his worldly interests are found inadequate to stimulate him to exertion? The fact is obvious, that a bad member of society can never be a good christian; and he must be both a bad member of society, and a bad man, who can involve himself in misery and ruin, by a wanton abandonment of himself to sloth and all its fatal train of ills.

A methodical attention to business will enable a man to assign to every duty its proper importance, and to perform it at the most convenient season. Set aside order, do every thing accidentally, by fits and starts, and you lay the foundation of much disquietude: you expose yourselves to the imputation of being careless without uniformity, on whom no dependence can be safely placed. Conscience, that faithful monitor, the pointer-out of vice, and director to honourable conduct, loses much of its power over such. The confused state of their affairs, and the continual perturbation in which their minds are kept, have a tendency to stifle its friendly warnings. But it ought to be recollected, that, though stifled, it cannot be overcome. If its upbraidings be heeded for a moment, they will hereafter break forth with tenfold power, and exhibit, in all their turpitude, the accumulated catalogue of aggravated crimes. The disorder in which the affairs of the indolent are shrouded, cannot but at times create vexation, disappointment, and pain. Then will conscience, long abused, step in to their utter dismay, and upbraid them with being the cause of their own misfortunes, the authors of their own ruin. Wise may that man be pronounced, who listens to its first whispers, and regulates his conduct by its dictates.

The man who has brought himself to the verge of ruin by his own misconduct cannot but be conscious, that he is the culpable author of the miseries he is doomed to endure: and this self-conviction, forced upon him by the agonizing tortures of a guilty conscience, and which he is too

by better conduct for the future, his steps become daily more irregular, till he is involved in a maze of difficulties, and his mind gets totally dissipated, and incapable of being concentrated for the prosecution of any useful object. A regular attention to order, on the contrary, is of great advantage, as it enables a man to perform every thing at the fittest time, and to keep one duty from encroaching upon the province of another. It enables him to pursue his calling successfully, without any apparent hurry; because all his plans are well concerted, and he makes it his business and delight to set up to these plans.

Let us contrast these two opposite characters, in our minds: Let us see the various irregularity of the one, and the wisdom of the other's plans, and with what persevering assiduity he executes them; and then decide, according to our judgments and consciences, upon the tenor of our own conduct. Let these faithful monitors but have their legitimate influence, and the manifold dangers into which our corrupt inclinations, uncurbed by grace, and unaided by reflection, would lead us, will be happily averted. The state of our affairs will become satisfactory, and our minds be tranquilized by the cheering thought, that we are pursuing the line of duty—the way to happiness and peace.

Self-examination is a duty which cannot be too much or too earnestly recommended. Let us look into our breasts, and see, at the close of each succeeding day, whether we have spent our time aright, whether the duties of our callings have been well performed, and whether, in what we have done, we have especially had the glory of God; and the good of our souls, in view?

To neglect alike our spiritual and temporal affairs, and to bring them to a state of confusion and desperation by bad management or dissolute habits, evinces a disposition thoroughly depraved. To attend to the latter, while we slight the former, is little better; for, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The true Christian prays for grace to strengthen and support his mind, and to sustain him in all his labours. He is convinced that he cannot observe order in his religious duties, without observing it likewise in his secular pursuits; in short, that he cannot do his duty to God, without doing it to his fellow-creatures. He feels it his duty, therefore, to ask himself frequently and seriously about what he has been employed, and how he has performed his obligations to God and man; and he can never rest satis-

fied till his conscience respond to his inquiries, that his affairs are in an orderly and prosperous state, and that his works, through faith, are acceptable in the sight of God.

The greatest benefits may be expected to result from a proper improvement of time. It will put the mind in a proper frame to enjoy all the blessings which this world can afford, and to indulge the hope of a joyful immortality. The pleasures of the present moment are often imbibed by unfounded apprehensions and harassing cares. To brood over ideal calamities, and to be uneasy, while free from sickness and misfortune, through fear of being subject to them at some future time, is surely preposterous to the last degree. The mind that is fully occupied to some useful purpose, is entirely free from these false alarms, and more disposed to be grateful for actual blessings, than to repine at imaginary ills.

The good man knows that this life is at best but a vale of tears, that it is not his abiding home, but only a state of probation for a better world, and, therefore, strives to be content under every circumstance of fortune. It may well be asked, then, If health, peace, and competence, be our portions, what wisdom can there be in our not enjoying those blessings, merely because there cannot be a certainty that they will always remain with us? Gradations in society are essential and unavoidable; and, as we know that wealth and prosperity do not necessarily constitute happiness, there is much ground for consolation to those who occupy subordinate stations, which the peaceable and orderly know how to enjoy. The state of a man's mind, more than the adventitious circumstance of birth and fortune, adapts him for the enjoyment of spiritual and temporal blessings; and, without a well-regulated mind, and a clear conscience, it will be in vain for any one to expect to enjoy either.

Edenhall.

THOMAS IRELAND.

CREATION.—NO. VII.

(Continued from p. 401.)

HAVING treated on the orbs of the solar system, central, primary, and secondary, we proceed to the consideration of the atmospheres which surround these orbs, and the ether which includes the whole.

Around many of the spheres, secondary as well as primary, in this system, atmospheres have been discovered; and the prevailing opinion is, that every sphere therein is furnished with this appendage to the solid matter of which it is composed.

Perhaps the atmospheres of the smaller, and of the secondary planets may be more rare, and therefore less discoverable, at such immense distances as the planets are from each other, than the dense atmospheres of the large primary planets; but, dense, or rare, their existence seems no longer to be disputed.

The atmosphere of a planet is a permanent elastic fluid, consisting of gases, mixed rather than chemically united, of water in a state of vapour, more or less rare, of exhalations from bodies upon the planet's surface, and of that important substance, light—caloric, latent, but ready for instant action on the call of every appropriate agent, from within or from without. This compound is called atmospheric air.

Compared with the ether which surrounds them, the atmospheres of the planets have great specific gravity; and this gravity causes them to tend towards, and rest permanently upon, the surfaces of the respective orbs to which they are attached. This specific gravity is greater or less, in larger or smaller orbs, according to the density of the atmosphere formed, but in every case it is quite sufficient to attach it permanently to the sphere for which it was formed.

The atmosphere attached to the earth is formed of a variety of substances, which are always fluid while there, although many of these become solid under other associations. Oxygen and nitrogen abound in the lower region of the earth's atmosphere as well as caloric, with a small proportion of carbon, and a larger proportion of aqueous vapour, as well as mingled gases, and other exhalations from substances upon, and also from the earth's surface, and this is called atmospheric air; while the higher regions contain hydrogen, the lightest of all ponderable matter, and some of the other fluids, in a state less dense than those near the surface of this globe. The weight of the earth's atmosphere is equal to about fourteen pounds upon every square inch of the surface of our sphere. The pressure of this and every other atmosphere is circumambient, to any given point within the same. If a vacuum is produced in a vessel, and an aperture is made through the substance of this vessel, in order to communicate with this vacuum, it is of no consequence whether the aperture is through the bottom, the sides, or the top of this vessel, for the pressure is in every direction the same.

Atmospheres, as well as oceans, have tides, each arising out of the same cause. These tides are not always perceptible to us,

but in many instances they are quite obvious, and materially affect the weather, especially near the surface of a sphere.

On this second day, when Elohim pronounced, "Amidst the terraqueous fluids, let there be an expansion or firmament, and let it divide fluids from fluids," Elohim formed these atmospheres, which are genial to vegetation, to combustion, and to animal life, none of which could subsist without them. A medium between the extreme rarity of ether, and the extreme density of solid matter, they form an interesting feature in the face of heaven, adorning the spheres, and proclaiming the wisdom and the power of God.

An atmosphere is more dense upon the surface of a sphere than upon its highest mountains, and there it is more dense than in regions yet more remote from the sphere; and this rareness, in progression, insensibly loses itself in ether so rare and subtle, that the planets with their atmospheres revolve therein without obstruction. What the ether is, which fills up all the spaces between the atmospheres of the planets, we are not informed. If attraction and gravitation be an adjunct or adjuncts of light, this may be an adjunct also, and one of as great importance to the well-being of the universe as either of the former. The immediate agents of the Great Creator are all invisible to us. They serve as means of contact and operation between spirit and matter, and their subtle approach to spirit eludes the penetration of the material organs of man: he sees them not, nor can he feel their substance, while their Great Head, the Infinite Spirit, uses them with freedom, and clothes them with power to fulfil his will.

The fluid state of the created matter, when formed into spheres, and put into motion, admirably adapted it to take the form in which we now behold them. The several orbs are oblate spheroids—spheres flattened at the poles, and extended at the equator; the very form a mass of fluid matter would take, on being whirled round upon its axis. The atmospheres, which are yet fluid, are precisely in the same shape as the spheres themselves. The spheres being formed in a fluid state, were not rendered solid by the operations of the Great Creator until the third day of creation; and the atmospheres were suffered to remain fluid. Then oxygen, hydrogen, carbon, &c. became solid amidst solid masses, and continued fluid in fluid atmospheres.

We perceive the propriety of all these operations being performed by the Great

prudent and unprincipled openly to avow, preys upon his mind, makes him capricious in his conduct, and dissatisfied with all around him. Thus he destroys the only means of restoring comfort to his mind, by unburdening it to his friends and connexions, with the desire of reclaiming his steps, and leading a new life for the time to come; for, instead of meliorating his condition, and easing his mind, by a change of conduct, and a resolution of amendment, he too often involves himself more and more in the labyrinth of destruction.

Surrounded on all sides by difficulties of his own creating, and harassed by self-condemning reflections, he begins to despair of his condition, and frequently hastens his own ruin by sinking into a complete state of inaction, or running the dangerous course of intemperance and riot. It is best early to form, and unflinchingly to maintain, a firm resolution to go about all our concerns in life in an orderly and exact manner; for, if such a resolution be never formed, or, when once formed, be suffered to be broken, there can be no calculating beforehand the nature and extent of the fatal consequences which will inevitably ensue.

It is necessary, however, before we can profitably attend to the discharge of our duties, to be deeply impressed with the paramount importance of such conduct. We must have a just sense of the value of time, and feel that our good or bad fortune in life, and favourable or adverse position with regard to another world, mainly depend on the manner in which we prize, and the use we make of, this inestimable jewel. The recollection of the important purpose for which time is given us, should never escape our minds; but our reflections should be accompanied with corresponding actions; for our days fly away with great rapidity, and the period of our mortal existence will soon end for ever. Can any of us look upon life as the period of our probation on earth, without feeling it to be worse than madness, to spend any portion of it in an unprofitable manner? Life is short at the longest, and uncertain at the best; and the most extended span, short as it is, may be much contracted by the decrees of Providence, or the misconduct of man. Viewed in this light, the great brevity, and at the same time extreme uncertainty, of life, cannot but force on us the reflection that we have not a moment to lose, and that we should therefore, always keep our house in order. Let us especially beware that, whilst we reflect on the brevity of life as a whole, we do not run into the fatal error of lavishing away different portions of

it, or wishing them at an end. For this purpose, we must attend to order in the distribution of our time, without which we shall fall into many inconsistencies, into many grievous and great dangers.

It is a common occurrence, and one which marks the inconsistency of man, and the corruption of human nature, that, whilst he preaches up the brevity and uncertainty of life, he suffers every trivial excuse to call him from the line of duty, and plunges into scenes of vice and profligacy with eager impetuosity, seeming wilfully to forget how difficult it is to reform, when, by a long course of irregularity, evil habits have gained an inveterate ascendancy. A false step carelessly taken, an idle habit thoughtlessly indulged in, may spread their baneful influence through all the future stages of a man's life. "The thoughts of a man's heart are evil, and that continually," and nothing can prevent him from pursuing dangerous courses, but the grace of God. Hence, men who neglect to implore that grace are often found, in the prime of life, to be harassed and disgraced, in consequence of the evil habits they formed in youth; and the old are as frequently seen to be surprised by death, before they have reformed their irregularities, or bestowed a thought on an eternal world. Too great a regard cannot, therefore, be paid to the value of time. It is a man's estate, which he ought to husband and to improve. One moment lost is lost for ever, and every moment brings us nearer to that bourn, from whence no traveller can return,—to that important crisis, when the recollection of the past will excite in our minds the keenest remorse or the purest joy.

Frequent examinations into the state of our affairs should take place, that our expenditure be proportioned to our income; for, without that necessary information, which can be derived only from a careful inspection of our receipts, how can it be possible to know precisely in what position we stand with the world, and whether we may not launch out beyond our means? That species of irregularity, which arises out of inattention to our affairs, argues a want of common prudence, and leads to the most distressing difficulties. Many, in consequence, affect the praise of liberality before they have ascertained whether they are able, and, in fact, without having it in their power, to be just, or, in other words, to pay the just demands made against them, to give to every man his due; and a still greater number aspire to situations above their means, and sink under the burden of too great an expenditure. Min-

conduct like this has a very mischievous effect, not only upon their own fortunes and peace of mind, but upon those of thousands of innocent victims. Its general prevalence would shake the confidence that ought to subsist between man and man, disarrange the social compact, and sow discord and dismay on every hand. Family connexions would immediately feel its effects; and more remotely, but not less certainly, friends, neighbours, and all within their spheres.

To desire the luxuries, whilst there is scarcely the means to obtain the necessities of life, argues a very shallow understanding, a very imprudent disposition. Nevertheless, this has been the failing of thousands, and sad and grievous have been the consequences that have ensued. Their private circumstances, in such cases, are totally disregarded, and the mind is fully occupied in contemplating how it may, by any means, obtain a profusion of the good things of this life. Where there is prodigality, there must be disorder; and as the want of order is, in itself, quite enough to ruin a man's circumstances and hopes, that ruin must be much accelerated, when, to want of domestic arrangement, is added the most shameful and imprudent profusion. Utter beggary, destitution, and disgrace closely follow. They will surely make their appearance, and in forms, and under circumstances, which will be calculated to strike the stoutest heart, the most callous mind, with hopeless despair; for what can be more grinding to the feelings, more appalling to the senses, than for a man to know that he has brought upon himself the disgrace he suffers, the burden he is doomed to bear. It is this which will mainly disqualify him from suffering with that fortitude and resignation, which can alleviate the stroke of adversity, and which are the only genuine evidences of a christian temper and disposition.

When a man becomes dissatisfied with his condition, and aspires to a sphere of action to which neither birth nor fortune entitles him, from that moment his condition is deteriorated, his prospects become clouded, and all the evils which will inevitably follow, are greatly aggravated by the sad reflection, that to his misconduct they are to be attributed. The bitter pang of misery, the chilling frost of adversity, will at times force the most obdurate mind to reflect; and no man can think otherwise, in his sober moments, than that it is a great sin, a notorious impiety, to pine at the gifts of fortune, to be dissatisfied with the sphere of life in which it has pleased Pro-

vidence to place him. An habitual aspiration after more elevated stations than our own, is attended with a complication of the direst evils. The propensity becomes by degrees deep-rooted, and to eradicate the seeds of disaffection, thus sown in the mind, is a task which consequently becomes more and more difficult, and, in course of time, a thing more to be wished than expected. The necessity of caution and circumspection is, therefore, apparent, that we may exhibit a deportment habitually devout, and evince a disposition to do our duties, in our several vocations, with zeal and energy, and to leave the result to God.

Indigence is more frequently occasioned by extravagance, or inattention, than by any other means. From whatever cause, however, it may proceed, it is a great evil. The insignificance attached to it, tends to destroy that manly spirit which ought to characterize all; and it exposes a man to all those corrupt influences, from which, under happier circumstances, he might be more exempt. His virtue yields easily to the power of surrounding temptations, and shame being once lost sight of, crimes are committed recklessly and without compunction. It is true, that some may become poor by unforeseen and unavoidable misfortunes, who have once seen better days; and equally true, that others, who have been born poor, may never have had the chance of rising in the world. Poverty, even under such circumstances, has a very forbidding aspect, and, when it becomes extreme, a very evil tendency; but, when it is the result of wasteful ostentation, or careless indifference, it is especially to be deplored and avoided, as it invariably leads to the most abject infamy. It is quite manifest, that most of the evils of life are brought upon man by his own misconduct. Families, once in affluent circumstances, have often thus been reduced to the brink of ruin. Many destitute widows and helpless orphans have to date their misfortunes from the time that disorder and extravagance entered into their family affairs. The public robber and the notorious gamester begin their courses by neglecting their lawful affairs, continue them to the danger and dismay of society, and conclude them too often to their eternal confusion.

The disorderly man is always either languid and inactive, or in a continual bustle about nothing, and worse than nothing. Guided by no system, and bound by no principle, he finds, at each succeeding interval of time, that the past has been misapplied, and, instead of making amends,

their authors rigidly and earnestly recommend and enjoy their due and consistent performance.

That friendship, founded on virtuous principles, is conducive to practical happiness, no one will seriously attempt to deny, as its utility is fairly ascertained, and its merit fully appreciated. In the varied emergencies of life, he who can have recourse to the assistance of a sympathizing friend, will find it an invaluable acquisition, in meliorating the trials, disentangling the difficulties, and smoothing the asperities of his earthly tribulations. The recollection that our conduct is submitted to the inspection of a friend who is solicitous for our welfare, will prove influential in restraining from any aberrations to vicious practices, and in stimulating an ardent desire in our breasts, for the accomplishment of virtuous deeds. What may appear insuperable, and environed with a formidable array of difficulties at first view, to our bewildered judgment and perplexed understanding, will assume quite a contrary aspect, and a milder appearance, to him who comes to the decision of a question with a mind cool and collected, neither distorted by passion, nor harassed with fatigue. He who is conscious of having gained the esteem and affection of a person distinguished for virtue, and eminent for piety, the very idea of the bare possibility of forfeiting his favour, and being deprived of his counsel and advice, will be a powerful aid, and a strong encouragement, to continue diligently in the path of integrity, to listen at all times to the call of duty, and obey the suggestions of unsophisticated reason.

There are but few, in the pilgrimage of life, and those are practical misanthropists, who do not contract friendship with one or more of their species. Some, however, may be found who are not imbued with the requisite dispositions for the proper discharge of its duties. Some minds are naturally so morose and selfish, that it is almost impossible to share the kindly dispositions of the heart along with them; they distrust all the approaches of open and disinterested natures, and repel all communications of sentiment and interchange of thought. They carry about with them none of the genial elements of forbearance, kindness, and sympathy with the infirmities incident to human nature, which are essentially necessary to be cultivated and inspired, in order to constitute solid and lasting friendship.

There are others who immediately cohere, and become familiar, without the formality

of long preparation, or the ceremony of tedious introduction. A peculiar combination of circumstances, over which we have very slight control, often co-operates in the formation of our most endeared connexions, and which afterwards imperceptibly ripens into esteem, and, at length, secures the cordial acquiescence of the affections. Many who have had such intercourse with the world, will be able to recollect instances of fondness or aversion, that insensibly gained the ascendancy over them, without the intervention of their judgment exerting its just prerogative, to ratify and confirm the propriety of their predilection. They could not, if required, describe what superlative qualities, or transcendent abilities, above the level of ordinary minds, the individual possessed, that attracted their attention, and conciliated their regard; or satisfactorily define the causes which conspired to decide their motive for preference. Such is the social tendency of our nature, that it is absolutely necessary to cultivate the sentiments of specific endearment, with one in whom we can confide our most secret thoughts, and disburden our most complex difficulties; in order thus to exercise the various emotions of which our minds are susceptible, to lessen our griefs by participation, and to increase our joys by the gratulations of an ardent and sincere friend.

The essential qualities of true friendship are constancy and fidelity, through all the changes of fortune, and vicissitudes of life. Without these indispensable ingredients, it is totally worthless and valueless; a mere attenuated thread, which accidental causes may sever, and unpremeditated neglect may make nugatory. An inconstant man may, perhaps, occasionally feel the glow of affection relaxing the finer fibres of his heart, either excited by the amiable virtues of another, or by one to whom he has been indebted for previous assistance. But after these temporary feelings have subsided, either selfish interest alienates, or objects more novel attract him. Inviolable fidelity is equally as necessary in all social compacts, as allegiance is in political, to secure confidence and trust, to bind promises, and render engagements sacred, and to divulge nothing which will injure our friend's honour, or invalidate his credit. Hence, it has been long remarked, that friendship must be confined to one object; or, to use the words of the axiom, "He that hath friends, has no friend." As the objects become multiplied, the ardour of kindness will be dissipated; that implicit confidence, and unsuspecting security, which friendship

requires, will be endangered and impaired; for the contracted limits of the human mind will not allow it intensely to contemplate more than one idea at the same time. A divided affection may be termed benevolence, but it can never claim the dignified name of friendship.

To sustain the glow of friendship, so that it may remain unenfeebled, and its efficacy unobstructed, we must never imagine to ourselves a character arrayed in all the attributes of ideal perfection, exempt from the defects which adhere to terrestrial intelligences, in those with whom we contract ties of intimacy. In proportion as our expectations are immoderate, we shall assuredly meet with disappointments, and be the more likely to be sobered, and recalled from the contemplation of abstract excellence, to the consideration of naked imperfection, perverse contradiction, and undisguised harshness of manners. A false estimation of human nature, in matters of vital importance, such as the qualifications for friendship, is sure to lead to chimerical notions of the extraordinary virtues of those with whom we associate, so that the least obliquity of behaviour, or deficiency in the forms of salutation, will estrange affection, dissolve intimacy, and introduce disgust where attachment once subsisted. We know that we are peccable, therefore it is highly inconsistent not to expect some blemishes in the most amiable characters, who, equally with ourselves, have their infirmities, and are liable to error.

It is necessary for the growth and preservation of friendship, that we cultivate a temper open and ingenuous; for equivocation is as detrimental to this beautiful but tender flower of the social parterre, as the mildew is injurious to the bright and flexile flowers in nature's garden. Unsuspecting confidence, reciprocally maintained, is the germ from which all the benefits of cordial friendship emanate. Concealment, suspicion, and distrust, are quite alien to its nature, and inimical to its genius. A captiousness of spirit, a proneness to contradict, is equally unfavourable; it very often disturbs the peace of domestic life, provokes the animosity of the heart, and imbitters the enjoyment of friends.

It is not unfrequent, that vile calumniators, who take delight when they see two friends embracing every opportunity to derive innocent pleasure and refined gratification from each other's society, to insinuate base reports, and circulate falsehoods, to the prejudice of one, and the injury of both. But, surely, when friendship is cemented by the mutual discharge of kind

offices, and confirmed by time, we should be cautious how we admit the malignant tales of these destroyers of social harmony to enter the mind, lest we imprudently taint "the feast of reason, and the flow of soul."

But the great and truest test of friendship is, an unswerving adherence to the cause of our friend, in danger and distress; "thine own friend forsake not:" to continue as steadfast by his declining fortune, as by his rising reputation; undeterred by sordid interest, and unbacked by the tyranny of power. Then is the time to exert all our influence to extricate him from his approaching difficulties, and to do all in our power to rescue him from impending evil; then shall we prove a friend, indeed, worthy of that sacred appellation; then, our assertions of fidelity will not be without proof, and our protestations not unaccompanied by practical demonstrations of regard. To be zealous in a good cause, and especially at such seasons, always displays to the best advantage the principles we have imbibed; and exalted magnanimity, which always turns its attention to the claims of the injured and the oppressed, uniformly attracts the veneration of the good, gains the approbation of the wise, and secures the admiration of mankind.

Leicester, July 22, 1831. T. ROYCE.

REMARKS ON A CIRCULAR RECENTLY ADDRESSED, BY THE HOLDERS OF SLAVES, TO THE CLERGY AND PEOPLE OF GREAT BRITAIN AND IRELAND.

THIS Circular is signed by forty gentlemen, who, possessing property in the West Indies, say, they have "means of correctly ascertaining the actual state of the negro population;" who affirm, "that the general condition of the slaves has been most grossly misrepresented by the London Anti-slavery Society;" and that it is their "well-founded conviction, that the speedy annihilation of slavery would be attended with the devastation of the West India colonies, with loss of lives and property to the white inhabitants, with inevitable distress and misery to the black population, and with a fatal shock to the commercial credit of this empire." They also profess earnestly to desire, that the real condition of the slave population may be ascertained on oath, and that the parliament should at once institute such an investigation.—Such, together with an abstract of the existing laws of our West India colonies, is the substance of the present Circular, the object of which is, to perpetuate slavery to an indefinite period.

Creator, while the created atoms of the universe were yet individual, and of course in a state of fluidity. With what ease are they brooded over, agitated and perfected; what facilities of assortment, mixture, and division, into distinct orbs and atmospheres, does this circumstance present: how does it facilitate the formation of spheres, and dispose these spheres to take the form best adapted to their future motions; and with what ease is the stupendous fabric of the universe erected, compared with the labour which must have ensued, had the created matter become previously solid. Surely, He who created the matter of the universe could preserve that matter with as much ease in separate atoms as in solid masses, until the appointed moment when He applied these atoms to their several uses, and could then appoint to whatever portion thereof He pleased, the solid or the fluid form; and I conceive the economy visible throughout every stage of creation to be a lesson, which should teach us, on all occasions, to employ our wisdom in the direction of our strength, and to economize our time as well as our labour.

The prophet Isaiah sublimely takes up the theme of creation, and alludes to this day's work, in announcing the Redeemer to His people, "Him, by whom all things were made; for without Him was not any thing made that was made," exclaiming "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." And Job is thus addressed by this Divine Person, in order to humble him in the presence of his God: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" The psalmist exclaims, "O Lord God of hosts, who is a strong Lord like unto thee? The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, Thou hast founded them." Isaiah further exclaims, "Him that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Jeremiah also says, "He hath made the earth by His power, He hath established the world by His

wisdom, and hath stretched out the heaven by His understanding. And St. Paul crowns the whole, saying, "Through faith we understand that the worlds were framed by the Word of God; so that things which are seen, were not made of things which do appear.

One whole day was devoted to this immense erection, by the Great Creator: who then appointed, and called into exercise, those powerful agents, or second causes, by which He now rules the universe, and directs every orb therein. By weight and measure, it appears, He adjusted all things; balancing the orbs in their orbits, in infinite wisdom; leaving no weak, no imperfect part, but erecting the whole universe in such perfect equilibrium, that the utmost serenity attends its action, and perfect security every sphere, throughout the whole. Small, feeble, and isolated, as the planets Ceres, Pallas, Juno, and Vesta, are, and distant from the sun and the larger planets, they faint not in their course, but pursue it as on this their primal day; and unwieldy as Jupiter and Saturn are, and charged with huge eccentric trains, equal stability and serenity await these orbs, with all their attendants; while the Georgium Sidus, upon the very verge of the universe, pursues his orbit, attended by his satellites, with the same freedom as Mercury, the nearest planet to the sun, rolls unencumbered round his orbit from year to year.

The immense distances of the planets, each from each, and from the central sun, is the best security to the freedom of their motions: and there is an evident display of wisdom in the adjustment of these distances, which are by no means the same in all cases. Mars, the Earth, Venus, and Mercury, which are all small planets, move in orbits, comparatively near to each other; while the Georgium Sidus, Saturn, and Jupiter, being immense orbs, are placed at great distances, each from each, and thus enjoy that freedom of action which their unwieldy bulks require.

There is a peculiar something diffused through the atmosphere, and even deep amidst the mines of the earth, which attracts iron and some other metals; causing rods of these metals, in whatever direction they may have been previously placed, to turn one of their ends towards the north, and the other end towards the south pole of the earth. These rods have, also, when impregnated with this something, the power of attracting other metallic rods, without coming into previous contact therewith—thus evidently acting under the influ-

an invisible power, which is intermediate between the attracting and the attracted rods. This influence we call magnetic, and the science magnetism. Heated bodies, or bodies exposed to the action of the solar rays, appear to possess this singular faculty of attraction, in a manner different to cold bodies. Perhaps the medium, or fluid, which is intermediate between the several bodies and the two poles of this sphere, may also be an adjunct of light, for it seems to be connected with electricity. Like the tides of the oceans, and the tides of the atmospheres, this invisible agent has its influx and reflux, denominated by us the variations of the needle, which carry the attracting point or centre to a certain distance eastward, and back again to a certain distance westward of the poles, and vice versa, in a determined portion of time. Is the vortex, created at the poles by the swift motion or working of the earth round its own axis, one of the causes why the tendency in the magnetic needle is to move in the direction of the poles, in preference to any other direction upon the surface of the sphere? Are the changes in the inclination of the poles, during the annual revolutions of the earth round its central sun, and its oppositions to, and conjunctions with, its fellow planets, in the system of which the earth forms a part, connected with the tides of this invisible fluid? There is no voice—none to answer; we are once more in the presence of an invisible agent, brought on this second day into existence by Elohim; which, in the hands of the invisible God, works wonderfully; manifesting wisdom infinite; before which wisdom it becomes us to bow, with humble reverence and godly fear.

"The evening was, and the morning was, the second day." What we said on the first day, we may repeat on this: Elohim, acting upon the light which He had created, became the light of the second day; also to the system which He now erected—darkness did no longer reign; light was, and it was in use, and we have the note of this use, in the declaration quoted above; for day could not have been, had not the light, in action, distinguished it from darkness, or night, when light is latent.

There are evidences, conclusive or collateral, that day and night alternate in every sphere throughout this system. Every orb therein appears to be rotary; and, moving round its own axis, it must present different sides, at different times, to the action of the solar rays. The side presented to the sun

will produce day to that portion of the sphere, and the side hidden from the sun will induce night thereto. Yet, notwithstanding day and night are appendages of every sphere, the lengths of these periods are as various as the orbs themselves. Twenty-four hours include the periods of day and night, upon the surface of the earth's equator; but, upon the surface of the moon's equator, the nearest orb to us, more than twenty-seven days and a half, of our time, elapses during the progression of one day and night; and so on of the other spheres.

Incessant changes throughout the universe prevent stagnations in its parts, present perpetual varieties to its inmates, mete out periods to all its generations, deal notes of active existence in its principal, the great Creator, and all His agents, anew to every age; induce, by action and reaction, vigour throughout the system, and health and stability to all its parts; and conduce, in general, to the diffusion of *liveliness and joy* throughout the animated portion of all its spheres. "O, give thanks unto the Lord; for He is good: for His *mercy endureth for ever.*"

WM. COLDWELL.

King Square, June 16, 1831.

THOUGHTS ON FRIENDSHIP.

THAT a strict regard to the cultivation of the reciprocal duties of life, diffuses comfort, and perpetuates happiness, in every community where they are the most scrupulously guarded and conscientiously cherished, a superficial acquaintance, a mere cursory glance at the actual state of human society, is sufficient to demonstrate, and also to corroborate its benignant tendency, and confirm its salutary effects.

It has been affirmed by unbelievers, in the fierceness of their sceptical hardness, as a defect in the morality of the gospel, that friendship and patriotism are not expressly urged, or, at least, that they are not stated in the most luminous acceptation of the terms, and prescribed in the most forcible manner.

That social and public duties are repeatedly inculcated, and very solemnly enforced, in the sacred writings, is evident to every one, who peruses its pages, and studies its contents, untinged with the acrimony of party, and unbiassed by the arts of sophistical reasoning. For there the grand principles in which they are incorporated, and the virtues out of which they naturally grow, are strongly and accurately defined, and, from these radical premises,

Before I proceed to remark upon this document, it may, perhaps, be proper distinctly to state, that I am not a member of any Anti-slavery Society; that most of their works I have never seen; that, for some planters I entertain much personal respect; and that there is not an individual among them, whose real interests I should not feel great pleasure in promoting. The Remarks, therefore, whether right or wrong, must be considered not as those of an enemy, but a friend.

The Circular assumes, that the writers have a correct knowledge of "the actual state of the negro population." Were these gentlemen residents in the colonies, the correctness of their knowledge might not be questioned; but as they derive their information from their managers, or other agents, who, if a system of cruelty exists in their plantations, it is their interest to conceal; instead of such information being correct, it will, in many particulars, be defective and false. To expect correct information from such a quarter, would not be less absurd, than it would be to expect that Don Miguel would furnish a detailed account of all the abuses of his government. If we would know the state of Portugal, we must not apply to Don Miguel; and if we would know the state of the negro population, we must not apply to managers, and others, who are, in many cases, deeply interested in the concealment of the truth. Instead, therefore, of relying on the accuracy of communications from such sources, they will, in most cases, be received with much scepticism; and unless, like the depositions of witnesses for the crown, they be corroborated by evidence less questionable, they will, in general, be rejected altogether.

The friends of the abolition of slavery have as many means of "correctly ascertaining the actual state of the negro population," as the writers of this Circular. Some of those who now reside in this country have been resident in the colonies, and can speak from personal observation of that "state;" whilst many others of them still dwell in the region of slavery, and are intimately acquainted with the present condition and treatment of slaves; and, therefore, in point of knowledge, are fully competent to give correct information; and, as they have no interest, either in magnifying or diminishing the degradation of their condition, the presumption is, that the information they communicate may be confidently received. The interest which planters and managers have in the continuance of slavery, furnishes a very powerful temptation to "gross misre-

presentations;" to which temptation, the abolitionists are not at all exposed; the statements of the former, therefore, will generally be received with some misgivings, as a "cunningly devised fable;" whilst the latter, bearing upon it the stamp of disinterested benevolence, will meet with a most cordial reception by every friend of humanity and religion.

Notwithstanding all the pretensions to superior knowledge, assumed by the writers of the Circular, we consider ourselves as competent, accurately to estimate the effects of the speedy and total annihilation of slavery as they are; and are fully persuaded, that nothing but this can preserve the colonies from those dreadful calamities predicted by them. They, indeed, hope to convince us, that such is the improved condition of the slaves, that the annihilation of the system is a thing hardly to be desired. To the investigation of this condition, this paper shall be devoted. We shall proceed in this examination, according to their own arrangement. They have entitled the *first* section of their abstract of the legal improvement of the condition of the slaves,—*"Religious Instruction, and Observance of the Sabbath—Baptism—and Marriage."*

To provide for the religious instruction of slaves, and for their careful observance of the Christian Sabbath, are objects of great importance to their temporal and eternal interests. Without these, their ignorance, and vice, and degradation, will be perpetuated, and they will be doomed to the drudgery and sufferings of mere animals, without ever rising to the dignity of men, or to the Christian hope of a glorious immortality. If, therefore, these have to any considerable extent been furnished to the slaves, it is matter of congratulation, both to the slave and to his master, and cannot fail, eventually, to lead to the total and universal abolition of slavery, "a consummation devoutly to be wished."

But what is the religious instruction which the colonial legislatures have provided for them? Let us begin with Jamaica: According to the printed returns of 1812, the slave population consisted of 320,000, scattered over a surface of 150 miles long, and 40, on a medium, broad. How many schoolmasters have they provided for this immense population? *Not one.* How many catechists? *None.** How many places of religious worship? The island is divided into twenty-one parishes, and, should they have a church in every parish,

* Such was the case at the above period, as the abstract does not notice any such, it is presumed, is the case still.

which is far from being the case in several of the islands, there will be twenty-one places of public worship for 320,000 slaves, and say 80,000 white and other free persons, making a total of 400,000 people, which, when equally divided, gives 190.47 to each parish. The rector of one of those parishes (St. Ann's) says, "For their (the slaves) reception, a part of the parish church is set apart; but, when compared with their numbers in the aggregate, it is necessarily small indeed; small, however, as it is, it is by no means generally filled."

In Barbadoes the case is no better. The local government has not provided a single school, nor do the regular clergy make any attempts to instruct the slaves in the Christian religion. The rector of Christ Church says, "Much as the clergy may wish to instruct slaves in their religious duties, little can be done, unless proprietors of plantations will co-operate with them in their labours." He also observes, that the number of coloured persons who attend divine service is from *twenty to twenty-five*. The rector of St. Joseph says, "Divine service is attended by *a few slaves*." The rector of St. Andrew's says, "*Very few attend*." The rector of St. George's says, "There is no slave in St. George's who is a regular member of the church of England."

In St. Vincent the case is, if possible, still worse. Here is a population of 27,000 with but one incumbent, though the island is divided into five parishes; in not one of which was there, a few years ago, a single church; which, I suppose, is the case to this day.

In Grenada, the rector of the united parishes of St. Patrick, St. Andrew, and St. David, says, that "Not more than five or six in a parish do actually attend oftener than six times in the year."

In Dominica, unless some improvement has recently taken place, of which I am not aware, and which, had it been the case, it is presumed the writers of the Circular would not have omitted to notice, there are ten parishes, and only *one* clergyman, and no church, divine worship being performed in the court-house in the town of Roseau.

Antigua.—In 1818, the rector of St. Paul's said, that no attempt had been made by the clergy to convert the slaves—partly, because they had no time to devote to that object; partly, because the education of the regular clergy unfitted them for that work; and, partly, because there was no church-room for their accommodation. "Taking," he says, "my own church, for example; after the regular congregation is

accommodated; there is only *occasionally* a vacancy that would admit about *thirty* persons. Now, the slave population in my parish amounts to 3,718 souls; there is, therefore, a prodigious number, by this single circumstance, unavoidably excluded from attending the established worship on Sunday, which is the only day they have in their power." Such was the neglected condition of the slaves in all the colonies; and, as the abstract supplies no proof of improvement, such, it is presumed, is their condition to *this day*.

With such evidence of the almost total absence of every thing which deserves the name of religious instruction, it was perfectly ludicrous to head their leading article with such a title—a title which must have originated in the forlorn hope, that the thing would be received without examination. But, alas for the planters! that day of gullibility has gone by. The proper title would have been, *No Religious Instruction*. For here is neither schoolmaster, nor catechist, nor minister. Here and there, indeed, those whom planters contemptuously call sectarian teachers, have established schools, and they visit plantations, and preach, and instruct the negroes; for which, instead of deriving support from the local authorities, they have, in many instances, been opposed and persecuted by them; and, had it not been for the interference of the parent government, these benevolent, pious, zealous, laborious, successful, and unfeared ministers, would long since have been martyred, as was the missionary Smith at Demerara; or banished, as was the pious, intelligent, and indefatigable Shrewsbury, from Barbadoes. And yet they have the effrontery to talk of the religious instruction of the slaves!

Then comes the "Observance of the Sabbath." In most of the colonies, the law says, *Slaves shall not be compelled to work on Sundays*; but in several of them they may be compelled to *pot sugar*; and to do any thing which their masters may pronounce *emergent*, or which a slave-holding government may, by proclamation, declare *indispensable business*; and, in Grenada, the slaves are only exempted from all "manner of field labour;" whilst in Barbuda, for any thing that appears to the contrary, they may be compelled to labour, either in the fields, or any where else.

But what does it signify, to say they shall not be compelled to work on Sundays, if no other day is allowed them for the cultivation of their provision-grounds? It is an enactment which never can, and which never was intended to be enforced. It is tantamounting

the slave, and practising deceit upon a British public. "When I remonstrate," says the clergyman of St. George's, Barbadoes, "they (the slaves) reply, that if they come to church, they must starve, for Sunday is the only day they have to cultivate their gardens." It is, indeed, true, that in several of the colonies the slave, by colonial law, is entitled to a certain portion of time, in some twenty-six, and in others twenty-eight, days in the year, for the cultivation of that piece of land from which he is to raise produce sufficient for his entire maintenance. But what then? Should the master choose to send his slaves into the field, and should they even have the courage to lodge a complaint, they would not, in hardly any of the colonies, obtain the least redress; for the master would at once place himself under the shade of "indispensable business," or "work of emergency," and the law would be, in his case, what it was originally intended, powerless, and mere waste paper.

And then, according to their own shewing, how is the Sabbath observed? In the morning of the Sabbath till ten, and, in some of the colonies till eleven o'clock, the shops are open, and the public markets held. To these markets the slaves must go and sell the produce of their labour, or they and their wives and children must perish. After such a desecration of the morning of the Sabbath, and after the fatigue consequent on the preparation and carriage of their various articles, is it at all likely that they should feel the slightest inclination to join in any public act of religious worship? Yet this, forsooth, is by these gentlemen called the "Observance of the Sabbath." The title would be much more appropriate, were it to run thus—*Laws to compel the Slaves to profane the Sabbath.* But colonial legislators seem not to know that the whole day, and not one or two hours only, called church hours, is the sabbath of the Lord; and that, during this entire portion of time, the slave, and his master too, must abstain from all secular engagements, and employ themselves in the hallowing exercises of religion.

A young *Magdalene*, some years ago, after hearing a powerful sermon against the vice by which she lived, felt offended, and said to one of her companions, "I think the minister was a great deal too severe; at least I am sure he was so in my case, for I never gave my company to any gentleman on a Sunday evening before nine o'clock." Even *her* sabbath lasted till after sunset; whereas *theirs* expires in about an hour and a half. These legislators would do well to

inquire by what authority they make laws, in direct opposition to the divine law. Do they suppose themselves wiser than the great Legislator? Or, do they think they may, with impunity, not only break his law themselves, but also compel others to do so too?

The laws by which gratuitous baptism is secured for the slave are a severe libel on the colonial clergy. It supposes that, although they have a liberal salary for the performance of parochial duties, yet, unless additional remuneration be awarded, they would not administer the rite of baptism to the slave population. It is, indeed, true, that the colonial legislators found it necessary to stimulate the clergy, by some motive, to the administration of this rite; for, without stimulus, it had in former times been much neglected. The clergy had excused themselves, on the ground of the gross ignorance of the slaves, and on the total want of any system of instruction, or any means by which that ignorance might be dispelled; and their minds prepared for religious truth. At length, however, without any system of instruction, the insuperable barrier was surmounted. The bill for the registry of the slaves was passed by the British parliament, and the curate's bill, which entitled the clergyman to two shillings and sixpence for each baptism. The effects were wonderful! hundreds and thousands flew to the sacred font. Two-and-sixpence per head operated like a magic spell, and carried all before it. Gross ignorance was chased away in a trice, like darkness before the rising sun; and thousands, in the course of a few weeks, became enlightened Christians!

Soon after the passing of the curate's bill, one clergyman writes thus—"The population of my parish may be *twenty-four thousand slaves*. I can assume to say, five thousand have been already baptized. Preparatory measures, for the speedy baptism of the *whole*, are now adopting. Much, I apprehend, will be accomplished by the middle of September; I therefore solicit to be allowed till October, to transmit my general return. The fee is now established by law at two shillings and sixpence for each slave, and is paid in my parish by the proprietary. I am desirous of discharging my duty most fervently." And who can doubt it, for the hope of reward sweetens labour, and he knew, that by the *fervent* performance of his duty, he would realise *three thousand pounds* in a few months. This, however, was, though a rapid, a very expensive mode of conversion, and, therefore, when it was discovered that a passage had been made over the alps of ignorance, the for-

insupportable impediment to the Christian baptism of the slave, the colonial legislators, not liking to pay any more money for such a purpose, very prudently enacted, that, in future, the baptisms shall be administered "without fee or reward."

But, after all, who, that knows any thing of Christianity, or of scriptural conversion, would give a rush for such baptisms? Baptism administered to adults, without instruction or any moral qualification, or to infants, without providing means for their education in the knowledge and practice of Christianity, is a solemn profanation of that sacrament. Such baptisms, indeed, give them a Christian name, but it leaves them the subjects of all their former pagan principles, superstitions, and vices. They multiply nominal Christians, but do not add a single individual to the church of Christ.

The acts in favour of the marriage of slaves, if not a mere dead letter, will greatly contribute to the improvement of their morals; and, unless their domestic and conjugal enjoyments be invaded by their licentious superiors, will much increase their comfort. After all, even these acts are clogged with difficulty to the poor slave. In some of the colonies he can only be permitted to marry one who belongs to his proprietor. No matter how much he may desire to be joined to one of a neighbouring plantation, or how ardent and reciprocal their affection, no union between them can take place. He must either be married to a part of his master's *freehold*, as an honourable member of the name of Burge, in his speech in parliament, on April 15th of the present year, (with true West Indian taste and feeling, denominated the slave population, or remain unmarried for ever. And in the other colonies, where this restriction does not exist, no marriage can take place without the consent of their owners, and without the approbation of a clergyman. *Without the consent of their owners!* Poor slaves! Suppose a law were made in this kingdom, prohibiting the marriage of all operatives and labourers without the consent of their employers, how would it be regarded? As an act of tyranny, which every man would despise and violate. And then were it added—*and you must have a certificate from the PARISH PRIEST, that you are marriageable, or you must remain unmarried for ever,*" their indignation would be roused from Penzance to Johny Groat's house, and the priest who should dare to hinder them from entering into the holy and honourable estate of matrimony, would be placed in circum-

stances at once the most unwelcome and perilous.

It is easy to conceive of a multitude of cases, in which the parochial clergy would not encourage the marriage of slaves, when both the examination of the candidates, and the performance of the marriage ceremony are gratuitous. If the baptism both of adults and infants were in general neglected by them, until rewarded with two shillings and sixpence per baptism, (what reason has the public to believe that they will voluntarily come forward and perform a work not less onerous, for nothing!) Besides, suppose a slave—a *sectarian* slave, however moral or well instructed, to have offended a parochial clergyman,—say parson Bridges, for instance, by *over-roasting a turkey*, or some other such like felonious act, would he pronounce such an offender fit to enter into the sacred bonds of marriage? Instead of solemnizing the marriage between her and her virtuous swain, he would at once marry her to the thirty-nine lashes of the cart-whip, and to the prison, and the stocks. Such are the prejudices of such men as Bridges, against those whom they contemptuously call *sectarians*, that, in multitudes of instances, the most enlightened and virtuous of the slave population, who owe their all of knowledge and virtue, instrumentally, to sectarian ministers, would, it is believed, be pronounced by them destitute of an "adequate knowledge of the obligations of the marriage contract."

Thus we have seen that their religious instruction amounts to nothing; that their very laws for the observance of the Sabbath are impracticable, and in direct opposition to God's law; that their baptism is an unmeaning and ludicrous farce; and that slave marriages are subjected to the caprice both of owners and priests, who, whenever they please, can hinder their slaves from entering into this relation.

The second section of the Circular is headed—"Food, Clothing, Lodging, General Treatment."

To persuade us to believe that every thing here deserves commendation, they tell us "that slaves shall be furnished with adequate provision-grounds; or, in default of ground, or during drought, a weekly allowance of 3s. and 4d. to each slave;" that in some of the islands they shall be allowed twenty-six days in each year to cultivate their grounds; that sick and infirm slaves are to be maintained by their owners. These and sundry other particulars, are enforced by penalties varying from 5 to £100.

To the superficial observer, these legal enactments look tolerably well; but when a few things are considered, even here the miserable condition of the slave appears. "Slaves shall be furnished with adequate provision-grounds." But who is to judge of what is "adequate?" Suppose the slave should say it is not half enough! He has no power to compel his owner to give him an inch more. The owner, and not the slave, is the sole judge. And suppose, instead of the ground, he has wages, what is their amount? three shillings and four pence per week! Labourers in this country are thought most miserably remunerated, when they receive no more than seven shillings per week; but the poor slave who works from five in the morning till seven in the evening, under a burning sun throughout the year, and, during crop, generally from 16 to 18 hours a day, receives, on the shewing of the 40 gentlemen slave-holders, whose names are affixed to the Circular, no more than three shillings and four pence. This, small as it is, is nearly double the amount of what they actually receive; for these gentlemen have very carefully concealed, that the moneys specified in the abstract which they have published, is not *sterling*, but *currency*, the latter being not much more than half of the former. So that the total amount of the weekly wages of a slave, by which he is to be sustained for a fifteen hours' labour every day, from January to January, and year after year, is no more than ONE SHILLING AND TEN PENCE PER WEEK!! Such is the condition of slaves! a condition which some mercenary scribes tell us is at least equal in point of comfort to the English labourer!

And then as to the penalties to which the owner is subjected on the non-fulfilment of the several legal requirements, we know, on authority which none of the 40 gentlemen slave-holders will controvert, that these are never enforced. "The colonial governments being required to furnish copies or extracts of the public returns made pursuant to their meliorating acts, and of any records of convictions or prosecutions for default of them, were driven to admit that those plausible enactments had been treated with universal contempt; for not a return, or the record of any prosecution for default of them, was to be found." The following is the answer of the council and assembly of Antigua: "The declarations required to be made on oath, by the proprietors of slaves, respecting the distribution of provisions, &c. &c. have not been made; nor have any prosecutions for the non-compliance with any or either of the said sec-

tions ever been instituted against the defaulters."* So true is it, that colonial laws in favour of the slave are made not for his benefit, but to amuse and deceive a British public, and to paralyze their exertions in the great and important cause of abolition.

The third section, headed, *Labour and Holidays*, supposing every thing to the very letter were true in practice, exhibits the condition of the slave to be such as the meanest peasant in Britain would deprecate.

The fourth section, headed, *Punishment*, though intended to shew the leniency of the present state of slave discipline, furnishes such a tissue of legalized cruelty, as cannot be contemplated but with feelings of indignation and horror, except by such West India callous-hearted honourable gentlemen as smiled at an allusion made by the Attorney General, in his speech, to the affecting and atrocious case of Kitty Hilton. Such smiles speak volumes, and shew most clearly, that familiarity with the every-day treatment of slaves, has blunted, if not entirely annihilated in them, every feeling of humanity. According to these laws, any driver, in the absence of both owner and overseer, may give the slave 10 lashes with the ponderous cart-whip upon his naked body, whenever he chooses, not indeed more than once a day, but he may if he please give him the same number every day. And in the presence of the owner or overseer, he may give him 39 lashes with the same dreadful instrument, every stroke of which not only causes the blood to gush, but inflicts a deep wound, and as soon as these wounds are skinned over, he may give him 39 more, and thus continue to lacerate the unhappy victim week after week, and month after month, till death emancipates him from the execrable tyrant, and removes him to the place "where the wicked cease from troubling, and the weary are at rest." The slave too, on the mere caprice of his master, for any offence, or for none, may be sent to the workhouse, alias, prison, for 10 days, and there receive 20 lashes. Such is the system of cruelty directly sanctioned by colonial law!

The fifth section, headed, "*Separation of Families*," &c. refers us to several acts to prevent the separation of husband and wife, and children, from each other by sale. As slaves have been accounted mere chattels in all the colonies, so their owners

* See Stephens on the Slavery of the British West India Colonies Delinquent, pages 99, 100; a work which abounds in the most important information.

treated them as such; and when they found it necessary to raise money for any purpose, they sold as many of them as they chose, to such buyers as would give them the highest price. As an English farmer sells his cow to one, and his calf to another, his horse to a third, and his pigs to a fourth, so the slave-owner has sold his slaves; the father to one, the mother to another; one child to this estate, another to that, and a third and a fourth to others. Thus trampling upon the strong laws of consanguinity, and tearing those

"In sunder

Whom love had knit, and sympathy made one."

At the application of such language to slaves, no doubt such *parsons as Bridges*, and such *Jamaica ex-Attorney-Generals as Burge*, will smile. Let them smile—it is perfectly natural that men accustomed to look upon slaves as mere brutes, and to treat them as such, should smile at the idea of their possessing the sensibilities and sympathies of our common nature.

Against these monstrous and outrageous attacks on every principle and feeling of humanity, the British public raised its voice; and a British parliament called upon the colonial legislatures to put an immediate stop to the abomination. And what have they done? The Circular of the 40 gentlemen slave-holders answers the question; and the following is their own account of the matter;—from which it appears, that some have not pretended to do any thing; others have pretended to do much, but have done absolutely nothing; whilst only two have, even *on paper*, done any thing effectually.

Under the head of Barbadoes, the article is omitted altogether; and under that of St. Vincent, though we have the title, *Separation of Families, &c.*" there is not the slightest reference to it.

In Jamaica, Grenada, Dominica, St. Christopher, Tobago, Bermuda, Antigua, Demerara, Berbice, Trinidad, and St. Lucie, we have the law, but no penalty to enforce it. Such law therefore is a dead letter.

In Nevis, the law forbidding the separation of families by sale is enforced by a penalty of £50; and in the Bahamas, by a penalty of £100.

Such, then, is the present improved state of slavery! In every colony, except two, they may be sold separately; and even in these they may be driven to the slave mart by families, and sold like droves of pigs in an English market!

The particulars in the Circular, entitled, "*Evidence, Trial and Defence, Right of Property, and Right of Action, and Legal*

Protection," are so much in character with the particulars already examined, that it would be little better than a waste of time to dwell upon them. In some of the colonies slave evidence is admitted, but under such restrictions as, in a court composed as colonial courts generally are, would in many, if not in most cases, exclude it; whilst in other colonies, slave evidence is not received against his owner; so that he may do whatever he likes in the presence of his slaves with impunity. Rape and murders in such case would go unpunished.

And is such a state of things to continue year after year, under the eye of a British parliament and a British public? It cannot be. Every thing British, and every thing christian, denounces it. Slave-holders say, they wish to put an end to slavery, but this is not the time. Suffer slavery to go on, and they will say the same 50 years hence. Put an end to it at once, and let no question of remuneration hinder it another year. Let the subject of remuneration be submitted to a dispassionate, impartial, and enlightened committee, and in their decision the country will cheerfully acquiesce.

But after all the outcry of slaveholders about the loss which they will sustain in case of emancipation, they have never, as far as I have seen, defined that loss. Suppose slavery were abolished tomorrow, and I were a proprietor of a West India Plantation, upon which I had 600 slaves, where would be my loss? Would abolition annihilate my estate, pull down my mills; destroy my sugar canes, or coffee, or any other produce of my estate? No, the land, and the buildings, and the sugar, and the cotton, would remain as before the abolition took place. Would the abolition destroy the 600 men and women on the estate? No, not one of them. It would merely change their relation from that of slaves to that of servant. The loss, then, that I should sustain by the abolition, would simply be the difference between what the 600 cost me as slaves, and what they will cost me as servants. And if what slave-holders tell us be true, about the good living of their slaves, and good clothing, and good accommodation; and good medical attendance, and good nursing in sickness and in old age, the difference will be trifling indeed; especially when it is remembered, that under this new relation, they will have motives to labour, which have no existence in slavery. Remuneration being in proportion to their labour, they will accomplish more in four days than they now perform in six.

But however great the sacrifice to be made, whether by the planter or the public, or both, humanity, sound policy, and christianity, alike require it. It is indeed urged by the advocates of slavery, that if slavery be relinquished by Britain, it will still be carried on by other nations; an argument this, which may with equal force and propriety be employed by pickpockets and horse-stealers,—“If you, gentlemen, don't pick pockets, and steal horses, others will, and therefore we may as well do it as any body else.” Such, precisely, is the argument used to cool the zeal of the friends of humanity. Whatever other nations may do, let the British nation no longer sanction a system of the most cruel oppression and injustice, but, in the face of the nations, let her break the chain of the slave, and set the captive free—an act of moral chivalry, which will invest her with a glory far surpassing that which was obtained on the plains of Waterloo.

ABEDNEGO.

Weymouth, June 17, 1831.

ON CHURCH ESTABLISHMENTS.

MR. EDITOR,

It is lamentable to perceive men of talents and real piety uniting with Deists and Freethinkers, Arians, Neologians, and Socinians, in their attempts to overturn the established church, and consequently, in all probability, with it our present form of government. It was painful to the writer of this article, and, no doubt, to many of your readers, to perceive the severe attack made by one of your correspondents, in your number for February, on our established church, but which was so ably answered by Mr. Tucker, in that for April last.

Many great and learned men, who have taken a widely different view of this subject, agree in opinion, that an established religion is one of the greatest blessings any kingdom can enjoy. And not only members of the church of England have written in defence of an established church, but men of different denominations have expressed themselves favourably on this subject, particularly Dr. Adam Clarke—one of the greatest scholars of the age—a man of uncommon talents, great abilities, extensive reading, and of deep erudition and unfeigned piety. His words, which I am about to quote, are in his commentary on the second chapter of the first book of Samuel.

“An established religion, when the foundation is good, as in ours, I consider a

great blessing—and if the bishops be faithful, the establishment will be an honour to the kingdom, and a praise in the earth.” And in his notes on the xiiith chap. of the 1 Kings, are the following observations:—“A holy priesthood, a righteous ministry, is a blessing to any state, because it has a most powerful effect on the morals of the community, inducing order, sobriety, and habits of industry among the people. This is the principle in which all national establishments of religion were originally formed. The state thought proper to secure a permanency of religion, that religion might secure the safety of the state, because it was supposed, from the general aversion of man from good, that, if left to themselves, they would have no religion at all. When the religion of the country is pure, founded solely on the oracles of God, it deserves the utmost sanction of the state, as well as the attention of every individual. A Christian state has surely authority to enact, ‘The Christian religion is, and shall be, the religion of this land;’ and, prejudices apart, should not the laws provide for the permanence of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been, if we had not had a veneration of the sacred writings established by the authority of the laws; and a form of sound words, for general devotion, established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishment of this country.” “God is the only ruler of princes,” observes the same learned and pious commentator; “and as the peace of the world depends much on civil government, hence kings and civil governors are peculiar objects of the Almighty's care. Woe to him, then, who labours to bring about a general disaffection, as such things almost invariably end in general disappointment and calamity. It is much easier to unsettle than to settle, to pull down, than to build up.”

And when shall we learn wisdom? will not experience teach us? How many thousands of lives were destroyed in the time of Charles the First, in order to establish a Protector on the throne, instead of a King; and were there not disgraceful dissensions, and violent contentions, between different sectarists at that period, in order to gain influence and superiority, particularly between the Presbyterians and Independents?—and after verging to the extreme of puritanical sectarianism, the whole nation nearly relapsed again, in the cir-

Charles II, to popery, deism, free-thinking, libertinism, licentiousness, and dissipation. And it is greatly to be apprehended, that a similar crisis is now approaching, for the whole nation seems to be on the tiptoe of expectation, hoping for great and wonderful events, and indescribable improvements, from this new bill of reform. Many people expect a second golden age will come, from the abolition of tithes—the confiscation of church property, and the downfall of the clergy; and vast numbers, of all ranks and denominations, seem to be uniting with this view; but if the church be plundered, the property of the nobles and of the higher ranks will not long be respected.

The cravings and demands of an infuriated mob, and of a licentious and disorganised populace, will not easily be satisfied. I pray God matters may not proceed to such extremities; but in all probability such would soon be the result of general suffrage and vote by ballot. Democrats and radicals might be generally elected, who would vote the house of lords and a monarchical government as worse than useless. On a moderate computation, there are ten men of desperate fortunes, persons who may be said to have nothing to lose, for one who is independent, or in easy circumstances; and the former are naturally lovers of change, and advocates for reform, *adieu*, revolution,—as they hope to pick up something in the general scramble. And there are many, no doubt, who vote for reform for the sake of popularity.

It was at one time thought that the Bible Society would have united together the church of England and all denominations of dissenters in one bond of charity and brotherly love; but now it is to be feared, that many of the latter are uniting with seologists, infidels, &c. against the clergy of the establishment, whether from jealousy and envy, or from an idea that the plunder of the church will probably be allotted to them, or assigned by government to reduce the taxes.

There are many evils, no doubt, to be purged out of the establishment, and there is no want of those who will submit it to the severest regimen. But our source of anxious wish, in this time of trial and peril, of rebuke and blasphemy, is, that men of God, whether in or out of the establishment, should act as becomes their high calling, should humbly keep in view their own failings, and the manifold imperfections of their respective systems; and instead of joining with those who hate all godliness, whose hearts are enmity against

God, whose object it is to root out the christian faith from under the face of heaven; instead of joining and mingling with such, we say, to destroy the venerable establishment of the country, that they will join in all lawful measures for supporting our common christianity, and cherish warm christian affection for all who love the Lord Jesus Christ in sincerity. There are, in the country, hundred of thousands of the members of the establishment, conspicuous for every christian grace: with men of this character (wherever they are found) may we live; with them may we die; and with them may we be finally gathered.

LLANUG.

Paris.

ON THE EVIDENCE, FROM SCRIPTURE, THAT THE SOUL, IMMEDIATELY AFTER THE DEATH OF THE BODY, IS NOT IN A STATE OF SLEEP, ETC.—NO. VIII.

(Continued from p. 462.)

"I AM in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better," Phil. i. 3. The sophistical construction put upon this passage, to obstruct its force from bearing upon the sleeping system, needs only to be mentioned, to expose its futility.

Some maintain that the apostle does not mean to say, that his soul should enjoy the presence of Christ immediately after its having left the body; but that, as the space of time between death and the resurrection would appear so short, that he speaks of it in some sense as not existing. This was the gloss which *Crellius*, the Polish *Bohemian*, put upon it, and whose opinion many of the same school have imbibed. But what sober-thinking man would ever imagine that the apostle would be guilty of such ambiguity of meaning? Is it possible, that he who counted every thing but refuge, in comparison with the knowledge of Jesus Christ, would prefer a state of insensibility to a life of faith and communion with Christ? Can it be supposed that the man who submitted to every deprivation, with a view to save the souls of others, and who esteemed the preaching of the gospel the highest honour that could be conferred upon him, would have preferred a temporary annihilation to a continuance in exhibiting the unsearchable riches of Christ? It is, in fact, impeaching the probity of the apostle to assert that he believed in a doctrine, which we find him contradicting in his preaching, and denying in his letters.

Others say, that the apostle alludes to the resurrection, and the last judgment, which he believed would take place in his

time, when both soul and body would be with Jesus Christ. The abettors of this unscriptural notion incautiously rush upon the horns of a dilemma. For, if Paul's being with Christ, refers to the resurrection and the last judgment; then his remaining in the flesh, implies that there will be a church upon earth after the last judgment. If they deny this, then the apostle must be with Christ before the last judgment.

That the apostle did not believe the resurrection would take place in his day, is evident from his own epistles, "He who raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you," 2 Cor. iv. 14. If words have any meaning, St. Paul, in this passage, speaks of his own resurrection in connexion with that of others. The resurrection could not take place till after his death; and therefore could not be in his day. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;" 2 Thess. ii. 1—2. That the coming of Christ here alludes to his coming to judge the world, and not to destroy Jerusalem, is evident from its connexion with the man of sin, which is another name for the beast mentioned in the book of Revelation. But the beast was to reign twelve hundred and sixty years; and as he did not appear till after Paul's time, it will add to the twelve hundred and sixty years, and make the idea, of the apostle's supposing that the resurrection would take place in his time, purely ridiculous. It is therefore legitimately inferred, that St. Paul wished to inform the Philippians, that as soon as his spirit should be dismissed from his body, it would immediately be with Christ.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held," Rev. vi. 9. *Lowman* and Bishop *Newton* say, that this fifth seal refers to the brutally outrageous persecutions of the church by the emperors Dioclesian and Maximian. According to the opinion of these venerable men, the "souls under the altar" were the immortal spirits of those servants of the Lord Jesus Christ who had suffered every kind of torture which the ingenuity of men, and the malice of devils could

invent, because they believed and openly professed the gospel. These scenes disgraced this earth above sixteen centuries ago, and could have no connexion with the resurrection. *Lowman*, justly observes upon the passage,—“This representation seems much to favour the immediate happiness of departed saints, and hardly to consist with that uncomfortable opinion, the insensible state of departed souls till after the resurrection.”

“Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them,” Rev. xiv. 13. As the meaning of this passage depends upon the signification attached to the original word *ἀπ᾿αὐτοῦ* it will be necessary to ascertain its grammatical sense. *Stoekius*, who was not among the least respectable lexicographers, defines and explains *ἀπ᾿αὐτοῦ*, *ab hoc tempore*. *Est compositum ex ἀπὸ αὐτοῦ, ex et ἀπ᾿αὐτοῦ nunc tempus hoc perasum. Legitur saltem Apoc. xiv. 13. Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀπὸ νῦν καὶ ἀπ᾿αὐτοῦ: Βεαὶ τοῖς νεκροῖς οἱ ἐν Κυρίῳ ἀπὸ νῦν καὶ ἀπ᾿αὐτοῦ: Beati mortui qui in Domino moriuntur ab hoc tempore scilicet mortis ipsorum.*” Thus he limits the word, which is in our version *henceforth*, to the day of their death. Agreeably with this is the opinion of the celebrated *Witsius*, whose praise is in all the churches.—It seems more natural to think that *ἀπ᾿αὐτοῦ*, *from henceforth*, denotes the moment of their death; because from that time the more perfect happiness of their souls will commence; they then rest from their labours; which rest consists not in a sleep that deprives them of all sense, but in a freedom from all vexations, and in the most calm, and never to be interrupted, participation of the divine glory; and, in a word, in a continued serenity of conscience.

That their works do follow them; that is, that they enjoy the free reward of their good actions, which can then, as little as afterwards, be unattended with any sensible feeling of the intelligent soul.

Daubus's observation upon this passage is very just, “The blessedness promised consists in their being happy in their separate intermediate state, and in their having, at the resurrection, their full reward.”

Lowman remarks, “The expression *from henceforth*, *ἀπ᾿αὐτοῦ*, may admit of different interpretations; it will well mean—that, as they who die in the Lord have from that time finished their state of temptation and affliction, and from thenceforth rest from their labours; in like manner their works follow them, and from that time they receive their reward.”

It ought not to be concealed, that attempts have been made to give a different meaning to the word *ἀπαρτι*, and apply it to the time when the prophecies were revealed to St. John: "Blessed are the dead which die in the Lord, from this time saith the Spirit, &c." In the edition of the Greek New Testament interlined with the Vulgate by *Montanus*, in 1571, we find *λεγει*, immediately after *ἀπαρτι* and *ναυ το πνευμα*, following; making the reading, "Blessed are the dead which die in the Lord from this time, saith the Spirit." At this we must not be surprised, because by this transposition he attempted to rescue his favourite doctrine of purgatory. In the *Curcellaei* Lectiones, the words are found in the same order. But *Curcellaeus* loved novelties, and he was gratified in finding some in *Montanus*. All the best editions of the original have a full-stop after *ἀπαρτι*, and *Ναυ λεγει το πνευμα* following, as may be seen in *Mills*, *Wetstein*, &c. The best versions follow the same order,—*Beati mortui qui in Domino moriuntur, Is. deinceps, affirmat Spiritus a suis requiescent laboribus*, &c. *Castalio*.—*Heureux sont dès à présent les morts qui meurent au Seigneur! Oui, dit l'Esprit*, &c.—*Paris* Ed. N. T. 1805.

Sanctioned by such high authorities, we may safely pronounce this to be among the numerous passages in the Holy Scriptures, which teach the immediate happiness or misery of the soul at death.

Hugate.

T. R.

WEST INDIAN SLAVERY.

(Concluded from page 356.)

MAN is capable, even during his incarnate state, of an exaltation approaching to angelic intelligence, and also of degradation to the very verge of satanic being; and experience teaches us, that every grade between the vast extremes is occupied by individuals of mankind.

To the influence of education, example, and association, we may trace, in instances innumerable, the character of the individual; and from these we may calculate, with all but certainty, his future condition. "The untaught Indian brood" cannot teach what they themselves do not know: each one of these, therefore, while enveloped in this association, like his associates, is a savage. If he emerges from this abyss of darkness, it must be at the call of one more enlightened; and when thus called, he must be separated from his former associates; not indeed altogether, for christians every where must live amidst unchristian

tian mortals, or go at once out of the world; but in his affections, pursuits, and associations, he is called to differ from his original companions: he must come out from among these deteriorated beings, be separated, at the call of the enlightened, and become one with the civilized. So much as this, is indispensable, in order to his emancipation from the savage state.

If an individual savage is not approachable by a man more enlightened than himself, how is he to be taught? Applying this question to West Indian slaves, If the savage heathen Africans, who by force have been brought into, and who by force are held in slavery, can by coercion be separated from christian teachers, who might be the instruments of conveying truth to their souls, the savage may be perpetuated, nay, will be perpetuated from generation to generation; all of which, totally ignorant and depraved, will be, at the tenth generation, equally savages with the first. For what is man without education, without instruction, without the means of information? What is he? A savage.

But are christians kept away from these slaves? Are not all the owners of slaves christians? Are not all the overseers of slaves christians? Are not all the drivers of slaves christians? Alas! Alas! for the christianity of men who are receivers of stolen men, who are coercive overseers of men subjected to slavery, over whom no right of coercion exists, who are cruel executioners, inflicting arbitrary scourgings upon slaves, by nature freemen, at the will or caprice of themselves or others! From a christianity like this, may the Lord deliver this sphere!

Is the christianity of overseers and slave-drivers of a quality calculated to instruct the savage by precept and example? Where are the amiable manners of the female, the dignified moral rectitude of the male, and the merciful acts of the associated fraternity of slave-dealers, slave-overseers, and slave-drivers, in the West Indies? Alas! Alas! for such pretensions! Is not the christian name, by which the slave-driver is designated, a loathsome nuisance beneath the nostrils of the slave, who experiences his unchristian cruelties, and is ever present with his unchristian practices? What, but horrible, can the ideas of a heathen savage be of christianity, viewed only through such a medium as this? If pious christian teachers are forcibly kept away from the slaves, can they have any other ideas of christianity conveyed to them than the horrible ones already named? We do not see how

they can: and all that has hitherto been said upon the subject, by those who advocate the slave-trade, instead of instructing us in this awful difficulty, and of clearing the way out of its mazes, render it yet more dark and horrible than at the beginning.

Would you rescue the savage from his depraved bondage, you must instruct him; would you lead him up into truth, you must yourself become his example; would you gain his confidence, he must be convinced that you love him; and this conviction will follow from your humility, gentleness, and affectionate addresses, on stooping to his lost and forlorn situation with christian fraternization. Would you interest him in the sacred volume, in the sacrifice of Christ for the sins of men, in the love of God in Christ Jesus, whereby the world is reconciled to Him, in the effusions of the Holy Ghost, whereby the hearts of men are enlightened, saved from depravity, and made holy, and in the willingness of God, for the sake of Christ, and by the power of the Holy Ghost, to save sinners, yea, to save him, a poor, impure heathen; you must convince him by word and deed, that you are in a saved state yourself, or following on in the way of salvation; and that you love the Lord of life in sincerity, and obey Him in all things. Joined one with him in prayer, his savage heart will melt beneath the power of the Holy Spirit, and rise up in faith; broken with contrition, it will roll itself upon divine mercy, and believe to the salvation of the soul. When Christ appears to him, as well as yourself, one common Saviour, then will his heart fraternize with your heart, his affection respond to yours, and his confidence, like your own, will acclaim with energy, "Jesus, the Lamb of God, the Saviour of the world!"

Thus will the savage rise up into the man; and from the man into the christian. Then of him you may humbly speak, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." And thus timely instruction, with faithful prayer, will induce civilization in childhood and youth, and the grace of God, which bringeth salvation, will christianize the soul, by appearing therein, to bless the labours of His children: and a race of men will rise up to bless Him. Yes, instead of a race of savages, we shall behold a race of christians; and from generation to generation, shall their blessings be poured upon the heads of those who were made the happy instruments of raising

them, from degraded and depraved savages, to the rank of men.

Can all this be done effectually amidst perpetuated slavery? I trow not. The field negroes, who work in gangs, cannot be approached by the Missionary, even if leave is obtained to instruct them, except at such momentary intervals, especially at certain seasons, as are quite insufficient to raise individuals above their companions, and the heathen savage and the christian catechumen cannot be disassociated by him at all. The manners, therefore, of the vile, will continue to contaminate the spirits of the semi-enlightened, while the cruelties of owners, overseers, and drivers, as well as their unchristian practices, bear upon and weigh down the rising christianity of the slave. Thus the good induced by the Missionary, is incessantly overpowered by the evils of heathen community, and the cruelty of christian domination; during a state of slavery; and all his work will, amidst these undoings, ever be beginning, and never be consummated.

Dr. Lushington, on a late occasion, said, "I verily, and in my conscience, believe, that the time is now come, when, with prudent precautions as to the manner, every slave may receive his freedom without the minutest chance of injury to the rights or the properties of the other inhabitants. Nay, I go further: I believe, as far as relates to the property of the white inhabitants, that their interests will be most materially improved. Instead of living, as now, in perpetual fear and agitation, instead of exacting an unwilling and precarious labour under the influence of the lash, they would then have a body of labourers, who, if paid but a very small proportion in the way of hire, would discharge a double duty, with satisfaction to themselves, and benefit to their employers. And this is the real state of human nature. There must be some motive to actuate man. You now actuate him by the fear of the lash, and; alas! by the infliction thereof. Make him a freeman, and reward him for his labour; and you hold out to him the very motive which God has designed to actuate mankind—the hope of benefiting himself, and improving his condition."

Here we have the opinion of a great civilian, as to the rights of man, the propriety of slave-owners, and the expediency of putting a final end to slavery: and his decided opinion is, that it would be an act of justice, and would advance the interests of both master and slave, if slavery were to cease for ever. With such a decision before us, and such arguments as a

around us, we cannot but arrive at the conclusion that, *Slavery ought to, and must, cease.*

Suppose you could introduce civilization and Christianity, generally, into the mass of slave population, would these additions to the slave be in character with his slavery? This is a serious question, and it forces itself upon us, amidst this discussion. Would the bondman, the chain, the whip, the coercion of owners, of overseers, or of drivers, wilful and perverse, harmonize with Christianity? Nay, Could there be any agreement between them at all? Christianity teaches forbearance, and gives power to its possessor to bear infliction, wrongfully inflicted, and even to return, for evil, good; but it no where teaches the bondman to delight in and hug his chains: no; on the contrary, it says, "If thou mayest be made free, use it rather."

The more light you throw into this slave community, the more anguish you induce. Figure to yourself a Christian father beholding his own daughter subdued, by repeated floggings, into the pollution of her person; and if the laws of the colonies did take cognizance of the crime, his testimony, even if he were an eye-witness of the atrocity, would not be received: for why? He is a slave! Behold the anguish of a Christian mother; she is sold away from an estate, and her infant is retained! See the infant of another Christian mother is sold, torn from her, and borne she knows not whither; and, because of her wailings, she is laid down, and lacerated with the whip until even life itself is endangered! A Christian wife is sold; torn from the bosom of a Christian husband; they are frantic, from distraction, at the thought of separation, and their moans would rend the hearts of savages: but they are slaves; and over them swings the frightful whip; and although their hearts, swollen with mutual and unutterable anguish, are all but burst within them, the word is given, and, torn asunder, they part, perhaps, to behold each other no more; while the actors and spectators, amidst this brutal scene, with unchristian apathy exclaim, They are only slaves!

Imparted Wisdom languishes for her sister, Freedom—her true help-meet and inseparable companion: parted, each lives in exile; but united, mutual gratulations induce felicity. "Surely oppression maketh a-wise man mad." What madness must, then, be induced by the introduction of wisdom into this mass of oppression—perpetual slavery! But light must, yea, it will pervade this mass—all the chains, and

bolts, and bars, and floggings of the united owners, overseers, and drivers of slaves, cannot keep it out much longer. "The schoolmaster is abroad," and he will teach, if not christianize infidelity. And light, once introduced, will whet the negro's sword, and nerve the negro's arm, and unite slave with slave, and discipline the swarthy hosts, and render them strong for the burst of freedom. We then will pervade the hosts of their oppressors. They cannot muster sufficient strength to overwhelm the united arm of liberty—the negro must, yea, he will be free.

But if the negro must be free, how incomparably better would it be for the owners, were they willing to emancipate, upon equitable terms, the slave population of the West Indies, rather than push on their oppressions, until a general burst of freedom emancipates the whole? How dangerous it will be for the slaves once to know their own power in the British colonies, is at once known from the sequel of slavery in St. Domingo; and to argue, that it is impossible for such an event to disgrace an English colony, with such an awful example before our eyes, is frivolous; because divine Providence pervades the earth, and divine vengeance can never be at a loss for means to avenge the wrongs of the oppressed.

The hope of security, fondly hugged by the perpetrators and managers of the horrible machine of slavery, on viewing the embattled hosts of Britain ready to sheath their swords in the bodies of rebellious slaves, is a vain hope—a confidence in the arm of flesh to perpetuate oppressions. It is a carnal security, an awful blindness; and, if persevered in, will prove to be that judicial darkness which verges upon ruin.

The actors in this awful tragedy are rich possessed of the means of information: they have the bible, whether they read it or not; they are, therefore, sinners against light and knowledge, and cannot plead ignorance as an excuse for the direful wrongs inflicted upon their fellow-men. He whose glance pervades creation, "is of purer eyes than to behold evil; He cannot look on iniquity, or grievance." Will He then bless, with protection, the oppressors, and nerve their arm against the oppressed, in perpetuity?

While we view around us mighty kingdoms shaken, behold the sword of the citizen cut down the disciplined soldier, and view states, which yesterday were hot, rise up and contend with success against their potent enslavers; while we behold Europe, by far the most powerful quarter

of this globe, converted into one vast camp, where the glittering bayonets, the thundering cannon, and the prancing horses, parading, wait but for the word of command, to ensanguine all her plains, and overwhelm her cities with war; called into this awful attitude by a secret foe, ycleped the spirit of freedom; invisible, yet present in every state, and alarming to every statesman; causing kings to tremble, and the legislators of the whole earth to be astounded; we must admit that, "The judgments of the Lord are in the earth—His fan is in his hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable." Instead, therefore, of pampering oppressors, we must call upon them to repent, lest they perish.

WM. COLDWELL.

King Square, June 23, 1831.

ORIENTAL CUSTOMS ILLUSTRATING VARIOUS PASSAGES OF SCRIPTURE.

1. *The Strait Gate*, Matt. vii. 14. "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—"Close by the Sarcophagus is a curious old mosque, with a large open centre, and colonnades, or wings of three arches each, on each side. Some of the arches rest on square pillars of masonry, and others on small circular columns of basalt. One of these pillars is formed wholly of one piece of stone, including pedestal, shaft, and capital: and near it is a curious double column, the pedestals of which are in one piece, the shafts each composed of two pieces; and the two capitals with their plinths all formed out of one block. These pillars are not large, and are only distant from each other, as they stand, about a human span. They are right opposite to the door of entrance into the mosque, and we were assured that it was a general belief among the Mohammedans, that whoever could pass through those pillars unhurt, was destined for heaven; and whoever could not, might prepare either to reduce his bulk, or expect a worse fate in hell."—*Buckingham's Travels among the Arab Tribes*, p. 272.

2. *Women of Gheneh*, Proverbs ix. 14, 15. "She sitteth at the door of her house, on a seat in the high places of the city; to call passengers who go right on their ways."—"Gheneh is the only place in Egypt where we saw the women of the town decked out in all their finery, to catch the passing traveller. They were of all nations; and of

all complexions, and regularly licensed, as in many parts of Europe, to exercise their profession. Some of them were highly painted, and gorgeously attired with costly necklaces, rings in their noses, and in their ears, and bracelets on their wrists and arms. They sat at the doors of their houses, and called on the passengers as they went by, in the same manner as we find them described in the book of Proverbs. Nothing could be more hideous and disgusting than such an array of strumpets; even they themselves seemed conscious of their degradation."—*Richardson's Travels along the Mediterranean*, vol. i. p. 260.

3. *Humiliation*, 2 Sam. xv. 32. "Hushi the Archite came to meet him, with his coat rent, and earth upon his head." "The following day Malem Panamy himself made his appearance. His people had become clamorous, and, having no alternative, he came superbly mounted on a white horse, with full one thousand followers, and, dismounting at the door of the sheikh's tent, humbled himself to the dust, and would have poured sand on his head; but this was, by the sheikh's order, prevented, and the fight was brought into his presence. As is the custom on these occasions, he came in poor habiliments, with an uncovered head."—*Denkham and Clapperton's recent Discoveries in Africa*, vol. i. p. 232.

4. *Titles of Books*, Psalm xxii. title. "Aijeeth Shahar."—"The titles of books and poems in the East are usually allusive or descriptive, not so much of the subject on which they are written, as to some particular event or natural object. So it appears in the following extract. "Among several manuscripts which I purchased soon after our arrival at Ispahan, was a poetical work composed during the full splendour of this palace: the original perfection of its water-works, and beauty of its shady avenues, and of the luxuriant flowers that embellished their variegated borders. It is entitled the *Gulzar-e-Saadet*, or rose-bud of prosperity, a poem in praise of the gardens and edifices at Saadetabad, composed about an hundred and ten years ago."—*Sir William Ouseley's Travels in the East*, vol. iii. p. 61.

"At Ispahan, the covers of books are ornamented in a style peculiarly rich; and they often exhibit miniatures painted with considerable neatness, and admirably varnished. I purchased many loose covers, of different sizes, containing representations of the finest Persian flowers, delineated from nature, in exquisite colours, and with minute accuracy."—*Ibid* p. 62.

5. *Respect and Honour*, 1 Kings xiv. 9. "And hast cast me behind thy back."—Various methods of expressing respect and reverence have been practised, and, as may reasonably be supposed, some apparently opposite to each other have prevailed among different nations. In many instances to turn the back upon an equal or superior, has been intended to indicate the utmost contempt and indignation. So it is frequently mentioned in the Scriptures. 1 Sam. x. 9. Neh. ix. 26. Psalm xxi. 12. Jer. ii. 27. xxxii. 33. xlviii. 39. Ezekiel xxiii. 35. But we find a remarkable case, in which it is actually reversed, and the back is turned towards the king, from the profound veneration which the people wish to manifest. "The passage of the viceroy took place the next morning, with great pomp: he crossed the river upon four boats lashed together, and rowed by two war-boats. The troops lined the road where he landed, sitting with their backs towards him, as a mark of very great respect. Presents of rice, fish, and betel-nut were made to him."—*Asiatic Journal*, vol. xi. p. 267.

"Soon after day-light we were summoned to attend the Sultan of Bornou. He received us in an open space in front of the royal residence: we were kept at a considerable distance, while his people approached to within about one hundred yards, passing first on horseback; and, after dismounting and prostrating themselves before him, they took their places on the ground in front, but with their backs to the royal person, which is the custom of the country. He was seated in a sort of cage of cane or wood, near the door of his garden, on a seat, which, at the distance, appeared to be covered with silk or satin, and through the railing looked upon the assembly before him, who formed a sort of semicircle extending from his seat to nearly where we were waiting."—*Denham and Clapperton's recent Discoveries in Africa*, vol. i. p. 106.

6. *Filial Reverence*, Gen. xxxi. 35. "And she said to her father, Let it not displease my Lord, that I cannot rise up before thee."—Children in the Eastern countries cultivate and express for their parents the most profound respect. "During this feast I remarked that the Amin-ad-douleh's son, Abdallah Khan, a man seemingly about thirty years old, the possessor of considerable wealth, and governor of Ispahan, but seldom appeared among the guests; and only seated himself, as one of the humblest, when invited by the words, or encouraged by the looks, of his father. This reserve,

however, was not caused by any ill-will or deficiency of kindness subsisting on either side; but arose from the filial respect, which, in every stage and condition of life, the Persians are thus taught to express. This respect is not the right of parental authority alone; it is generally extended to seniority among brothers."—*Sir William Ouseley's Travels in the East*, vol. iii. p. 52.

7. *Condescension*, John xiii. 5. "After that, he poureth water into a bason, and began to wash the disciples' feet."—This was an act of real humility in Jesus Christ. A great affection of this virtue prevails in the Eastern countries. The following is a remarkable instance of it. "Notwithstanding the evident ill-humour of our receiver, he yet condescended, though one of the wealthiest merchants in the place, to fill and light our pipes himself, in conformity with the affected humility of Asiatic manners; and when coffee was prepared, to present it to us with his own hands."—*Buckingham's Travels among the Arab Tribes*, p. 343.

S. B.

ESCAPE OF JERONIMO DE AGUILAR FROM THE INDIANS.

SEVEN years had gone by since his capture, and he had given up all hopes of being restored to his country and friends, when, in 1519, there arrived one day at the village three Indians, natives of the small island of Cozumel, which lies a few leagues in the sea, opposite the eastern coast of Yucatan. They brought tidings of another visit of white and bearded men to their shores, and one of them delivered a letter to Aguilar, which, being entirely naked, he had concealed in the long tresses of his hair, which were bound round his head. Aguilar received the letter with wonder and delight, and read it in the presence of the canique and his warriors. It proved to be from Fernando Cortés, who was at that time on his great expedition, which ended in the conquest of Mexico. He had been obliged by stress of weather to anchor at the island of Cozumel, where he learned from the natives that several white men were detained in captivity among the Indians on the neighbouring coast of Yucatan.

Finding it impossible to approach the main land with his ships, he prevailed upon three of the islanders, by means of gifts and promises, to venture upon an embassy among their cannibal neighbours, and to convey a letter to the captive white men. Two of the smallest caravels of the squadron

were sent under the command of Diego de Ordaz, who was ordered to land the three messengers at the point of Cotoche, and to wait there eight days for their return. The letter brought by these envoys informed the Christian captives of the force and destination of the squadron of Cortes, and of his having sent the caravels to wait for them at the point of Cotoche, with a ransom for their deliverance, inviting them to hasten and join him at Cozumel.

The transport of Aguilar, on first reading the letter, was moderated when he reflected on the obstacles that might prevent him from profiting by this chance of deliverance. He had made himself too useful to the cacique to hope that he would readily give him his liberty, and he knew the jealousy and irritable nature of the savages too well not to fear that even an application for leave to depart might draw upon him the severest treatment. He endeavoured, therefore, to operate upon the cacique through his apprehensions. To this end he informed him, that the piece of paper which he held in his hand brought him a full account of the mighty armament that had arrived on the coast. He described the number of the ships, and various particulars concerning the squadron, all which were amply corroborated by the testimony of the messengers. The cacique and his warriors were astonished at this strange mode of conveying intelligence from a distance, and regarded the letter as something mysterious and supernatural. Aguilar went on to relate the tremendous and superhuman powers of the people in these ships, who, armed with thunder and lightning, wreaked destruction on all who displeased them, while they dispensed inestimable gifts and benefits on such as proved themselves their friends. He, at the same time, spread before the cacique various presents brought by the messengers, as specimens of the blessings to be expected from the friendship of the strangers.

The intimation was effectual. The cacique was filled with awe at the recital of the terrific powers of the white men, and his eyes were dazzled by the glittering trinkets displayed before him. He entreated Aguilar, therefore, to act as his ambassador and mediator, and to secure him the amity of the strangers. Aguilar saw with transport the prospect of a speedy deliverance. In this moment of exultation, he bethought himself of the only surviving comrade of his past fortunes, Gonzalo Guerrero, and, sending the letter of Cortes to him, invited him to accompany him in his escape. The sturdy seaman was at this time a great chief

in his province, and his Indian bride had borne him a numerous progeny. His heart, however, yearned after his native country, and he might have been tempted to leave his honours and dignities, his infidel wife, and half-savage offspring, behind him, but an insuperable, though somewhat ludicrous, obstacle presented itself to his wishes.

Having long since given over all expectation of a return to civilized life, he had conformed to the customs of the country, and had adopted the external signs and decorations that marked him as a warrior and a man of rank. His face and hands were indelibly painted or tattooed; his ears and lips were slit to admit huge Indian ornaments, and his nose was drawn down almost to his mouth by a massy ring of gold and a dangling jewel. Thus curiously garbled and disfigured, the honest seaman felt that, however he might be admired in Yucatan, he should be apt to have a hooting rabble at his heels in Spain. He made up his mind, therefore, to remain a great mastiff among the savages, rather than run the risk of being shown as a man-monster at home.

Finding that he declined accompanying him, Jeronimo de Aguilar set off for the point of Cotoche, escorted by three Indians! The time he had lost in waiting for Guerrero had nearly proved fatal to his hopes, for when he arrived at the point, the caravels sent by Cortes had departed, though several crosses of reeds set up in different places gave tokens of the recent presence of Christians. The only hope which remained was, that the squadron of Cortes might yet linger at the opposite island of Cozumel. How was he to get there? While wandering disconsolately along the shore, he found a canoe, half buried in sand and water, and with one side in a state of decay; with the assistance of the Indians he cleaned it, and set it afloat; and on looking further, he found the stave of a hogsheaf which might serve for a paddle. It was a frail embarkation, in which to cross an arm of the sea several leagues wide; but there was no alternative. Prevailing on the Indians to accompany him, he launched forth in the canoe, and coasted the main land until he came to the narrowest part of the strait, where it was but four leagues across; here he stood directly for Cozumel, contending as well as he was able with a strong current, and at length succeeded in reaching the island.

He had scarcely landed, when a party of Spaniards, who had been lying in wait, rushed forth from their concealment, sword in hand. The three Indians would

fled, but Aguilar pacified them, and, calling out to the Spaniards in their own language, assured them that he was a Christian. Then, throwing himself upon his knees, and raising his eyes streaming with tears to heaven, he gave thanks to God for having restored him to his countrymen.

The Spaniards gazed at him with astonishment: from his language he was evidently a Castilian, but to all appearance he was an Indian. He was perfectly naked, wore his hair braided round his head in the manner of the country, and his complexion was burnt by the sun to a tawny colour. He had a bow in his hand, a quiver at his shoulder, and a net-work pouch at his side, in which he carried his provisions. The Spaniards proved to be a reconnoitering party, sent out by Cortes to watch the approach of the canoes, which had been despatched coming from Yucatan. Cortes had given up all hopes of being joined by the captives, the caravel having awaited the allotted time, and returned without news of them. He had in fact made sail to prosecute his voyage, but, fortunately one of his ships had sprung a leak, which obliged him to return to the island.

When Jeronimo de Aguilar and his companions arrived in the presence of Cortes, who was surrounded by his officers, they made a profound reverence, squatted on the ground, laid their bows and arrows beside them, and, touching their right hands, wet with spittle, on the ground, rubbed them about the region of the heart, such being their sign of the most devoted submission. Cortes greeted Aguilar with a hearty welcome, and, raising him from the earth, took from his person a large yellow mantle lined with crimson, and threw it over his shoulders. The latter, however, had for so long a time gone entirely naked, that even this scanty covering was at first almost insupportable, and he had become so accustomed to the diet of the natives, that he found it difficult to reconcile his stomach to the meat and drink set before him.

When he had sufficiently recovered from the agitation of his arrival among Christians, Cortes drew from him the particulars of his story, and found that he was related to one of his own friends, the licentiate, Marcos de Aguilar. He treated him, therefore, with additional kindness and respect, and retained him about his person, to aid him as an interpreter in his great Mexican expedition. The happiness of Jeronimo at once more being restored to his countrymen, was doomed to suffer some alloy from the disasters that had happened in his family.

Peter Martyr records a touching anecdote of the effect that had been produced upon his mother by the tidings of his misfortune.

A vague report had reached her in Spain, that her son had fallen into the hands of cannibals. All the horrible tales that circulated in Spain concerning the treatment of these savages to their prisoners rushed to her imagination, and she went distracted. Whenever she beheld roasted meat, or flesh upon the spit, she would fill the house with her outcries. "Oh, wretched mother! oh, most miserable of women!" would she exclaim; "behold the limbs of thy murdered son!" It is to be hoped that the tidings of his deliverance had a favourable effect upon her intellects, and that she lived to rejoice at his after-fortunes. He served Fernando Cortes with great courage and ability throughout his Mexican conquests, acting sometimes as a soldier, sometimes as interpreter and ambassador to the Indians, and, in reward for his fidelity and services, was appointed regidor, or city governor, of the city of Mexico.—*Washington Irving: Family Library.*

POETRY.

THE WRECK OF THE ROTHSAY CASTLE STEAM PACKET.

Which was cast away, on the night of Wednesday,
the 7th of August, 1851.

"The brightest things below the sky,
Give but a flattering light;
We should suspect some danger nigh,
When we possess delight." *Watts.*

The morning was auspicious, and the sun
Of change and novelty inspired the breeze;
Each Cambrian landscape seem'd in vista high,
Menai's bridge and Snowdon's towering crest:
Hence eager numbers crowded to the pier,
In social converse affable and gay;
None weeding that the fatal hour was near,
Or that the present was his final day;
Ere to its audit-bar the soul must haste away.

The vessel gaily bounded o'er the tide,
Till adverse winds and bullying waves
She like a drunkard reel'd from side to side,
And many a merry heart began to quail;
There was a gloomy sadness in each mind,
A dark presentiment of ill that loom'd
Larger and nearer, as the gust of wind
And angry surge upon the vessel boom'd,
And night's approach deepen'd the general gloom.

Day clos'd upon them, and the night wind howl'd
Along the rigging with a piteous moan;
While heavily the leaky vessel roll'd,
And some but half suppress'd the stifled groan;
For many hearts with anxious fears were throbb'd,
As o'er the troubled sea their eyes were cast,
And lying dead across the moon's disk appear'd,
While ever and anon the creaking mast,
Pumps chok'd, and leak, beset the doomed
— *etc.*

The vessel driven on the sternal bank,
And all-time wild confusion and despair;
The strong concussion loosen'd every plank,
And the big'd bark would neither stay nor wear;
Loud shrieks of horror through the welkin ring,
But there was none to hear, to help, to save;
Fond mothers to their hapless children cling;
Men clasp their wives to meet a mutual grave;
While round the mangled wreck the roaring
breakers rave!

A few in prayer with solemn fervour kneel,
Their last, best refuge in the hour of need;
And as the surges sweep the deck and keel;
They still for mercy, mercy, plead!
And who can tell but mercy cheer'd their woes,
When every hope of saving life had fled,
And o'er th' untimely melancholy close
Of their abridged span its lustre shed,
And sung a melting requiem for the dead!

No tomb so dreadful as an ocean swell;
No winding sheet so fearful as a wave;
To have the howling winds one's funeral knell,
And sink in darkness to a watery grave,
May well appal the resolute heart,
And try the courage of the boldest saint.
In such a scene at midnight to depart,
Makes all description in resemblance faint,
No poetry or pencil this can ever paint!

And doth the flow'ry path of pleasure lie
So near the king of terrors' mortal cave?
May I rejoice with trembling—in mine eye
Do thine, death, judgment, Jesus, and the grave.
Mere and myrtle round my path entwine,
And vernal suns their golden lustre pour,
Still let me linger round devotion's shrine,
With penitence and prayer my God adore,
As holy upright men and women did of yore.

Then sudden death shall sudden glory be,
If I am hurried to an early tomb;
Life will bloom out in immortality,
By sea or soil, whene'er I meet my doom;
I will not therefore ask progressive death,
Or boast years or months of slow decay,
But when high Wisdom calls, I'll yield my breath,
And on the wings of seraphs soar away,
To meet the throned Lamb in everlasting day!

JOSHUA MARSDEN.

CARISBROOKE CASTLE.

There is a power,
And magic in the ruined battlement,
For which the palace of the present hour
Must yield its pomp, and wait till ages are its
dewer." *Byron's Child Harold.*

HAIL, venerable pile! thy fabric stands
In frowning pomp above thine ancient lands;
Though, like thy massive towers bath defaced,
And o'er thy walls a veil of ivy placed;
Alas! perhaps a future English age,
May see thy name escape from history's page,
All the chivalrous feats in days of yore,
The minstrel's harping and the poet's lore,
The tournaments and tilts of steel-clad knights,
The gorgeous pageantry of antique sights,
The brave well skilled in deeds of high renown,
Who feared not death, but rather beauty's frown,
All these have vanished, "chivalry is gone,"
And beauty, bravery, and splendour down.

Once on yon eastern tower with moss o'erhung
(Where oft the war-notes of the warden sung,)
Fair Portland's daughter stood, a subtle dame,
Her eyes lit up with heroism's flame,
What thundering loudly at her castle gate,
An armed captain with his soldiers wait;
Thronging proudly at her little hand,
She seized a burning torch in either hand,
And vowed in flames that instant to expire,
And sink her charmen in the funeral pyre.

2D SERIES, NO. 10.—VOL. I.

Rather than yield her just and holy cause
To traitors of her country and its laws,
Her victor's heart was softened, and he gave
Terms of the greatest honour to the brave.

That ruined chamber in the southern wing
Was once the prison of an English king.
Torn from his queen, his children, and his throne,
The wretched monarch wept in wo alone.
When from his window vain escape he tried,
The iron enlacement seemed to fate allied:
Alas! Charles Stuart, sorrow pressed the hard,
Thy birth ill-omened, and thy death ill starred.

Proud Carisbrooke, farewell, thy ivied walls,
Thy moss-grown pavement, and deserted halls,
Tapestried rooms of state, forsaken bower,
Desolate hearth, and dark dismantled tower,
Emblazoned chapel, peopled by the dead,
Bannered with trophies won by knights who bled,
Whose effigies in marble, cold and pale,
Look stern and warlike in their crested trail.
Brave warriors! dead alike to fame and birth,
Your deeds are buried in the silent earth.

And life is but a vision fading fast,
Made up of smiles, and sighs, and misery's blast.
Death levels all distinctions, time destroys
The recollection of a thousand joys.
And such, old ruin, is thy mournful fate,
Forgotten is thy ancient splendid state.
Perchance a wandering poet may rehearse
Thy vaunted grandeur in his gloomy verse;
But desolation reigns in hall and hook
Of thy once boasted palace—Carisbrooke.

Curtain Road.

M. F. G.

"EVERY THING IS BEAUTIFUL IN ITS SEASON."—Eccles. iii.

Oh! there is beauty in the morn's first ray,
When the sun rises from his eastern bed,—
And in the farewell gleam of closing day,
When in the west he drops his wearied head.

And there is beauty, when the silent night,
Wearing her starry coronet, comes forth,
Upon her polished car of silver light,
And aways her sceptre o'er the sleeping earth.

And there is beauty, when chill winter's hand
Throws o'er the world a robe of virgin snow,
And, waving wide her frost-encircled wand,
With icy diamonds gems each forest bough.

And there is beauty, when the timid spring
Flings her green mantle o'er the frozen earth,
When in the verdant woods the wild birds sing,
And the vales echo with their youthful mirth.

But there shall be most beauty, when the Sun
Of immortality itself shall rise,
When the last sand of fleeting time shall run,
And bright Eternity dawn on our eyes.

Bristol, 1830.

J. H. CUZNER.

CHRIST ALL-SUFFICIENT.

What though the storms of affliction may low'r,
Dangers without and temptations within,
Yet hope may spring forth from the bitterest woes,
And gild with its rainbow the region of sin.

Oh strong is the sword, and mighty the wielder,
Faithful his love through eternity's space,
Though oppress be the soul, his mercy can shield her;
And dispel all her clouds with the light of his face.

Satan is busy, and struggles to sever
The wavering soul from her Saviour—her hold,
That crafty beguiler, the world, will endeavour
To pass off its poison in vessels of gold.

Still there is One, who will ever protect us;
Still there is One, who is mighty to save;
Still He is nigh, to guide and direct us;
He will lead us in comfort through death and the
grave.

30

154.—VOL. X

Go on, then, my soul ; let hope never fail thee ;
Thy Saviour is nigh, and a conqueror thou'lt prove !
When the conflict is over, his angels will hail thee,
And bring thee to bask in the beams of his love !

The world cannot harm thee, with all its disguises ;
Thy Jesus is by thee—then banish thy fear ;
Poison and dross are its glittering prizes,
And Satan's a coward when Jesus is near.

Mountains shall melt, and rocks fall to powder,
Earth shall dissolve, and the heavens shall fall ;
But thy word of defence waxes louder and louder,
"Thy God is thy Saviour, and reigns over all !"

W. P. SPARKS.

REVIEW.—*The Work of the Holy Spirit in Conversion, considered in its relation to the Condition of Man, and the Ways of God, &c.* By John Howard Hinton, A. M. 12mo. pp. 414. Holdsworth and Ball, London. 1830.

THIS work displays a considerable share of acuteness, and of theological talent. The author, however, is not a disciple of the necessitarian school, and will no doubt be branded as heretical, for refusing to admit "the good old doctrine of election and reprobation," or the more modern refinements of sovereignty and preterition. For his dissent from these dogmas, he will certainly be placed on the black book, if his name is not already inscribed on its awful pages.

His former heresies, it would appear, had exposed him to the charge of having advanced sentiments "derogatory to the character and office of the Holy Spirit, if not inconsistent with any belief of his influence." This volume is, therefore, sent into the world to repel the above charge, to avow his convictions respecting this momentous doctrine, and to prove that its admission is indispensably necessary to conversion, and is perfectly consistent with what he had previously asserted. In favour of each of these topics, Mr. Hinton has adduced many very powerful arguments, which his opponents will find more easy to ridicule than to refute.

The volume consists of three parts. First, "Of the work of the Holy Spirit in conversion ;" secondly, "The work of the Holy Spirit in conversion, considered in relation to the condition of man ;" thirdly, "The aspect of the Spirit's work in relation to the ways of God." These parts comprise twenty-two chapters, in which we find much judicious reasoning, perspicuous in itself, and leading to conclusions which will require no small portion of ingenious sophistry to pervert or conceal.

In his fifth chapter, Mr. Hinton inquires "Whether the possession of power is not involved in the praise and blame-worthiness

of actions?" and, as a specimen of his argumentative powers, we extract the following paragraph :—

"To deserve blame or commendation, several conditions are required ; but the only one necessary to be now noticed is, the possession of power to have acted otherwise. This is uniformly and absolutely essential. If, for example, a man is praised that he did not go to a gaming-house, and it is found that the reason of his not going was his confinement in a prison, the only ground of the praise awarded him is taken away. That which renders a person praiseworthy in the doing of good actions is, his doing them voluntarily, that is, under the impulse of his own feelings, and no other ; and when, therefore, he might have done otherwise. In like manner, it is essential to blameworthiness, that a man should have power to avoid the action, as well as to perform it. If your servant, for instance, has injured your property, you hold him criminal because of the apparent voluntary nature of the act ; but if it could be satisfactorily proved to you that it was involuntarily, and not through carelessness merely, but by some external force which he had not power to resist, you would immediately alter your opinion, and clear him from censure. Every man feels that when a fault is charged upon him, he makes a good and irrefragable defence, if he can truly say, 'I could not help it—I did all I had power to do.' A person who should persist in attaching blame when this was clearly proved, would infallibly be considered as blinded by passion ; and such a censure would soon become light to those who might have to bear it, in as much as it would be consciously and manifestly undeserved."—p. 30.

In the next paragraph, the author follows out his argument, in the syllogistic form, to this conclusion,—that the possession of power to do right, is essential to the very possibility of doing wrong ; and that if a man does not possess it, he can be guilty of no sin. This leading idea indeed runs through the whole chapter, and the conclusion is established on a foundation that cannot be easily shaken.

The sixth chapter pursues the inquiry—"Whether the possession of power is not implied in the divine command?" The seventh contends that "the possession of power is included in the distribution of rewards and punishments," and also "in human responsibility." From these, and other sources of argument, the author has raised round his theory strong fortifications, which none but a formidable assailant will be able to storm.

In his preface, Mr. Hinton quotes many passages from various catechisms, respecting the inability of man to repent, without the divine aid. These expressions he pointedly condemns, and rather wonders that no catechism-maker has happened to insert this question, "Why does God hold you accountable?" and expresses himself at a loss to know what answer they would provide for it. The only one he can devise is this, "Because I am not able to regulate my own conduct !" the import and application of which, every one must perceive to be ridiculous.

That he may not, however, be misunderstood, in his departure from common language and general consent, his sentiments are thus expressed in the commencement of the first chapter.

"The operation of the Holy Spirit in the conversion of a sinner is not to be regarded as occasional or accidental, but as essential and uniform. Conversion to God never has taken place, and never will take place, without it. And if this be the case, it is but saying the same thing in other words, to assert that his influence is absolutely necessary to the production of this effect."—p. 2.

But, with all the acuteness which Mr. Hinton has shewn, we cannot but suspect that he has used many terms in what may be called a novel sense, and introduced expressions which, without his own explanation, have a startling aspect. In this character the following passage will perhaps appear to most readers: "The means of repentance, therefore, and all the means of repentance, are possessed by a sinner without the Spirit; but the possession of the means of repentance constitutes the power of repentance; therefore a sinner has power to repent without the Spirit."—page 81.

On turning to another part of this volume, we find power thus defined—"When may it be said that a man has power to perform a given action? To this we answer without hesitation, *when he possesses the means of doing so*," page 63. This phrase may seem ambiguous, but, on referring to the definition of terms which the author has given, we find that his meaning and distinctions may without much difficulty be understood.

How far the author has been successful in all his speculations, is a point on which his readers will be divided in their opinions. But on which side soever they may give their judgments, all must allow that this volume contains a goodly portion of original matter, is written in an amiable spirit, and displays, without any ostentation of learning, no contemptible degree of theological research.

REVIEW.—*On the Incarnation of the Eternal Word. By the Rev. Marcus Dods. 8vo. pp. 585. Seeley and Sons, London. 1831.*

THIS is a formidable volume, and the subject on which it is written is of the utmost importance to the permanent foundation of the whole christian system. It is obvious, from several expressions in the preface, that this work is intended to have a full bearing on the denounced heresies of the Rev.

Mr. Irving, although no direct avowal of any such intention is made. The objects which the author has in view, he thus states in the following words:—

"Of the exenplatory explanation of the word 'sinful,' that it is applied to the humanity of our Lord only in a *passive* sense; that is, I suppose, synonymous with 'peccable,' I have not felt myself called upon to take any notice. For, *first*, the word has no such meaning. *Next*, if it had, yet some of the principal arguments in support of the sinfulness of Christ's flesh, are founded upon the active meaning of that word. *Thirdly*, Many other words, equally offensive, and capable of no such explanation, are applied to the flesh of Christ; so that if the word was altogether abandoned, the tenet against which I contend, remains unaltered. *Fourthly*, I deny that the word is applicable to Christ, or, if we must separate his humanity from himself, to the humanity of Christ, in any sense, active or passive; I deny that Christ, or the humanity of Christ, was peccable. *Finally*, The charge against the tenet of the sinfulness of Christ's flesh is, that this tenet is rank Nestorianism; and nothing can shew a more thorough want of acquaintance with the subject, than an attempt to escape that charge by attaching to the word 'sinful' a meaning less offensive than that which it is understood to convey."—Preface, p. viii.

In the same preface, Mr. Dods tells us, that he had originally intended to give a complete view of the theology of the primitive church on the doctrine of the incarnation; but that this was abandoned, because it would require a work larger than he had contemplated, or could command time to execute. He therefore found it necessary to direct his attention exclusively to the one point of the sinfulness of our Lord's flesh. And even on this point he found that he must confine himself to the writers of the first four centuries, and, even within these limits, to omit by far the greater number of the passages which he had marked for quotation.

From these statements, partially given in the author's own words, and partly in substance only, the reader will be able to perceive the prolific source whence Mr. Dods has derived his materials, and will cease to wonder how his book has been extended to its present voluminous size. Under such circumstances, the writer may grow weary, but his resources will remain unexhausted. With a little more time and patience, another and another volume might be produced, equal in magnitude, if not in interest, to this which is now under consideration.

In the early stages of his preliminary observations, Mr. Dods has risked some very problematical positions, respecting the existence of moral evil, viewed in connexion with the perfections of God. The truth of these he appears to have admitted, as though they were indisputable axioms; but many readers, perhaps, will be led to doubt their legitimacy, and even to suspect that their truth is more than questionable:—

"The actual existence of moral evil can be denied by none. He who proves that good preponderates over evil, if his proof be sound, does something perhaps to remove the unfavourable impression with regard to the character of God, which the existence of evil has sometimes produced; but he has done nothing to account for the origin of evil. He who proves that, through the medium of evil, a degree of happiness and perfection is attained, which could not by any other means be reached, may be admitted to have completely reconciled its existence with the perfections of God, but still he has not accounted for its origin. . . . We may not be permitted to open the sealed book, and to answer the question, whence cometh evil? But while it standeth before us in all the undeniable reality of its actual existence, we may be able, with the light of revelation for our guide, to trace it to some of its beneficial results, and to see how, instead of unfitting the creature for the manifestation of the divine perfections, it furnishes the means of a manifestation which never otherwise could have been given."—p. 7.

Mr. Dods seems hardly to be aware, that while, in these positions, he has made moral evil necessary to the attainment of good, and ascribed to it beneficial results, he has so far annihilated its character, and changed its nature. Moral evil cannot be the cause of good, without ceasing to sustain the name by which it is distinguished. God may take occasion to work through its instrumentality, but moral evil can never be the real cause of any good whatever. It is a fallacy in argument to contend, that disease should be tolerated, that the skill of medical men may thereby appear to the greater advantage. Moral evil was not necessary in paradise, to furnish Adam with all the blessings which his state required; neither would it have been necessary in heaven, to the consummation of eternal bliss. The benefits resulting from the interposition of divine mercy when man had fallen, was but a remedy to heal the wounds which sin had made. All good is capable of shining by its own inherent lustre, and requires not the agency of moral evil to give it either existence or adventitious brightness.

On the great subject of his volume, Mr. Dods has been eminently successful. He has proved it necessary, by irrefragable arguments, that Christ, in his mediatorial character, should be "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." These essential qualifications he has guarded by fortifications which cannot be stormed, and the evidence he has adduced would have been complete, even though he had declined all appeal to the primitive writers of the christian church.

That he might not, however, be suspected of advancing sentiments which were unknown in the pure ages of Christianity, he has brought forward the testimonies of the ancient fathers, whose views coincide with his

own; and thus the whole has accumulated a mass of evidence, which it would be the height of folly either to gainsay or resist. This evidence, however, is chiefly restricted to two points; namely, that neither original, nor actual sin was included in the nature of Christ; but beyond these, the force of his reasoning appears with considerable diminution:

"If he had no sin, either original or actual, then he was not fallen and sinful, and we draw from his life, and especially from his death, a knowledge of God which we can never exhaust. If he had either original or actual sin, then indeed he was fallen and sinful, and in this case we can learn no more from his death, than we can learn from that of any other man."—p. 161.

The positions contained in the preceding passages, few will be disposed to controvert. Yet it must not be forgotten, that Adam, when created, was an entire stranger both to original and actual sin. Yet even this state of primeval rectitude did not place him beyond the possibility of sinning. On this point we should have been glad if Mr. Dods' arguments had been more energetic, and perspicuously applicable. The momentous question—"Was it within the reach of possibility, that Christ might have yielded to the temptations with which he was assailed, and of thus defeating the purposes of redemption; or was it absolutely impossible?" is one to which we could have wished that the author had given a specific reply, supported by the reasonings and arguments which he is so capable of adducing. Let this awful question be set at rest, and the disputations respecting "peccability" and "sinful," used in a "passive" sense, will soon cease to be sufficiently important to demand a volume of nearly six hundred pages.

That this work contains a vast fund of valuable matter, on subjects of vital importance to the christian cause, no one, who examines it with attention, can for a moment doubt. The arguments are powerful, comprehensive, and diversified; yet we cannot divest ourselves of the idea, that its innumerable excellences might have been retained, although the whole had been compressed within a much narrower compass.

REVIEW.—*The Deliverance of Switzerland, a Dramatic Poem.* By H. C. Deakins. 12mo. pp. 270. Smith, Elder, & Co. London. 1831.

SWITZERLAND, liberty, and William Tell will never cease to adorn the pages of history. The events which gather round this hero, are of such a nature, as to elevate his exploits far above the common course

remains of life. Many others appear in this drama, to great advantage; but, as may naturally be expected, the deeds of this patriotic deliverer always shine forth with the greatest lustre.

Among the acts of wanton despotism which disgraced the oppressors of the Swiss, the tyrant Gesler had ordered a pole bearing a hat on its summit to be erected as his representative, in the market-place, to which all who came near it were compelled to do homage. Tell comes to the place, ignorant of the mandate, and, on hearing some mysterious expressions from the townsmen, inquires the meaning, and receives the following information :

"Why then, I thus unriddle thee my riddle :—
Yon mighty pine-pole and its mightier hat
Are by our tender master stuck up there,
That all his loving subject-slaves may kiss,
Whene'er they pass that pole, their mother earth!
Dost understand me?"

TELL (*starting furiously.*)

"Now, by my father's resting-place I swear,
And by my mother's quiet tomb I vow,
And by the sacred heaven that looks upon us,
And by the stars that sanctify the night
With their celestial glories, I will hurl
Yon hooded bully to the earth! I bend!
No! were ten thousand Geslers in my path,
And thrice ten thousand Austrians at their back,
I'd trample it on earth, or perish!"—p. 107.

Having delivered this speech, Tell rushes to the pole, shakes it violently, and hurls it to the earth. The townsmen raise a shout; but the soldiers appear, seize Tell, load him with chains, and commit him to prison. Information of these transactions is communicated to Gesler, who orders the captive hero to be brought before him, to hear the following sentence :

"Hear now, audacious man, thy punishment!
Thou hast an only boy.—In three days hence,
It is a general festival: take thou
The choice of instant death, unshriven and sinning,
Or on thy fair child's head an apple place,
And with thine arrow, at one hundred yards,
Cleave it in twain, or die on that festal day.
What sayest thou?"

TELL.

"Thou purple-mantled tyrant! I accept
The trial thou hast offered;—but, bethink thee!
Should my boy fall, his blood will rise to heaven,
Rise in the sun a crimson exhalation,
Shrouding thee from the dwelling of thy God!
Bethink thee, Count, of the sin thou'lt commit,
Of the great curse of after-ages on thee;
Upon the records of eternity,
The name of monster will be written of thee:
And upon that great day, when heaven itself
Shall melt, and earth like a scroll be shrivelled,
And the green plains be rolled up like leaves
Enclosing the vasty Alps within them;
And when the sun shall tumble from his throne,
And his benighted orb reel rayless round,
And when the stars shall crumble into chaos,
And for a moment He himself appears,
He, the omnipotent, to judge the world!
My murdered boy will rise 'gainst thee in wrath,
And then wilt perish."

GESLER.

"No doubt, good moralizer, wert thou judge!
But think not, by hypocrisy, to turn
Our firm resolve—Choose, or thou diest!"

TELL.

"Tyrant, I have—I take the trial!"

GESLER.

"My noble lords, on the third day from this,
We hope to show you good divertimento.
Off with the hound to prison." p. 122.

On the arrival of the third day, we are introduced to the following scene, in which Merta, the wife of Tell—Tell—Gesler the tyrant—and Werner the son of Tell, sustain their respective parts.

MERTA'S PRAYER:

"O Thou, within yon azure sky unseen,
Who mad'st the round world and its host of stars,
Who dost, as thy sun dries the streams, dry up
The widow's and the orphan's tears—dost heal
Man's lamentations with thy Holy Spirit;
Thou of all power! who, on thy winged throne,
Need'st not the light of sun or crescent moon,
Thou who dost look within the sea's great heart,
Rousing the sleeping storms! who read'st this
globe
With earthquake and with fire, who only look'st,
And all things rush upon thy sight, prepared
Thy holy ordinances to obey;
Have mercy on us!"

"As thou didst stay
The patriarch's uplifted knife, when poised
For his son's bosom,—turn, O turn aside
The arrow of yon tyrant from our child;
And with a whisper wing it on its way,
Unerring to the mark. Save him, great God,
Support us through this dreadful trial-hour,
As thou didst the associated three
Through the consuming flames uninjured.
My boy! Tell! O be God's Spirit on ye!
The triune and triumphant presence aid ye!
One kiss, my child!

Nerve, nerve my heart, O heaven!
O God! I'll say no more, my heart will burst.

(*With sudden energy.*)

Courage, my boy! the Lord is thy protection!
On to the post of honour, boy! away!
Thy father's life is in thy footsteps, child.
Away! O heaven! I can no more.

TELL.

"Count, tyrant, art thou ready?"

GESLER.

Slave, look to thyself. Inspect his arrow's point,
See it be sharp.

TELL.

Infernal monster! demon! art thou ready?"

GESLER.

Measure one hundred paces—take this apple,
And on the boy's head place it!

(*The crowd murmur.*)

GESLER, (*forcibly.*)

Insolents, what mean ye? dare ye murmur?
By heaven, our trusty swords shall cut ye down.
Guards, let the prisoner have
The sun full in his face!

TELL (*to Werner.*)

Come hither, boy! they say man cannot look
Death or the sun in the face? I say he can.
Thou shalt look death, and I will look the sun:

WERNER.

I will do both for thee, father.

TELL.

Thanks, generous boy, my noble-hearted child,
Thou hast thy mother's smile: God bless thee for it,
Plant one knee on the ground, one foot before thee.
Be firm, and fear not. Let thy prayers aloud
Ascend to heaven—One kiss.

(*He embraces him, and seems for a moment deeply convulsed.*)

'Tis over, the bitterness of death is past.

GESLER.

Guards, strike the prisoner's fetters.
Present your spears, and form half rampart
round him."

[Tell takes his place—the boy has the apple laid on his head—Merta and the three younger children fall on their knees; and three—

her arms around them, and bows her head—a dead silence prevails—the crowd simultaneously kneel, and while Tell is adjusting his arrow, and during the flight of it, Werner exclaims.]

WERNER.

Nerve then my father's arm, O Lord! protect
My mother! shield her with thy almighty love?
O bless my sisters, holy God!
Bless, bless my father!"

[The arrow flies—the apple is split,—
a loud shout arises of "He's safe,
he's safe." Tell clasps his son to
his breast, and sobs aloud; then
falls on his knees, and prays for a
few moments in silence. He then
turns, and sees his wife senseless
on the ground. He rushes to
her, and, leaning over as he half
supports her, exclaims,

TELL.

Merta, our child is safe—the apple's split:
The lightning of the Lord did point my arrow;
Werner is safe.—p' 172.

The preceding extracts cannot fail to place this dramatic poem in a favourable attitude. The concealed arrow dropping from beneath Tell's mantle, the developments which followed the discovery, the commitment of Tell to prison, his escape, and the death of Gesner, are events both pathetic and interesting. Yet we cannot forbear thinking, that, on the whole, the poem is lengthened out beyond what the materials will fairly justify. Hence, some portions become tedious, and we pass from page to page with scarcely any occurrence to relieve the monotony of the scenes.

REVIEW.—*A Vindication of the South Sea Missions from the Misrepresentations of Otto Von Kotzebue, Captain in the Russian Navy, with an Appendix. By William Ellis. 8vo. pp. 164. Westley, London. 1831.*

OTTO VON KOTZEBUE may be a good seaman, and a very able navigator; but if he has not been more successful on the watery element than in his descriptions and historical observations respecting the South Sea Islands, and their inhabitants, it would have been creditable for his reputation if he had slept among the bears of the arctic circle, or had never attempted publicity beyond the boundaries of his native land.

As an adventurous voyager, transiently touching at the islands of the Pacific, it was not to be expected that his information could be very extensive; but common prudence might have suggested the propriety of silence on subjects which he could not accurately examine, nor, perhaps, fully comprehend. Unfortunately, however, for his reputation as an author, he has neglected that salutary caution, and committed himself, not only on topics im-

mediately connected with the missionaries, but also on many others, on which correct information might have been easily obtained. This is the more inexcusable when his errors refer to the harbours, shores, and bays which he describes; and also the more dangerous, since the misrepresentation may deceive others, and be attended with fatal consequences.

Von Kotzebue's work having been translated into English, some of our leading journals readily availed themselves of his unfriendly remarks on the labours of the missionaries; and, without questioning the truth of his statements, exulted in the discovery, that the natives had rather been injured than benefited by the introduction of Christianity among them. This book, and these exultations, falling into the hands of Mr. William Ellis, who had been a resident in these islands nearly ten years, were examined by him with much surprise; and the result is, the appearance of the "Vindication" now before us.

In this work, he follows Mr. Kotzebue through his numerous allegations, and adduces an overwhelming multiplicity of instances to prove that, as an author, he is unworthy of credit, and that those who have praised his production, have done so at the expense either of their integrity or their understanding. A few references will fully illustrate these assertions.

In Von Kotzebue's map of Matavai village and bay, *Port Papeite* and *Motunta* are placed to the eastward of Point Venus, when, in fact, both these places are situated seven miles to the south-west!

The tides in this part of the Pacific invariably present a remarkable phenomenon. At noon and midnight it is always high-water; and at six in the morning, and at six in the evening, the tides are at their lowest ebb. With a circumstance so very peculiar, it would be natural to suppose that every circumnavigator would be intimately acquainted; yet, on this curious fact, Von Kotzebue observes as follows—

"Every noon, the whole year round, at the moment the sun touches the meridian, the water is highest, and falls with the sinking sun till midnight."

From this assertion it would appear, that these islands have only one tide in twenty-four hours, which all who have visited them know is not the case. On this fact, Mr. Ellis makes the following observations—

"Kotzebue must have paid little attention to the tides, for, instead of continuing from noon to fall with the sinking sun till midnight, after six o'clock in the evening they rise, and continue rising till midnight; so that, instead of being highest at noon and lowest at midnight, the whole year round, the tide is highest at both these times, and lowest about sunrise and sunset every day. So uniform and well-understood is this ebb and flow of the sea, that, throughout the islands, during the whole year, the

time between evening twilight and midnight, is designated by a term expressive of its advancing height; and the hours from midnight to the appearance of the morning star, are distinguished by terms descriptive of a corresponding fact."—p. 7.

Von Kotzebue asserts—

"Here are neither ants, mosquitoes, nor any of the tormenting insects so common in tropical climates; no destructive worms nor serpent; even the scorpion, of which a small sort is to be met with, loses its poison."

On this, Mr. Ellis has the following remarks—

"Centipedes are large and numerous, and their bite often occasions swelling and pain. How Kotzebue could remain in Tahiti from the 14th to the 24th of March, and frequently on shore, without discovering the myriads of mosquitoes and ants that swarm in every place, it is not easy to imagine. Few visitors remain a day on shore without the greatest annoyance from both. So numerous are the ants, that the real-dead foreigners can only secure their food by having the place, on which it is deposited, surrounded by water."—p. 8.

On the manners, customs, and general character of the inhabitants, Von Kotzebue is equally unfortunate; and the numerous instances in which he has been detected, throw an atmosphere of suspicion over other portions of his work, in which it is possible his statements may be correct. It is, however, in the missionary department that he appears to the greatest disadvantage, and here Mr. Ellis enjoys an unmolested triumph. But we cannot follow him in his victorious march. This, to every reader who wishes success to the missionary cause, will appear in every page, on a perusal of the *Vindication*. We must conclude, by observing, that a more complete refutation of glaring error, deviations from truth, and of misrepresented facts, has not been presented to the public for many years.

REVIEW.—*A brief Memoir of the Life and Labours of the Rev. Thomas Charles, A.B.* By the Rev. Edward Morgan, M.A. 12mo. pp. 450. Seeley, London. 1831.

THIS is not a life of adventure, of exploit, of incident; of hazard and escape, but the personal history of a pious minister of the gospel, active and zealous in his Master's cause, and remarkably useful in his day and generation, to multitudes who were favoured with his ministry. A considerable portion of this volume is composed of extracts from Mr. Charles's diary, in which he delineates, with much plainness and simplicity, the commencement and progress of his serious impressions, the dealings of God with his soul, and his call to the ministerial work.

No one who peruses these extracts, can, for a moment, doubt the sincerity of Mr. Charles. Fidelity appears in every sentence; and all his letters bear testimony to the consistency of his character. The whole volume is a body of christian experience

and practice, in which he instructs by precept and example; and both private individuals, and those who fill public stations, may find in its pages much that is worthy of imitation.

So far as the biographical sketch has been given by Mr. Morgan, from his own resources, the character of his friend is placed in an equally amiable light. Towards his latter days, Mr. Charles seemed prepared to leave the world, and to be ripening for glory. The account of his death is pleasing and highly satisfactory. He appears to have met the last enemy with calmness and christian fortitude, and to have expired in the full assurance of faith. The lives of such men are deservedly recorded, for it is to these that we are indebted for nearly all that is experimentally and practically valuable in christian biography.

REVIEW.—*No Fiction, a Narrative founded on recent and interesting Facts.* By Andrew Reed. 12mo. pp. 440. Westley and Davis, London. 1831.

FOR a considerable time this work appeared without its author's name, and obtained a very extensive circulation. To this, the interesting occurrences detailed in the narrative, and its title of "*No Fiction*," most essentially contributed. At length the Lefevre of the tale, provoked at the unwarrantable liberties taken with his character and conduct, on finding himself an object of notoriety within a large circle of his own and of the author's acquaintance; broke from his censure, avowed his name to be Francis Barnett, published a memoir of his life, drew the veil from "*No Fiction*," and exposed the nakedness of the land. *No Fiction* having thus been discovered to be far more fictitious than its author had taught the public to believe, soon lost a considerable portion of the reputation it had gained, and fell at once full fifty per cent. in the estimation of all who had been captivated with "*No Fiction*," a narrative founded on recent and interesting facts."

Independently, however, of the question, whether *FACT* or *FICTION* be the predominant feature in this work, all must allow that it possesses more than an ordinary share of merit, and displays the author's talents to great advantage. In each department the character is well sustained; the digressions are diversified and appropriate, and, throughout the whole, the interest that was first excited, is kept alive, and rendered powerfully attractive.

At the same time, every thing is so highly coloured, that we look in vain into actual life for the originals, of which we here behold the pictures. Hence, in many respects, the characters are ideal, or existing only in the land of Utopia. Douglas, contrasted with Lefevre, shines with more than common lustre; while Lefevre is compelled to wear an artificial garb, that his rival friend may appear in more exquisite trim. As a religious novel, this cannot fail to command the approbation of all who value such compositions; and, if it had never aspired to any more exalted title, it would have secured a reputation which, being lost through detection, and although it has reached the eighth edition, it will never be able to recover.

REVIEW.—*Portraits of the Dead, and other Poems.* By H. C. Deakins. 12mo. pp. 328. Smith, Elder, & Co. London. 1831.

THE *Portraits of the Dead*, which are twelve in number, occupy about two hundred pages: the miscellaneous poems are eighteen, and fill the remaining portion of the volume. Of the former, some are personal, and others are only true to character; but the latter are more diversified, though they all partake of pensiveness and solemnity. All, however, derive some portion of their fires from the colouring of the poet, but we are not aware that he has in any case committed an unpardonable outrage on nature.

The following passage from Bertram Morrison, the mutineer, led to execution, may be considered as a fair sample of these compositions:

* Now pause they in their march, and slowly form
A space three-sided, and the coffin rests
Upon the turf, and on that coffin kneels
The murderer! How hobb'd each gazer's heart;
Yet all was still, a speechless suitly silence,
Such as precedes the summer's livid storms
Ere rolls the deluge down: it was the hush,
The awful hush of death; you might have heard
Your neighbour's beating heart, and also mark'd
The quick pulsations on his varying brow.
It was a moment of all eye, all ear,
As if within the orb'd sight alone
All sense, all feeling, and all life, were fixed.
The rest mere frozen matter pedestal'd there,
He knelt him down upon the coffin's lid;
And, clasping his pale hands, raised high to heaven,
For the first time his brow, his bloodless lips
Stirred like the white leaves of the ash, when they
Are moved by the breeze; a little while
He lifted his low prayers above, and then,
Steeping his brow upon his parting breast,
Shutting his eyes for ever on the world,
And pointing where his spirit would be free,
The signal gave, and died!

Oh what a shriek
Rant the blue walkie, when the craning tubes
Showered the death-shots! Oh! what a shriek arose
From lips that had been sealed up till then,
Then paused as suddenly; and there he lay,
Enveloped by the cloud of curling smoke,
A lifeless form, a mass of crimson dust.
Was there no hand to wash his shattered brow,
And spread the white shroud o'er his whiter limbs?
There came an old and gray-haired man from out
That mournful crowd; he knelt him down beside

The death made deeper, and then the blood spout
Aid, looking up to heaven, exclaimed, "My son!"
—p. 328.

No one can doubt that the occasion chosen for these lines is essentially pathetic; but it must also be admitted, that Mr. Deakins has well known how to make it the vehicle of much exquisite poetical feeling. The death of the culprit, the shriek of an undescribed friend, the silence which instantly ensues, and the exclamation of "My son," from an "old gray-haired man," are finely conceived, and admirably expressed, in the eloquence of brevity. This volume will be found well worthy the attention of all who love to inhale the atmosphere of Parnassus.

REVIEW.—*Divines of the Church of England. The Works of Dr. Isaac Barrow.* Vol. VII. 8vo. pp. 406. By the Rev. T. S. Hughes; B. De Valpy, London. 1831.

THIS is a continuation of several volumes, bearing the same common title, which we have already reviewed. The name of Dr. Barrow is too well known among those of our English divines, to require any recommendation. Fame accompanied him in life, and, since his decease, time has not attempted to tarnish its lustre.

The republication of the discourses which fill these volumes, is a tribute of respect due to the memory of their authors. They carry us back to days when, amidst our divines of the established church, there were giants in the earth; and the re-appearance of that piety, learning, and acuteness with which they abound, may serve to stimulate by example the ecclesiastics of modern times.

Dr. Barrow was an honour to the age in which he lived, and Mr. Valpy has transferred a valuable portion of his fame to the present, by bringing his works again before the public in this new edition.

REVIEW.—*Epitome of English Literature—Philosophy.* Vol. III. Locke. pp. 427.

THE name of Locke is a passport for a book to any valuable library throughout the world; and, as a natural consequence, his "Essay on the Human Understanding," from which that name derived its reputation, can never need either development or recommendation. This work, in a condensed form, Mr. Valpy now presents to the public at a low price; and, unless the age has greatly degenerated, it cannot fail to command an extensive circulation.

REVIEW.—The Sunday Library.—a Selection of Sermons, from eminent Divines of the Church of England. By the Rev. T. F. Dibdin. 12mo. pp. 348. Vol. IV. Longman. London. 1831.

THIS volume contains some very excellent discourses, on many important topics immediately connected with christian faith, and with christian practice. They are chiefly selected from the works of authors still living, or from those of others, who, not many years since, appeared on the theatre of probation.

In these discourses we find a splendid display of talent, applied to the investigation of some very abstruse subjects, in a manner decidedly superior to that of the generality of writers who have endeavoured to excite public attention by their compositions. The first sermon, on "False Philosophy considered," by Bishop Huntingford, is a masterly production. With prudent boldness, the author enters deeply into the philosophy of ethics, and, with an expansion of intellect that does him honour, permits no trammels to impede his inquiries, and no pre-conceived systems to prevent his discriminations. These sometimes descend to minute particulars, but, in their final arrangements, tend to distinguish, by indelible marks, the false philosophy from the true.

The two last discourses, by Archbishop Laurence, on the doctrine of Predestination, display much acuteness, and much polemical ability, without being avowedly controversial, or tinged with any of that acrimony which distinguishes the fiery zealots of party, and is the principal weapon in the hands of many sectarian champions. To the Calvinistic devotee, these discourses will not exhibit many charms. "As grafted upon the articles of the Church of England, the Archbishop has triumphantly shewn that the doctrine of Calvin has no exclusive or firm hold; so, in his examination of the civil history of its rise and progress, together with the texts of scripture which are supposed to warrant the conclusions drawn by its abettors, he has evinced equal temper of investigation, and felicity of reasoning." Such are the observations of Mr. Dibdin, in a prefatory note to these two sermons, and whoever peruses them with attention, and calm impartiality, will be fully convinced that he has not over-rated their merits.

The intermediate discourses have their excellences, but the subjects of which they treat, lie more within the common range of reasoning, and therefore require no particular observations.

2D SERIES, NO. 10.—VOL. I.

REVIEW.—The Works of Jeremy Taylor, D.D. Vols. II. and III., pp. 424—606. Vapay. London.

THESE volumes are a continuation of "Divines of the Church of England, with a life of each author, and a summary of each discourse, notes &c." By the Rev. T. S. Hughes, B.D." Several of the preceding portions of this series, having already passed under our notice, but little occasion now remains for us to give any additional character to the work. Its fame is honourably established; and the celebrated authors, whose names form an illustrious association, will furnish it with a passport to every well-selected library. Jeremy Taylor is a writer of no common renown; and whoever reads his discourses, contained in these volumes, will be convinced that he has not been praised without deserving it.

REVIEW.—The History and Topography of the United States of North America, from the earliest period to the present time. By John Howard Hinton, A.M. Parts XVI. to XX. Simpkin. London. 1831.

THE former portions of this elegant work, we have several times taken occasion to notice. Its engravings are of a superior order, and in every department the work is admirably executed. The twenty parts now before the public, containing the history of the United States, will complete the first volume. The succeeding portions will embrace the topography, &c. of this rising and mighty empire.

In the historical volume now completed, we have found a large portion of valuable matter. The leading facts, indeed, have been long before the world in various publications, but in this work the analysis is clear and unembarrassed, and interspersed with many remarkable incidents, in which the reader will find himself deeply interested. The details appear to be given with commendable impartiality. National prejudices and political attachments have not been permitted to distort facts, nor to give an artificial colouring to truth.

So far as this work has proceeded, its claims to patronage are indisputable, and the reputation of the author and publisher is too deeply at stake, to sanction any apprehensions of a future deterioration. From the changes and discoveries which are continually taking place, under the management of a commercial and enterprising people, the topographical department may be expected to abound with original matter. The facilities for expediting commerce

3 P

154.—VOL. V

continued extension of trade, and the improvements constantly making in arts and sciences, will also furnish fertile sources of information; and these, the author well knows how to turn to his own advantage.

BRIEF SURVEY OF BOOKS.

1. *Anti-slavery Reporter*, Nos. 80, 87, are as usual filled with details of injustice and inhumanity towards the slaves, that cannot be perused without horror. The facts recorded are a disgrace to human nature. If false, they may be easily detected and exposed; if true, they cry aloud for the total abolition of this abominable system. This little periodical must be a piercing thorn in the sides of the abettors of slavery.

2. *Scripture Chronology made easy and entertaining, &c.*, by T. Keyworth, (Holdsworth, London,) is an amusing contrivance to assist the memory of children in recollecting historical events in this department. We think it calculated to be very serviceable.

3. *A Key to Reading, &c. &c.* by John Smith, (Simpkin, London,) is founded on sterling principles, and makes its appeal to common sense. The author intends to teach the rudiments of Grammar without the drudgery of tasks; and this, we know from experience, may be fully accomplished. The methods which he here recommends by example, if adopted and followed, will speedily lead his pupils to obtain this desirable end.

4. *Halifax, a Poetical Sketch, and the Battle of Hastings*, by Thomas Crossley, (Nicholson, Halifax, 1831,) is a neat little effort of the muse, to give in detail the names of individuals, and the historical events which distinguish this place and its vicinity. Mr. Crossley is already well known in the neighbourhood of Parnassus, and this little production is not unworthy of his name.

5. *Calmet's Dictionary of the Holy Bible*, by the late Mr. Charles Taylor, with the Fragments included, in eight parts, Part I. (Holdsworth, London,) will place this valuable work within the reach of multitudes of readers who could have no access to the folio or quarto volumes. It is a work of intrinsic excellence, on which all commendation is useless.

6. *A Catechism for Children, &c.*, by the Rev. Rowland Hill, (Page, London,) having reached a third edition, is too well known to be consigned to oblivion. It contains a vast number of questions and answers on those important scripture topics, in the knowledge of which every reader is

deeply interested. It is an excellent little book.

7. *A Sermon preached in York-street, Manchester, March 13th, 1831, on the Death of the Rev. Robert Hall, A. M.*, by John Birt, (Westley, London, 1831,) contains, in addition to the pathetic topics usually introduced on such occasions, a tribute of respect to the memory of the deceased. It is an excellent discourse; but so many sermons have been published on this melancholy event, that we feel some delicacy in adverting to its distinguishing peculiarities.

8. *Modern Infidelity considered with respect to its Influence on Society*, by the late Rev. Robert Hall, A. M., (Stockley, London,) is one of the most masterly productions of this justly celebrated man. It has been long before the public, but the interest it has excited still remains undiminished. It is now incorporated in the first volume of Mr. Hall's works, just published; but those who wish to have it in a detached form at the low price of six-pence, have here an opportunity. It is accompanied with a memoir of the author's life.

9. *Welm and Amelia, with other Poems*, by James Taylor, of Royston, (Hart, London,) form a small volume, which comes before us under very peculiar circumstances. The author is a cotton-weaver, and at the age of twenty-four did not know his letters. In the year 1827 we reviewed his "Miscellaneous Poems," and found in them many emanations of genius, which he has since cultivated with success. Of the articles now before us, simplicity and plainness are the distinguishing characteristics, though sometimes his muse mounts on a more elevated wing. "Sir Roland and his Servant-maid," "The closing Year," and "On Woman," contain many excellent lines. We rejoice to find that the author has been so liberally patronized by his neighbours.

10. "Remember Me," a Token of Christian Affection, consisting of entirely original pieces, in prose and verse, (Simpkin, London,) is a neat little volume, rendered peculiarly attractive by its outward decorations, and highly respectable by its valuable contents. It has no engravings; but in every other respect it may be ranked among the annuals which bloom in the depth of winter. Decidedly religious, without being ascetic, its character refuses to be equivocal; while the originality of all its articles will give it a feature of countenance which many others want. The prose is less in quantity than the poetry, but in each department the compositions are respectable.

11. *Hymns for Children*, by the Rev. W. Fletcher, of Cambridge, (Hailes, Lon-

don,) are rather injured than benefited by the preface which precedes them. The author's language in the hymns is adapted to the comprehension of the infant mind. His sentiments are sterling, and the versification is simple and flowing.

12. *The Family Memorial, or a Father's Tribute to the Memory of Three Children, with Remarks and Admonitions, by Stephen Morell, of Baddow, Essex, (Westley, London,)* is an exquisite little volume of religious biography. The loss of three children, at a time when the mental powers begin to expand, is a severe trial to parental affection; but their triumphant departure from life, in the full assurance of faith, blunts the sting of sorrow, by destroying that of death. It contains, in three instances, the most unequivocal testimonies to the sovereign efficacy of divine grace.

13. *Prize Letters to Students, in Colleges and Seminaries of Learning, by the Rev. Baxter Dickinson. A. M., New Jersey, (Westley, London,)* we are informed, in a note on the back of the title page, entitled the author to the sum of fifty dollars, awarded to him for their superior excellence. These letters chiefly relate to the authenticity of the sacred writings, to the danger of scepticism, and the advantages of saving faith. They are written with much simplicity of language, but great strength of argument, founded on a comprehensive survey of the momentous topics brought under discussion. These letters will amply repay the reader for an attentive perusal of them.

14. *The Harmonicon, a Monthly Journal of Music, for July, August, and September, (Longman, London,)* continues boldly to preserve its character; and, to the admirers of this twaddling science, it cannot fail to furnish a fertile source of amusement. It contains many humorous anecdotes, connected with scraps of history, and the names of celebrated men, not only in our own country, but in foreign parts. It is a publication which shews the state of music throughout the civilized world.

15. *The Voice of Humanity, No. V., (Nisbet, London,)* is a quarterly periodical, which ought to be heard and read in every circle of society. Until this publication made its appearance, we had no conception that such a frightful mass of inhumanity towards the animal tribes existed. In the instances of barbarity recorded, sordid interest, and wanton experiment, contend for the palm of superiority, in extorting groans from their common victims.

16. *Rollin's Ancient History, to be completed in twenty-one monthly Parts.*

Part I., (Stephens, City Road, London,) will place, at one shilling each part, a valuable work in the hands of multitudes, to whom the price, in former years, rendered it inaccessible. In favour of Rollin's Ancient History, all further observations would be superfluous.

17. *The Church Establishment founded in Error, by a Layman, (Wilson, London,)* supports opinion by argument; but every reader will not be a proselyte. On the nature of church establishments many things may be advanced on each side, and every advocate will have his friends. We have no doubt that our national church requires reformation, but we are equally persuaded that its abolition, which "a Layman" seems to recommend, would be a national evil.

18. *The Three Sisters, or Memoirs of Mary, Jane, and Eliza Seckerson, by their Father, (Mason, London,)* we are glad to find in a new and enlarged edition. It is a neat little volume of christian biography, which evinces the influence of genuine religion on the human heart. To young persons it can hardly fail to be very instructive, and charity would be usefully employed, in giving it gratuitously an extensive circulation.

19. *A Bird's-Eye View of Foreign Parts, and a Look at Home, by Henry Hawk's Eye, (Wilson, London,)* aims at satire and humour: but the former will not inflict any mortal wounds; and not many by the latter, will, perhaps, ever die through laughing. The author, however, has in his lines a shrewd kind of poetical quaintness, which, if we do not admire, we are forbidden to despise.

20. *Remarks on the Architecture, Sculpture, and Zodiac of Palmyra, with a Key to the Inscriptions, &c., by B. Prescott, (Rivington, London,)* is a pamphlet which displays considerable research, and one which antiquaries will deem of much importance. Fac similes of the inscriptions; in, to us, an unknown character, are given in several pages. The dissertation is ably written; but whether, at the conclusion, the author's attempt to decipher these inscriptions has been successful or not, we are not competent to determine. He is, however, to be commended for his endeavours; and his effort may induce others to prosecute what he has commenced with so much commendable enterprise.

CELESTIAL PHENOMENA.—OCT. 1831.

THE Sun enters Scorpio on the 24th at 3 minutes past 4 in the morning; his semi-diameter on the 1st is 16 minutes.

tenth of a second; and on the 25th, 16 minutes, 7 seconds, and 5 tenths.

The Moon is new on the 5th, at 44 minutes past 9 in the evening; enters her first quarter on the 13th, at 59 minutes past 11 in the evening; is full on the 21st, at 44 minutes past 8 in the morning, and enters her last quarter on the 27th, at 2 minutes past 12 at night. She passes near Saturn on the 3d, and again on the 30th. The following conjunctions of the moon and fixed stars are attended with occultations. β Ceti on the 21st at 12 minutes, 24 seconds, past 10 in the evening. μ Ceti on the 22d, at 12 minutes 38 seconds past 5 in the morning. γ Tauri on the same day, at 6 minutes 51 seconds past 12 at night; γ Tauri on the 23d, at 41 minutes 15 seconds past 7 in the evening; α Tauri, on Aldebaran, on the 24th, at 2 minutes 57 seconds past 2 in the morning; and ϵ Leonis on the 31st, at 1 minute 14 seconds past 4 in the morning.

The planet Mercury is stationary on the 5th, and arrives at his greatest elongation on the 12th. Venus passes the Sun at her inferior conjunction on the 6th, at half past 12 at noon, and is stationary on the 29th. Mars is too near the Sun for observation this month: Jupiter is the most conspicuous planetary object during the evenings; he is stationary on the 10th. There are four emersions of his first satellite visible this month: on the 6th, at 22 minutes 13 seconds past 8 in the evening; on the 13th, at 18 minutes past 10 in the evening; on the 22d, at 42 minutes 48 seconds past 6 in the evening; and on the 29th, at 38 minutes 37 seconds past 8 in the evening. An emersion of the second on the 28d, at 38 minutes 58 seconds past 7 in the evening. And an immersion of the fourth on the 16th, at 31 minutes 25 seconds past 8 in the evening. Saturn is visible in the eastern hemisphere before sun-rise; he is situated in the constellation of the Lion. The Georgian planet is still situated in the Goat; he is stationary on the 21st near 21 Capricorni.

SUNDAY SCHOOL JUBILEE.

FROM the advertisements and notices published in various ways throughout the united kingdom, great expectations were excited among all the friends of Sunday Schools, respecting the celebration of the event announced. In no place, however, we conceive, was a greater intensity of feeling manifested on the occasion, than in London and its extensive suburbs.

We learn from an address of the Com-

mittee of the Sunday School Union, that the proposal of a Sunday School Jubilee was first suggested on December 11th, 1829, by James Montgomery, Esq., of Sheffield, a gentleman well known throughout the religious communities, as an admirable christian poet, the warm friend of Sunday Schools, and the zealous advocate of every good work.

On this occasion, in a letter to the foreign secretary of the Sunday School Union, Mr. Montgomery observes as follows:—

"It has occurred to me, that a Sunday School Jubilee in the year 1831, fifty years from the origin of Sunday Schools, might be the means of extraordinary and happy excitement to the public mind in favour of these institutions, of which there was never more need than at this time, when daily instruction is within the reach of almost every family; for the more extensive the education of the children of the poor becomes, the greater necessity there is that they should have religious knowledge imparted to them, which can be done perhaps on no day so well as the Lord's Day."

The friends of Sunday Schools were generally pleased with this proposal, and the Committee of the Union having considered the subject, thought it their duty to promote so desirable an object. They therefore suggested, that the SUNDAY SCHOOL JUBILEE should be celebrated on September 14, 1831, the anniversary of the birth-day of Robert Raikes, Esq. the founder of Sunday Schools; and accordingly issued papers, which, among many other things, embodied the following resolutions:—

"1. That the Sunday School Jubilee be held on Wednesday, September 14th, 1831, the anniversary of Mr. Raikes' birth day.

"2. That a Prayer Meeting of Sunday School Teachers, either united or in each separate School, as may be thought most advisable, be held from Seven to Eight o'Clock in the Morning.

"3. That the Children in the Schools connected with the Auxiliary and Country Unions be assembled for Public Worship; the service to commence at Half-past Ten and close at Twelve.

"4. That at Six o'Clock a Public Meeting be held in Exeter Hall, for the Teachers of London and its Vicinity, and that Public Meetings be held at the same time in each of the Country Unions.

"5. That a Collection be made at the Public Meetings, to complete the Jubilee Offering.

"6. That as Sunday School Unions do not at present exist in some parts of this country, it is recommended that in such places Sunday School Teachers should unite

for the purpose of celebrating the Jubilee according to the above plan, and transmit their Contributions to the Sunday School Union."

The Committee further resolved—that "the money thus raised should be applied to encourage the erection of additional permanent buildings adapted for Sunday Schools, which may also be suitable for Infant or Day Schools; and for the promotion of Sunday School Missions."

According to the arrangements thus previously made, on Wednesday, September the 14th, the majority of children attached to the Sunday Schools throughout the metropolis, assembled at various places of worship, and were suitably addressed by their respective pastors, after which they returned to their destinations, and were plentifully supplied with suitable refreshments, and in most cases, we believe, with some apt memorial of the day. The principal meeting was that of the Western District of London, which took place at Exeter Hall, in the Strand, where they mustered to the number of nearly 5,000. A few minutes after ten o'clock, every part of the large room was crowded to excess; and several schools being excluded, from the want of space, the lower room was immediately filled; and as, even then, great numbers remained unaccommodated, the remainder were conducted to Orange-street Chapel. It is not easy to describe the scene which presented itself on this occasion. The extensive hall was completely filled in every corner by neatly dressed children, whose healthy looks, cheerful countenances, and decent order, as it must have been highly grateful to the teachers and supporters of the various schools, was a living, speaking commentary on the vast utility of Sunday School Institutions.

At half-past ten the religious services commenced. The children sang a hymn, which had been composed for the occasion by Mrs. Gilbert. An impressive prayer was then offered up by the venerable Dr. Winter, in which he earnestly invoked the Divine blessing on this embryo of the future church. The Rev. Dr. Morison, of Brompton, then delivered an address to the children, founded upon Jeremiah iii. 4. "*Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?*" The majority of the children were very attentive. A hymn, composed by J. Montgomery, Esq. of Sheffield, was then sung, and the services closed by prayer.

In the evening, a public meeting of the teachers was held in the same hall. The chain was to be taken at six o'clock; but

as long before that period the great hall, and every avenue leading to it, was crowded to a dangerous excess, the lower room, as well as the chapel in Crown-court, Drury-lane, were engaged, and also filled; several ministers volunteering their services to address the audiences collected. At six o'clock the chair was taken by Lord Henley, and as soon as order could be established, the services were commenced. The 2d of the Jubilee Hymns was given out by the Rev. Mr. Belsher, of Chelsea, after which prayer was offered by the Rev. R. H. Shepherd of Pimlico. The assembly was then addressed by the chairman and various other speakers. The meeting continued until about nine o'clock, and, although crowded almost to suffocation, the utmost harmony and order prevailed.

The speakers were heard with deep attention; and the heat was borne by the assembly, without any symptoms of a wish to see the meeting concluded.

It was stated by Mr. Lloyd, whose portrait and memoir appear in this number of the Imperial Magazine, that one thousand pounds had been already raised in the metropolis alone towards the great objects for which the contributions were solicited, independently of collections to be made that evening both in town and country. The same gentleman also observed, that American papers, lately received, had announced, that the Sunday School Union throughout the United States, had also resolved to celebrate this remarkable Jubilee.

By J. I. Briscoe, Esq., M. D., it was stated, that 100,000 teachers were now engaged in instructing 1,000,000 of children, which could not fail to convince every unprejudiced person, that truth and order were likely to make great progress throughout the country.

It was remarked by Dr. Morison, that the 3,000 persons at that moment present, were engaged every week in teaching to 30,000 children in London and its vicinity, the great truths of our common christianity, and that the multitudes of children assembled in the morning would not have listened to what was delivered with the attention they manifested, if some serious impressions had not been made on their minds.

After the momentary tumult which marked its commencement, had subsided, this meeting was deeply interesting in all its proceedings and details. We are not aware of one individual having expressed any dissatisfaction; and many would rejoice to have an opportunity of witnessing, every year, the name of Robert Raikes inscribed on the tablet of immortality.

WATER RECENTLY BROUGHT TO THE CAPITAL OF CORFU, AN ISLAND IN THE MEDITERRANEAN.

The island of Corfu, the capital of which bears the same name, is situated at the mouth of the Adriatic. It is about 45 miles long, and 24 broad, and contains a population of about 50,000 souls. It was anciently known under the names *Scheria*, *Pheacia*, *Corcyra*, and *Deprano*. In the best days of Greece, the Corcyrians formed a powerful republic. In succeeding times this island belonged to the king of Naples; it was afterward sold to the Venetians for 30,000 ducats. These maintained a fleet of galleys in the port, and a strong garrison to defend this and the neighbouring islands. In 1797, it was ceded to the French republic, by the treaty of Campo Formio; but, in 1799, it was surrendered by capitulation, to the united forces of the Turks and Russians. At the treaty of Tilsit, in 1807, it was again ceded to France; but by the treaty of Vienna it was placed under the protection of Great Britain, and it now forms part of the republic of the Seven Islands. The air is salubrious; the land in general fertile, though some mountainous parts are barren; and the fruit is excellent. Citrons, oranges, and grapes of a most delicious flavour, honey, wax, and oil, are abundant. Salt, however, forms a great source of its wealth, and of the employment of the people.

Yet with all these revolutions, this change of masters, and these natural advantages, the city had no water besides what was collected in tanks, or brought on the backs of asses, and, as a natural consequence, the supply was both scanty and bad. Not one of its mighty conquerors or negotiators attempted to avail himself of its natural and inviting facilities, for introducing a stream of this salubrious fluid, until it fell into the hands of the British. These, however, with true characteristic ingenuity, industry, and genuine patriotism, have lately surmounted every obstacle, and nobly supplied the deficiency.

On the 7th of August, 1831, the city of Corfu was one scene of rejoicing, on account of its being the first day that the water was introduced, in iron pipes, from a distance of about six miles. In a square, a temple was erected, from the centre of which, to the astonishment of the inhabitants, a large column of pure water, fifteen feet high, suddenly issued forth. The burst of joy, which the appearance of the stream excited, cannot easily be described. The bishop, at the head of his clergy, solemnly blessed it. These were accompanied in the pro-

cession, by the senate, the lord high commissioner, the military, and the principal inhabitants. In the evening, the city, esplanade, &c. were splendidly illuminated; while from the windows were hung the "gilded tapestries," which rendered the whole spectacle exceedingly magnificent.

To persons who have always been favoured with an abundance of pure water, this may appear an ostentatious parade; but the vast population of a city, whose ancestors, for all past generations, had been compelled to purchase a supply that was both scanty and bad, well knew how to estimate the value of this important acquisition. We have more reason to be amazed, that while "the mighty troubleers of the earth" were alert to drench conquest with blood, no efforts should be made to introduce this necessary article; and, to the honour of our country, from which the iron pipes were sent, it will be recorded in the archives of the island, that water was first brought to the city of Corfu by the English, through the application of their superior skill in the mechanic arts.

GLEANINGS.

Tradition of the Red Sea.—The superstition of the neighbourhood (a point referred to in the Red Sea, remarkable for the furious gusts to which it is continually subject) ascribes it to a supernatural, and not to any physical cause; for this being, according to received tradition, the spot where the chosen people under Moses passed over, the ignorant imagine that, since it was also here that the host of Pharaoh was swallowed up, their restless spirits still remain at the bottom of the deep, and are continually busied in drawing down mariners to their destruction; a notion so received among all the seafaring people along that coast, that it would be quite in vain to argue against it.—*Adventures of Captain Lloyd.*

A Thirsty People.—According to a parliamentary return, just printed, there are 5,410 brewers in England, 102 in Scotland, and 237 in Ireland—total, 5,749. There are 47,698 licensed victualliers in England, and 16,750 in Scotland—no return respecting Ireland. There are in England 26,691 persons licensed for general sale of beer (namely, chiefly "beer shops," in addition to 48,000 publicans); besides 25,082 victualliers who brew their own beer; and besides 11,432 persons licensed for the general sale, who brew their own beer; making upwards of 130,000 licensed manufacturers and vendors of beer.

Cathedral Service.—The choral service now used in our Cathedrals was first introduced into England at Canterbury, to which place it was for many years confined. Johannes Damascenus says, that at the funeral of the Virgin Mary, the apostles, assisted by angels, continued singing her requiem for three whole days incessantly.

Rules of the Protestant Methodists relating to Insolvent Debtors.—1st. If any of our members become insolvent, and make an assignment, or become bankrupt, or take the benefit of any law relating to the subject, which they shall not pay their creditors their full demands, the leaders' meeting shall deposit two times their own body, or, if deemed more proper, two other persons who are members of the society, to stand in such cases, in order that the character of an upright, but unfortunate, member, may be maintained, established, and that those who are guilty of dishonesty may be expelled from us. 2d. If any of our members who have failed in business shall, by the blessing of God, afterwards acquire sufficient property to enable them to pay off their former deficiencies, they shall, in order to prove their integrity, be permitted, at least of expiation, to do so as soon as possible; but the man ought to withhold that which is another's, when it is in his power to repay it.—*Protestant Methodist Magazine.*

Division of Land.—In Peru, under the Incas, all the lands capable of cultivation were divided into three unequal shares. One was consecrated to the Sun, and its produce applied to religious purposes; another to the Incas, and was set apart as the provision made by the community for the support of government; the third, and largest, for the maintenance of the people, among whom it was parcelled out. No person, however, had an exclusive property in his portion, but possessed it only for a year, when a new division was made in proportion to the increase and exigencies of each family.

Largest Diamond.—One of the largest of undoubted diamonds is that mentioned by Tavernier, in the possession of the Great Mogul. It is of a fine rose-colour, somewhat resembles a half hen's egg in form and size, and, being weighed by Tavernier, was found to be 397 nine-sixteenths carats, or about 860 grains, (160 carats form about an ounce troy.) It has been valued at £24,902, according to Mr. Jefferies' rule, and was discovered about the year 1500, in the mine of Colours, in Bengal, not far to the east of Golconda. It has been stated that the handle of the sabre of the Dey of Algiers is resplendent with diamonds, and his turban adorned with the most magnificent brilliants. The rajah of Matan, in the island of Borneo, possesses a diamond, which was found there upwards of fifty years ago. It is shaped like an egg, with an indented hollow near the smaller end, said to be of the finest water, and weighs 367 carats; and, allowing 150 carats to the ounce troy, is two ounces 169.67 grains troy. Many years ago, the governor of Batavia tried to effect its purchase, and sent Mr. Stewart to the rajah, offering 350,000 dollars, two large war brigs, with their guns and ammunition, and a considerable quantity of powder and shot. The rajah, however, it appears, refused to despoil his family of so rich an inheritance, to which the Malays, indeed, superstitiously attach the magical power of curing all kinds of diseases by means of the water in which the diamond is dipped, and with it they believe the fortune of the family is connected. The history of the diamond which studs the sceptre of Russia is not a little remarkable. It formed, for a long time, the solitary eye of an Indian idol, and was ultimately dislodged from its socket by an Irish soldier, by whom it was sold for a trifle; and, after passing through the hands of several masters, it was sent to England to be cut; and seems to have been finally sold to the empress Catherine of Russia, in 1775, at Amsterdam, for 90,000*l.*, an annuity of 4000*l.*, and a patent of nobility. It is of the size of a pigeon's egg, and of a fawn-coloured form; it is a faultless and perfect gem; and without a flaw of any kind: its weight is stated at 179 carats.

Colours of Diamonds.—Of a light yellow, passing into wine colour, and thence through cinnamon brown, into almost black; also, pale green, passing into yellowish green; bluish gray, passing into Prussian blue; and pink, passing into rose. Sometimes ferruginous specks are found in the diamond. Occasionally, though rarely, the diamond may possess more than one tint, as partly blue, partly yellow, and partly opalescent; and I am informed there are partly-coloured diamonds among the jewels in the treasury of the Emperors. The value of the diamond is much enhanced if pink, blue, or green, and eagerly sought after; on the other hand, yellow-coloured diamonds are of inferior value. I am informed that his late royal highness the Duke of York possessed a diamond almost approaching to jet black, of peculiar beauty and brilliancy. It was valued at about 8000*l.* I have seen brown diamonds of different shades of intensity.

—*Murray's Memoirs.*

New Stage Coach Bill.—This bill repeals so much of the 50th Geo. III. as relates to luggage on the roof, and enacts, that it shall not be lawful to carry luggage, which, including the height of the stage coach from the ground, shall reach higher than ten feet. That every stage coach shall have a bolt or fastening inside the door, and the driver shall lock or drag the wheel, when required to do so by any passenger, or forfeit not more than 5*l.*, nor less than 4*0s.*

Lottery.—The first Lottery in England was drawn in the year 1569. It consisted of 40,000 lots, at 10*s.* a lot; the prizes were plate, and the profits were to go towards repairing the havens of the kingdom. It was drawn at the west door of St. Paul's Cathedral. The drawing began on the 11th of January, and continued night and day till the 6th of May following.

Brazilian Morality and Benevolence.—It is highly creditable to the citizens of Rio de Janeiro, that no native beggars are ever seen in their streets. The only persons of that class I ever was accosted by, were foreign authors, particularly English and North Americans, who often attacked me, complaining rudely that they were out of employment; they had all the appearance of being wretched, intemperate fellows, whose poverty was their own fault. All the natives in distress are fed and clothed by the different irmandades of saints,

or by the convents; and it is a pleasing sight to see the steps of religious edifices filled, scattered almost with poor people, disabled by age or infirmity, and the good Samaritans walking among them, distributing food and raiment as they require them. It is also much to be commended, that no women of bad character are ever seen in the streets, either by day or night, so as to be known as such. The decency and decorum of this large town, in this respect, is particularly striking to those who have been accustomed to the awful display of licentiousness which besets them in the streets and public places of Paris and London.—*Dr. Walsh's Notices of Brazil.*

Locke's Monument.—On Wednesday, February 10, 1831, a meeting of the subscribers to a fund for the erection of a monument to John Locke, the author of the *Essay on the Human Understanding*, &c. was held at the Freemason's Tavern. The subscription for the undertaking commenced in the year 1803, when a small sum was collected. In 1816 the amount in hand was 455*l.* 8*s.* 6*d.*, which was invested in the funds, and with the accumulations, now amounted to 846*l.* 6*s.* 3*d.* In consequence of the large sums demanded for fees, the monument could not be erected in St. Paul's Cathedral or Westminster Abbey; and it was, therefore, proposed, that it should be placed in the Hall of the London University, to which, it was stated, there would be no objection. The monument is to be similar to that of Lord Erskine, in Lincoln's Inn Hall, the expense of which was 1200*l.*

Curious Epitaph.—In an ancient manuscript deposited in the British Museum, is the following copy of a curious epitaph, said to be inscribed on a plain white stone, in memory of an eccentric being, who filled the office of postmaster to the town of Salisbury, in the parish church of which place he was buried:—"Traveller! hurry not, as if you were going post-haste; in the most rapid journey you must stop at the post-house! Here repose the bones of Mathias Schutzen, the most humble and most faithful postman for upwards of twenty-five years, of his majesty Frederick, King of Prussia. He arrived, 1655, by holy baptism, he was marked on the post-map for the celestial land of Canaan. He afterwards travelled, with distinction in life's pilgrimage, by walking courses in the schools and universities. He carefully performed his duties as a Christian and a postman; but when misfortune came, he behaved according to the letter of divine consolation. His body, however, ultimately, being enfeebled, he was prepared to attend the signal given by the post of death, when he would set off on her pleasing journey for paradise, the 23d of June, 1711, and his body afterwards was celebrated in this silent tomb. Reader, in thy pilgrimage be mindful of the prophetic post of death!"

An English Pope.—Nicholas Breakspere, the only Englishman that ever sat in St. Peter's chair, was born near St. Albans. He was anxious to become a monk, but was rejected on account of his ignorance. He went to Paris, and there applied diligently to his studies. After being chosen Abbot of St. Albans, in the year 1146, and soon after to the dignity of cardinal; in the year 1154 he was elected Pope. It is a remarkable circumstance, that it was from this man that Henry II. obtained a grant of the kingdom of Ireland.

Saintly Patronage.—From an advertisement in a Spanish newspaper, I took the following singular heading, in relation to the religious ceremonies of the day: "To-morrow, being Friday, will be celebrated the feast of the glorious martyr, San Pablos, advocate and protector against bed-bugs (*abogado contra las chincheras*). There will be mass all the morning, and at seven o'clock will take place the blessing of branches and flowers, in honour of the aforesaid saint." The branches and flowers thus blessed are doubtless found efficacious in preserving houses from these irksome tenants, and so form a convenient substitute for the troublesome care of cleanliness.—*A Year in Spain.*

Spectre of Brighton Cliff, and those walking on it, seen in the air.—"Walking on the cliff," says Dr. Buchan, "about a mile to the east of Brighton, on the morning of the 18th of November, 1804, while waiting for the rising of the sun, I turned my eyes directly towards the sea, just as the solar disc emerged from the surface of the water, and saw the face of the cliff on which I was standing, represented precisely opposite to me, at some distance on the ocean. Calling the attention of my companion to this appearance, we both also discovered our own figures, standing on the summit of the opposite apparent cliff, as well as the representation of a windmill, near at hand. The reflected images were most distinct precisely opposite to where we stood; and the false cliff seemed to fade away, and to draw near to the real one, in proportion as it receded towards the west. This phenomenon lasted about ten minutes, till the sun had risen nearly to the diameter above the sea. The whole then seemed to be elevated into the air, and successively disappeared."

like the drawing up of a drop-see in a theatre. The surface of the sea was covered with a dense fog, of many yards in height, and which gradually receded before the rays of the sun."—*Dr. Lardner's Cabinet Cyclopædia*, Vol. XIX. *Treatise on Optics*, by Dr. Brewster.

Fata Morgana.—The celebrated "fata morgana," which is seen in the straits of Messina, and which for many centuries astonished the vulgar, and perplexed philosophers, is obviously a phenomenon of this kind. A spectator on an eminence in the city of Reggio, with his back to the sun, and his face to the sea, and when the rising sun shines from that point whence its incident ray forms an angle of about 45° on the sea of Reggio, sees upon the water numberless series of pilasters, arches, castles, well-delineated regular columns, lofty towers, superb palaces, with balconies and windows, villages and trees, plains with herds and flocks, armies of men on foot and on horseback, all passing rapidly in succession on the surface of the sea. These same objects are, in particular states of the atmosphere, seen in the air, though less vividly; and when the air is hazy and dewy, they are seen on the surface of the sea, vividly coloured, or fringed with all the prismatic colours.—*Ibid.*

The French Coast seen quite perfectly at Hastings, as if through a Telescope.—On the 56th of July, 1798, at Hastings, at five, P. M., Mr. Latham saw the French coast, which is about forty or fifty miles distant, as distinctly as through the best glasses. The sailors and fishermen could not at first be persuaded of the reality of the appearance; but as the cliffs gradually appeared more elevated, they were so convinced, that they pointed out and named to Mr. Latham the different places they had been accustomed to visit: such as the bay, the windmill at Boulogne, St. Vallery, and other places on the coast of Picardy. All these places appeared to them as if they were sailing at a small distance into the harbour. From the eastern cliff, or hill, Mr. Latham saw at once Dungeness, Dover cliffs, and the French coast, all the way from Calais, Boulogne, on to St. Vallery, and, some of the fishermen affirmed, as far as Dieppe. The day was extremely hot, without a breath of wind, and objects at some distance appeared greatly magnified.—*Ibid.*

Literary Notices.

Just Published.

Part VIII. of *Baines's History of Lancashire*.
Part XXX. of the *National Portrait Gallery*:—*Prince George of Cumberland*; *Earl of Aberdeen*; and *Lieut.-Gen. Sir Rufane Shawe Donkin*.
Part V. of *Watkins's Life and Times of William IV.* Ellis's *Tour through Hawaii, or Owyhee*; being Vol. IV. of the *Select Library*.
Elliot's *Views in the East*, Part XII., containing *Front View of the Bisma Kurn, Caves of Ellora*; *Interior of ditto*; *Skeleton Group on the Rameswar, Caves of Ellora*.
In demy 18mo, *Memoirs of Miss Spreckley*, late of *Meighan Mowbray*, chiefly compiled from her *Diary and Letters*. By R. Woolerton.
Hymns and Evangelical Songs, for the Use of Sunday Schools. By John Bulmer. 18mo.
Memoirs, Correspondence, and Poetical Remains, of Jane Taylor.
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Sermons preached in St. James's Chapel, Surrey. By the Rev. Charles Bradley. 1 vol. 8vo.
A *Topographical History of the County of Leicester*. By the Rev. J. Curtis. 1 vol. 8vo.
Plain Rules for Improving the Health of the Delicate, &c. By Wm. Henderson, M. D. 1 vol. 12mo.
Edinburgh Cabinet Library. Vol. 4. *Palestine*.
An Essay on the Wines and Strong Drinks of the Ancient Hebrews, &c. By Moses Stuart, M. A.
The Pulpit. No. 1. Vol. 18.
Enthusiasm, and other Poems. By Sus. Strickland.
Lardner's Cabinet Cyclopædia. Vol. 22. *Silk Manufacture*.
Didkin's Sunday Library. Vol. V.
The Morians in Greenland.
Le Traducteur. By P. F. Merlet.
American Biography. By the Author of *Lily Douglas*, *Memoirs of Mrs. Judson*, and *Mrs. Ramsay*.
The Unsearchable Riches of Christ. By T. Brooks.
Family and Parochial Sermons. By the Rev. Wm. Shephard.

West Indian Slavery Delineated. By T. Jackson.
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Narrative of the Achantee War: Present State of Sierra Leone. By Major Richenda.
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A Letter to the Rev. H. B. Battel, A. M. By the Rev. J. R. Barber, A. B.
Address to the Mechanic's Institute of Halifax. By John Murray, F. S. A., &c.
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An Address to the Members of the New Mechanic's Institution, Manchester. By R. Derosier.
An Account of the Book Society for Promoting Religious Knowledge among the Poor.
The System of Exclusion and Denunciation considered. By Wm. Ellery Channing, D. D.
A Catechism of Latin Grammar. By Geo. Milligan.
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A Catechism of Zoology. By Wm. Rhind.
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The Amethyst, or Christian's Annual for 1832. Edited by R. Huie, M. D. and R. K. Greville, LL.D.
Preparing for Publication.
Friendship's Offering for 1832, will appear on the first of November, in its usual style of elegant binding, and with highly-finished Engravings after celebrated Paintings by Sir Thomas Lawrence, Stothard, Richter, Wood, Pussor, Westall, and other eminent artists.
The Comic Offering, edited by Miss Sheridke, will be published at the same time, bound in its uniquely embossed morocco cover, and embellished with upwards of sixty most humorous and neatly engraved designs by various comic artists.
A new *Annual*, illustrated in the first style of the art, from Drawings by Front, will appear on the first of November, under the title of the *Continental Annual*, uniform in size with his *Landscape Annual* of 1830 and 31, and published, handsomely bound in morocco, at only two-thirds their price.

Duty and Drawback on Paper, for the year ending 5th of January, 1831.

	Duty.	Drawback.
England ..	608,368 12 34	21,497 18 9
Scotland ..	101,119 8 0	6,514 16 84
Ireland ..	23,305 13 84	1,349 19 4



Engraved by G. G. Scott

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HENRY BROUGHAM, BARON BROUGHAM & VAUX.

Brougham

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THE IMPERIAL MAGAZINE.

NOVEMBER, 1831.

MEMOIR OF THE RIGHT HON. HENRY, BARON BROUGHAM AND VAUX,
LORD HIGH CHANCELLOR OF GREAT BRITAIN.

(With a Portrait.)

EXTRAORDINARY times produce extraordinary men ; and some characters, whose names are prominent in the history of nations, appear to have been expressly fitted for the periods in which they lived. Our own records furnish abundant instances in illustration of the remark ; but we need go no farther, for the proof, than the passing season, now teeming with wonders, and bringing forward "spirits fit for the toilsome business of their days." Among the personages who thus attract the attention, not of England only, but, it may fairly be asserted, of the whole world, the name of BROUGHAM shines pre-eminently conspicuous :

*Micat inter omnes
Julium sidus, velut inter ignes
Luna minores.*

The family of Brougham is said, in some recent publications, to have possessed a manor and lordship of that name in Westmoreland, antecedent to the Conquest. Though this is traditionary and doubtful, it seems pretty certain that the castle of Brougham is as old as the reign of king John ; and that the manor-house, contiguous to it, remained in the possession of the family till the time of James the First, when the estate was sold ; and the heir-male settled at Scales, in the neighbouring county of Cumberland. After the Restoration, the manor was repurchased by John Brougham, of Scales, who entailed it upon his nephew, from whom it descended to Henry Brougham, the father of the Chancellor. The estate, however, was considerably curtailed, at the period of its restoration to the family ; and, in consequence, the possessors of Brougham Hall, though boasting an ancient lineage, and even a dormant claim to baronial honours, were reduced to the rank of the lower order of gentry.

But whatever depression there might be in regard to property, there was none in point of reputation or talent. One Henry Brougham, in the middle of the last century, became a coadjutor of Dr. John Campbell, Dr. Birch, and other literary characters of eminence, in the compilation of that great work, the *Biographia Britannica*. What degree of affinity he bore to the subject of this memoir, we have not the means of ascertaining ; but that he was a member of the family, cannot be doubted. Henry, the father of Lord Brougham, was educated at the University of Edinburgh ; and, during his attendance there, lodged, as is customary for students in that seat of learning, at a boarding-house on Castle Hill, kept by the widow of a Scotch clergyman. This lady, who, we have heard, was sister to Dr. Robertson the historian, had an only daughter, between whom and Henry Brougham there arose a mutual attachment, which, while the lovers were yet young, was cemented by the bond of marriage. The first-fruit of

this union was a son, born at Edinburgh, and baptized there by the name of Henry, in the year 1779. Three other sons were the offspring of this marriage: John, who became an eminent wine merchant in Edinburgh, and died about two years since, at Boulogne; James, a barrister; and William, master in chancery, and one of the members in the present Parliament, for the borough of Southwark. Henry Brougham, the father, died at Edinburgh, on the 18th of February, 1810; but his widow is still living at the family mansion in Westmoreland, which has latterly been greatly improved, and the estate enlarged, by the present possessor.

Henry and his three brothers received their education at the High School of Edinburgh, under Dr. Alexander Adam, with whom the eldest became a special favourite. At the age of fifteen, Henry was entered a student of the University, where he applied to the mathematics so assiduously, that, before he had attained his seventeenth year, an essay by him, "On the Flection and Reflection of Light," was deemed worthy of insertion in the Philosophical Transactions. It is true, the hypothesis advanced in this paper was attacked by two able mathematicians, M. Prevost, of Geneva, and Dr. Young, of London; but, whatever may be thought of the dispute, there can be but one opinion of the extraordinary talent developed in the juvenile philosopher, who ventured to investigate the most subtle question in the science of optics. The communication on the velocity of light was followed shortly after by some geometrical propositions, with the solutions, which were stated to be new discoveries and improvements of the ancient analysis. The claim to novelty was clearly disproved; but this did not by any means lessen the merit of the young mathematician, who had, by his sole application, come to the same conclusion as Cotes, Maclaurin, and Emerson, all of whom preceded him in these abstruse and laborious calculations. The wonder is, how Mr. Brougham's learned preceptor, John Playfair, and the mathematical committee of the Royal Society, could have taken those speculations for discoveries, which had been known to the scientific world, some before, and others after, the death of Newton. This was a proof of the observation made by Mr. Brougham himself, at a later period, that the more certain sciences have been much neglected in these days. But, though in the above mentioned cases it cannot be said the author was entitled to the rare merit of being a discoverer, his claim to the title of inventor in mathematics has been substantiated, by his speculations upon algebraical prisms, and those connected with the higher geometry, one of which, on the properties of the conic hyperbola, and the relations of the harmonical line to curves of different orders, is a master-piece of mathematical reasoning.

For these contributions to the stock of science, Mr. Brougham, on the third of March, 1803, was elected a Fellow of the Royal Society; but his formal admission did not take place till the spring of the following year. Meanwhile, he plied his studies with indefatigable diligence, as a candidate for the honours of the bar in Scotland, to which he was called in due course, about the same time with his two friends, Jeffrey and Horner. This was an important era in the history of Mr. Brougham; for, though he had already obtained celebrity as a young man of profound abilities, it was confined within a comparatively small circle of such, as were judges of his scientific acquirements. He now began to be known beyond that limited sphere, and the versatility of his genius to be generally admired by the publication of "An Inquiry into the Colonial Policy of the European Powers." This work appeared in 1803, and at once stamped the author's reputation on a firm basis, as a political philosopher,

and an elegant writer. It was in this year, also, that Mr. Brougham formed one of the triumvirate who founded the Edinburgh Review; his coadjutors being Jeffrey, the ostensible editor, and Francis Horner. The history of this literary phenomenon, which, at its first appearance, spread terror among the various tribes of authors, from the Tweed to the Thames, would furnish another instance of "great events from little causes." The mode of criticism now adopted was altogether without a precedent. Instead of analyzing the works that were brought under inspection, the reviewers entered into the general subject, for the purpose of delivering their opinions upon it in dilated disquisitions, which, for the most part, were written with great ability, though they had nothing to do with the book selected as the packhorse to convey the commodity to the public. But this was not the most objectionable characteristic of the northern luminary. It commenced, and was carried on, in a spirit of hostility against all the writers of the age, who happened not to enjoy the favour of being known to the critics, or their friends. Hence arose a loud cry of complaint on all sides, and several men of genius and learning retaliated upon the secret tribunal of Edinburgh, for its cruelty and injustice. Lord Byron stung the junto, in a satire that will be read when the Review shall have ceased to exist. Anacreon Moore, with less reason than the noble poet, called the editor into the field, which, however, fortunately was not stained with blood on this occasion. Of ink, torrents were spilt in this war of retaliation; but the reviewers had an advantage over their adversaries, in the extensive and increasing sale of their journal, while the insulated answers were, for the most part, ephemeral, little read, and soon disappeared. The personalities in which the Edinburgh Review indulged, injurious as they were to moral feeling, and often to individual character, served to promote its circulation, in an age, and among a people, peculiarly marked by that itch of curiosity for which the Athenians of old were distinguished.

But we must here leave the Review, and its other projectors, to follow the immediate subject of the present article.

Mr. Brougham, having completely established his reputation, in the capital of Scotland, as an advocate, might have looked, and with assurance of success, to the honour of a seat in the High Court of Justiciary, with, as usual, the nominal rank of a lord for life. He was employed in several important causes, and, amongst the rest, as counsel for Lady Essex Ker, in the great contest respecting the ducal title and estates of Roxburgh. This, and some other causes, brought him necessarily to plead before the House of Lords, where he was much noticed for his elocution and legal knowledge. A new and richer field was now opened to his view, and one presenting higher prospects for his ambition than even that in which he had already secured a certainty of permanent profit and future distinctions. Mr. Brougham, and his inseparable companion, Mr. Horner, resolved to unite their interests, and try their strength in the English courts; as they had done in those of Scotland. A call to the bar followed; and while Mr. Horner adopted the Chancery practice, for which he was well fitted, and where he might have risen to the seat which his friend now fills, had Providence spared his valuable life, Mr. Brougham entered the arena of the King's Bench, to elbow his way amid a host of competitors! At the same time he chose the northern circuit, as offering a fairer prospect of profit; and, although he had the disadvantage of coping, first, with Mr. now Justice Park, and, next, with Mr. Scarlett, his gleanings were far from being inconsiderable, even in the early stage of his legal itinerance.

Still, in threading his course through the labyrinthine paths of the law, the great object of his ambition was a seat in parliament. Here his old schoolmate, Horner, anticipated him, through his intimacy with Lord Henry Petty, now Marquis of Lansdowne, who procured for him a nomination to the borough of Wendover, and afterwards to that of St. Mawes, both in the Grenville interest. Mr. Brougham was mortified at what he considered neglect; yet he continued attached to the Whigs, and published on that side, but anonymously, "An Inquiry into the State of the Nation," which produced a strong effect, and ran through several editions. Such talents were no longer to be left to the confined limits of Westminster Hall; and the historian, who at some distant period shall undertake a retrospective survey of these eventful days, will have to record, with grave reflections, that Henry Brougham first entered Parliament for the borough of Camelford, as the nominee of the house of Russell.

One of the first acts of his political life, as a member of the legislature, was, the bringing in a bill making the slave trade, by whomsoever practised, felony; and subjecting the persons carrying it on, to the punishment of transportation for fourteen years. The bill passed through both houses in 1811, and received the royal assent.

In the following year, Mr. Brougham endeavoured, but not with the same success, to take from the crown the droits of admiralty, as being a fund, in its present state, contrary to the constitution, and full of danger to the rights and privileges of the people. In the same session, he called the attention of the house to the subject of the orders in council, which, he said, were the cause of the distresses and embarrassments which then prevailed throughout the kingdom. He concluded an able speech, with moving for a committee of inquiry. The only novelty in the discussion was that of Mr. Canning's supporting the motion; notwithstanding which, it was lost by a great majority. The agitation of the question, however, had a good effect; for, though ministers would not yield to their opponents in the house, they soon after conceded to them, by revoking the obnoxious orders in the cabinet.

The next measure of Mr. Brougham, at the close of the session, was also of a triumphant nature, and tended greatly to the spreading of his reputation among the people at large. One of the articles in the ministerial annual scheme of finance, was a tax upon leather. This oppressive impost, Mr. Brougham assailed by so many clear statements and powerful arguments, that, on a division, the Chancellor of the Exchequer, having only a majority of eight in his favour, abandoned the obnoxious tax altogether.

With this session, Parliament ended; and Mr. Brougham, having been encouraged to offer himself as a candidate for Liverpool, in opposition to Mr. Canning, did so, but failed; as he subsequently did, in his attempt to get returned for the Inverkeithing district of boroughs.

After a seclusion of about two years, or more, Mr. Brougham again appeared on the opposition bench, as member for the close borough of Winchelsea. It might, however, have been said, that he now came forth as a giant refreshed; for, to follow his progress from this period, would far exceed the powers of an ordinary observer. At the very opening of the session, on the first of February, 1816, he severely condemned the speech from the throne, which spoke of the flourishing condition of our "commerce, revenues, and finances," when a general stagnation of trade was felt,—when shops were every where empty—tradesmen's books were filled with debts, not one per cent. of which would be recovered. Alluding to the slave-trade still carried on by Spain, Mr. Brougham said, he hoped

the contemptible tyrant; Ferdinand, who had behaved so inhumanly to his best friends, who had treated so ungratefully those by whom he had been raised to the throne which he disgraced, would be prevented from extending the effects of his reign to Africa.

The holy alliance, and the property tax, for the repeal of which last the nation was mainly indebted to his exertions, were among the next prominent objects of his attacks during this session; at the end of which, he moved for leave to bring in a bill to secure the liberty of the press. The motion was carried, yet nothing further was heard of the measure. But one of the most important acts of Mr. Brougham, at this period, was, that of procuring a legislative inquiry into the ancient charitable institutions, particularly those which had for their object the education of the children of the poor. Though many abuses were discovered by the commissioners appointed under the authority of the committee; there is reason to fear, that the benefit produced has by no means answered the expectation originally formed, or the expense actually incurred.

In the year 1818, Mr. Brougham was invited to become a candidate for the county of Westmoreland; with which his family had, for generations, been connected. Although he had a powerful interest to oppose, in the house of Lonsdale, he accepted the call of his friends, but failed; notwithstanding which, he made another effort, in 1820, and again proved unsuccessful; as he also did at the general election of 1826.

In the vacation of 1816, if we mistake not, Mr. Brougham, by way of relaxation from the multifarious labours with which he was surrounded, made a tour on the Continent; in the course of which he paid a visit to the Princess of Wales, at her seat in the north of Italy. In consequence of this, he became the confidential agent, and legal adviser, of Her Royal Highness.

On the death of George the Third, Mr. Brougham lost no time in despatching a special messenger to Como, with the intelligence of an event which was so important to the Princess herself, and not less so to the nation at large, of which she was now become the Queen consort. Her Majesty replied immediately, by the same medium, informing Mr. Brougham of her fixed determination to return to England, for the purpose of asserting her rights and privileges, which, she had reason to believe, were in danger, as well as her person. Mr. Brougham communicated the Queen's intention and apprehensions to Lord Castlereagh, who assured him that no indignity would be offered to the illustrious personage, either abroad or at home. There can be little doubt, however, that the Queen's Attorney-General, for as such he was now formally admitted, would willingly have prevented his royal mistress from carrying her resolution into effect. In this he was foiled; and on Thursday, the first of June, 1820, the Queen apprised him, by letter, of her arrival at St. Omer, to which place she requested him to hasten without delay. Accordingly, on Saturday he set out with Lord Hutchinson, who was nominated, on the part of the King, to arrange the terms of a settlement, founded on the condition of Her Majesty's giving up all idea of landing in England. Mr. Brougham, on reaching St. Omer, introduced Lord Hutchinson, as the friend of Her Majesty, and a mediator anxiously desirous to render her service, at this crisis. The Queen, it appeared, had already been informed, that her confidential friend and the King's agent had travelled in the same carriage, embarked in the same packet, and kept company all the way to St. Omer, while Sicard, Her Majesty's oldest servant, rode on the outside of the carriage. By whom she was informed of all this, or

what purpose, we are not told; but so it was, that the Queen took alarm; and, while the two deputies were in consultation or correspondence upon the business in which they were concerned, the royal personage put an end to their labours, by setting off for Dover without taking leave of either one or the other.

Mortifying as this was, Mr. Brougham had too much sympathizing feeling not to make allowance for the irritability of a mind ill at ease, and liable to be imposed upon by bad advisers. He hastened back to London, where, on his arrival, he found that the door of hope was closed against that adjustment which it had been his earnest wish to accomplish. The contracted space to which we are confined precludes any further detail on a subject that belongs to general history; and to do justice to which, would call for amplification in the narrative, incompatible with biography. Nor can we even descant upon the eloquence displayed by the Queen's advocate, without injuring the force of the reasoning, and the elegance of the language.

It cannot be expected that we should attempt to enumerate the speeches or motions made by this great orator and statesman, while a member of the lower house of parliament. We shall, therefore, confine ourselves to a few of the most important, and such as relate to subjects of permanent interest.

On the eleventh of February, 1822, we find Mr. Brougham bringing forward, at the close of a very elaborate speech, the following resolution—"That it is the bounden duty of this house, well considering the pressure of the public burdens on all classes of the community, and particularly on the agricultural classes, to pledge itself to obtain, for a suffering people, such a reduction of taxation, as would afford them effectual relief."

The proposition was strenuously opposed by ministers, as leading to no practical purpose. The motion was negatived by a considerable majority. In the course of his speech, on this occasion, Mr. Brougham passed an encomium upon Mr. Pitt's great financial measure of the sinking fund, though he hinted the necessity of reducing the interest of the public debt.

On the twenty-fourth of June, in the same year, Mr. Brougham proposed a resolution—"That the influence of the Crown is unnecessary to the maintenance of its due prerogatives, destructive of the independence of Parliament, and inconsistent with the well government of the State." This resolution was introduced by a long speech; in the course of which, the honourable and learned mover displayed his peculiar talents for irony with singular brilliancy and success. It need scarcely be observed, that the motion was lost.

The parliamentary history of the following year was remarkable for a schism in the opposition, occasioned by the Catholic question, then brought in by Mr. Plunket; and though supported by Mr. Canning, it was evident that the weight of the cabinet was on the other side. This produced a violent attack on Mr. Canning by Mr. Brougham, who charged the secretary with tergiversation, and truckling to the Lord Chancellor. At this Mr. Canning took fire, and, turning to the speaker, said, "I rise to declare that the accusation is false." Upon this he was called to order, and, no explanation being given, a motion was made that Mr. Canning and Mr. Brougham be committed to the custody of the Sergeant at Arms. The friends of the parties here interfered, and with no little difficulty succeeded in bringing about, if not a reconciliation, yet a suspension of hostilities. When the question for the order of the day was read, all the

opposition members left the house, and Mr. Plunkett's motion was lost.

On the 1st of June 1824, Mr. Brougham introduced a motion for an address to the king relative to the proceedings at Demerara against Mr. Smith the Missionary. This produced a long debate, and an adjournment; at the end of which the motion was negatived by the small majority of forty-six only. The second day of the discussion was marked by an extraordinary occurrence. Just as Mr. Brougham was entering the house, he was assailed in the lobby by a man named Gourlay, who had been lying in wait for the purpose. The offender was taken into custody, and committed to the House of Correction in Cold Bath Fields, where he remained a long time, to prevent his doing more serious mischief, being pronounced insane by the faculty.

On the 15th of May 1826, Mr. Brougham, after a long and impressive speech, moved a resolution to the effect, that the Colonial Legislatures having obstinately resisted the declared wishes of Parliament, and of his majesty's government, the House of Commons would early in the next session take the subject of West India slavery into consideration. The motion was rejected by an overwhelming majority.

We now come to the most splendid period in the life of Mr. Brougham, as a lawyer and legislator. In pursuance of a notice which he had given in the preceding session, he brought forward on the 7th of February, 1828, a motion "touching the state of the law, and its administration in the courts of justice, with a view to such reform as time may have rendered necessary, and experience may have shewn to be expedient." The speech which introduced this motion was as remarkable for its length, as its luminousness; and though it occupied six hours and a half in the delivery, the attention of the auditory was riveted in a fixed admiration during the whole time. On its conclusion, an adjournment of the question took place until the 20th, when the motion, with some amendments, was carried.

In the same session Mr. Brougham spoke with powerful effect in support of the motion of Lord John Russell, for the Repeal of the Test and Corporation Acts. The success with which this was attended, prepared the people to expect what followed. At the commencement of the next session, Mr. Peel, who had hitherto been the zealous opponent of Catholic Emancipation, actually proposed it as a cabinet measure, on the ground of political expediency. The bill was carried triumphantly through both houses, and on the 13th of April received the royal assent.

In the following year, Mr. Brougham moved for leave to bring in a bill to establish local jurisdictions in certain districts in England. The learned member took a very comprehensive view of the expenses attendant upon legal process. What, therefore, he intended to propose was, that a barrister, of practical experience, should be appointed in every county, before whom any person might cite another, who was indebted to him ten pounds or less, and that the judge should decide on the merits of the case, by hearing the parties, and appointing payment by instalments, if he should think proper. If the debt should exceed ten pounds, but not one hundred, the parties to be allowed to employ a legal advocate to plead their cause. But this judge should in no instance be allowed to decide in cases of freehold, copyhold, or leasehold. From his decision an appeal should be made to the judges of the assize, or the courts of Westminster. The bill was accordingly brought in; but its further progress was impeded by the demise of the crown, the commencement of a new reign, and the dissolution of parliament.

Mr. Brougham was now invited to the representation of the county of York. He acceded of course to so flattering a proposal, and his election was secured without any expense.

The first parliament of William the Fourth assembled on the 26th of October, and in less than a month the Wellington administration terminated. In the new arrangement which was soon formed, Henry Brougham received the Great Seal, with the dignity of Baron Brougham and Vaux, to which last title he is said to have had an hereditary claim.

Here we shall close the public history, properly so termed, of this illustrious personage; for the circumstances which connect his name with passing events are too fresh in remembrance, to require our feeble notice and observation. We shall, therefore, wind up this sketch with stating, that, in 1824, his Lordship took an efficient part in promoting and establishing the London Mechanics' Institution; that in the same year he published "Practical Observations upon the Education of the Poor;" that in 1825, he was elected Lord Rector of the University of Glasgow, when he delivered an admirable speech at his installation, which was printed; that, soon after, he assisted his friend Campbell in founding the London University; and that, in 1827, he became President of the "Society for the Diffusion of Useful Knowledge." To enumerate the literary productions of his Lordship, is beyond our means of information; but these in one particularly merits notice, namely, "A Vindication of the Inquiry into Charitable Abuses, in answer to the Quarterly Review," printed in 1819.

Lord Brougham, in 1816, married Mary Anne, the widow of John Slade, Esq., and a distant relative of the Auckland family. By this lady, he has had two daughters, one of whom died in infancy.

The following characteristic sketch of his Lordship, before his elevation, was drawn up by the late William Hazlitt; and, in the main, is a correct delineation:

"Mr. Brougham speaks in a loud and unmitigated tone of voice; sometimes almost approaching to a scream. He is fluent, rapid, vehement, full of his subject, with evidently a great deal to say, and very regardless of the manner of saying it. As a lawyer, he has not hitherto been remarkably successful. He is not profound in cases and reports, nor does he take much interest in the peculiar features of a particular cause, or shew much adroitness in the management of it. He carries too much weight of metal for ordinary and petty occasions: he must have a pretty large question to discuss, and must make thorough-stitch work of it. Mr. Brougham writes almost, if not quite, as well as he speaks. In the midst of an election contest, he comes out to address the populace, and goes back to his study to finish an article for the Edinburgh Review. Such indeed is the activity of his mind, that it appears to require neither repose, nor any other stimulus than a delight in its own exercise. He can turn his hand to any thing, but he cannot be idle. Mr. Brougham is, in fact, a striking instance of the versatility and strength of the human mind, and also, in one sense, of the length of human life; for if we make a good use of our time, there is soon enough to crowd almost every art and science into it. Mr. Brougham, among other means of strengthening and enlarging his views, has visited, we believe, most of the courts, and turned his attention to most of the constitutions, of the Continent. He is, no doubt, a very accomplished and admirable person."

ON THE IMMEDIATE AND TOTAL ABOLITION OF COLONIAL SLAVERY.

At the present crisis, when a very considerable number of the members of the house of commons stand pledged to their constituents to support this measure, it is the duty of every friend of the human race, to raise his voice in behalf of a legislative enactment for the IMMEDIATE and TOTAL abolition of colonial slavery, as being just and necessary; and although there are not a few who loudly declare that such a measure would be fraught with the grossest injustice, that those who advocate it are destitute of common honesty, and that by recommending such a measure to the Government, they are endeavouring to convert them into robbers, instead of protectors of the public; their arguments are but few and weak in support of such a declaration, and arise from mistaken views of the subject.

It has been asserted, with some show of reason, that slaves being a marketable commodity, and fetching a definite price, to emancipate them, without giving their owners an adequate value, would subject those owners to a positive loss of real property. But this is a mistake; and I think it may be easily proved, that so far from the slave-owners suffering loss, they will eventually be gainers by the measure. The farmers of England and the planters of the Colonies are similarly situated thus far—they both have land to cultivate, and labourers to cultivate it, to whom they give a maintenance for their labour—free labourers getting little more, and slaves having no less. The difference between them is, in their manner of procuring labourers. The English farmer goes to a fair, and engages as many as he has occasion for, giving them board, lodging, and a trifle for clothes, or wages to procure those things for themselves; the planter, when he wants labourers, finds they all are the property of some one or other, and he cannot obtain their services unless he purchases them, after which he must board, lodge, and clothe them: whereby it is evident that the latter is just the purchase-money worse off than the former, who, in that respect, gets his labourers for nothing.

But many are possessed of slaves, and when a colonial estate is to be sold, the slaves upon it form an important article, and, if struck off, would reduce the value of the property. To place this case in a correct point of view, I will suppose two estates to be offered for sale, both of the same value, but one in a situation where free labour is to be got, and the other where it is not; that it requires one thousand pounds

worth of slaves to cultivate the latter, and that they are on the estate, and to be sold with it. Will any one presume to say that the estate with the slaves will be worth one thousand pounds more than the other? Both estates being of the same extent, equal in fertility, and requiring the same number of labourers to cultivate them, would produce alike at the same expense; and consequently the one with the slaves would be worth no more than the one without them, as what would be given for the slaves ought to be deducted from the value of the estate, to make it equal with the one which required no such outlay. Now, as the emancipation of the slaves will only change the condition of the estates from the latter to that of the former, no reduction in the value of the property will take place; and thus no injustice will be committed, and no compensation to slave-owners be required.

Having thus disposed of this objection, I shall have an easy task with the remainder, as the advocates of slavery, in their anxiety to refute the charges of the abolitionists, have put forth such a variety of contradictory statements, as only require to be properly arranged, to present the most complete answer to all that has been advanced against immediate emancipation, that can be desired. For example—it has been asserted, That the negroes are at present in such a state of brutal ignorance, that if they were to be emancipated without waiting until, by their instruction and moral improvement, they are fitted to receive and benefit by it, the property of the planters would be endangered, if not destroyed, and their very lives put in jeopardy. But surely those who make this assertion have forgotten, that instructions were sent out, and provision made, by Government, for the instruction and moral culture of the slaves, some years ago, with a view to fitting them for emancipation. Now, either the statement respecting the ignorance of the slaves is false, or the planters have neglected the instructions of Government. Some persons who delight in traducing the planters, would be ready to affirm that the latter was the case, and that the planters would not permit their slaves to be instructed, knowing that it would be a step towards their emancipation, and that their ignorance was an apology for continuing them in bondage; and that to delay the emancipation of the slaves until they are fitted for it by instruction and moral culture, while their owners are resolved to keep them in ignorance, would be to delay it for ever.

But the planters assure us, on the word of gentlemen, that they have always liv-

to the suggestions of Government, and that, anxious to promote the moral improvement of their slaves, they have done all that lay in their power; and therefore we are bound to believe that the objection is an impudent falsehood, and that the slaves are not in such a state of ignorance. Besides, it is an absurdity to suppose that granting to even an ignorant people, what they want, would drive them to insurrection: a continuance of slavery will, in all probability, do it, and emancipation alone will prevent it. The planters affirm, that this measure would cause the tragic deeds of St. Domingo to be repeated; but they must know, that it was not the abolition of slavery, but the continuance of it, which gave rise to that dreadful affair. And as to their lives and property being endangered by the measure we advocate, how long, we may ask, would they hold either, in the present state of things, if it were not for the powerful military force kept up in all the colonies? They are in danger now, and they know it: the dissension and the rejection of the measure daily increase their danger, and the adoption of it is the only means whereby they may avert an evil which, otherwise, will sooner or later certainly overtake them.

But if we do not lose our property by insurrection, it will become valueless, says an advocate for slavery, as negroes will not work except by compulsion, and, as we cannot compel free labourers to work, no work will be done; our plantations will go uncultivated, we shall be ruined, the colonies abandoned, and then some other nation will obtain them, which has no such scruples about slavery; and thus an irreparable injury will be inflicted on our country. This would be a very serious complaint, and one extremely probable, provided that the negroes could manage to live on *common atmospheric air*; for I suppose, in the colonies, as in other places, this is the only thing to be procured for nothing. Perhaps that would not satisfy them, after having been used to the more substantial food served out by their old masters; and in that case they would be obliged to work, although they were free; for they would soon discover that freedom did not consist in an exemption from labour, but in choosing their own masters, and starving when they do not please to work.

But this account of the lazy disposition of the negroes, ill accords with the many little stories told by West India gentlemen, about the savings and wealth of slaves, which must be acquired by extra and uncompulsory labour over and above their daily tasks; and the accounts of the wealth and finery

of the free negroes all tend to refute this base calumny on the negro character. It is also asserted, that the abolitionists are no friends to the negroes, as that measure, so far from improving their condition, will make it much worse, since at present all their wants are provided for by their kind owners; but when they are no longer the property of their masters, they will be left to shift for themselves, and will be as bad, if not much worse off, than the agricultural labourers of this country. I will presume that the slaves are well provided for; but surely he is no friend to the planters, who would insinuate that their kindness arises from interested motives, and that when they cease to have a property in their labourers, they will no longer reward them with their present liberality, and thus cast an additional stain on characters which some people think are already sufficiently black.

The refuse of the Newfoundland fishery is certainly not sumptuous fare; but as these good gentlemen can afford to deal it out in rations to their slaves, whom they purchase at a great expense, surely, when they get labourers for nothing, and thus save the purchase money, they will be able to give such wages as will enable the labourers to live as well as they do at present; and I hope better things of them than to believe they are so sordid as to allow their labourers to want, merely because they no longer have a property in them. If they have a predilection for serving out rations as they have been wont, they may follow the example of an amiable author at Kensington, who pays his labourers in food instead of money, and thus prevents their mispending their hard earnings, and secures their being well fed. In that case neither masters nor labourers would find much difference from the present state of things, and yet all the advantages of freedom would be secured.

It has been asserted, that the planters will turn the negroes out of the little houses and gardens they at present occupy on the estates, and they will become houseless and homeless wanderers. In answer, I would ask—Will the planters have no occasion for their labour after they are emancipated; will they not still require them on their estates? If so, they must not, and will not, turn them adrift thus. The objection supposes, that the slaves have their houses and gardens for nothing, but that is a mistake.

Labourers must be lodged, and it matters not whether masters lodge their labourers, or pay them such wages as will enable them to lodge themselves.

One of the objectors wishes to know, who will then maintain the sick, infirm, aged;

and infant poor? the planters do it now, but it would be unjust to make them do it then. But why would it be unjust? It is well known that free labourers work better, and do much more than ever could be got from slaves, under any mode of coercive treatment whatever; and therefore will not the planters be as well enabled, and the labourers as much entitled, to have their helpless poor supported, as now? The helpless poor in this country are supported by a poor's rate, and the same might be done in the colonies; and as to burdening the negroes with the rate, they ought to know, that here it is paid by the farmers and gentry only, and the same must be done there. It is an error to suppose that employers give any thing to the employed, the latter must always earn their own subsistence, and a surplus for the former, or the connexion between them would soon cease.

I have thus patiently gone through, and fairly met, the preceding objections, shewing—1st, That by the emancipation of the slaves, the owners will incur no loss of property, and therefore require no compensation. 2d, That the slaves cannot be so ignorant as to be unfit to receive this boon, and, even if as ignorant as represented, no evil can arise from the adoption of the measure, while every thing is to be feared from its rejection. 3d, That the statement, that negroes will not work except by compulsion, has been proved to be false, by the evidence of planters and slave-owners. 4th, That if the negroes are worse off after the adoption of this measure than they are now, the planters must be a worse set of men than even their enemies represent them to be. 5th, That as the sick, infirm, aged, and infant poor, are maintained in this country by a poor's rate, paid by the farmers and gentry, there will be no injustice in making the planters maintain those classes in the colonies in the same way.

These being the principal objections which I have met with, I shall now conclude, considering it unnecessary to say one word on the advantages the negroes will derive from the measure, or on the evils resulting from slavery; those subjects having been so often and ably handled by men of far superior talent, my object being simply to answer objections to the proposed measure. This I have done to the best of my ability; and however imperfect this attempt may be, I trust enough has been said to show, that the dangers arising from emancipation are more imaginary than real, and that the fears entertained by the planters are dictated by sordid selfishness, which reason, justice, and humanity alike disown.

G. Y.

ON THE VANITY OF HUMAN PURSUITS.

ONE of the most conspicuous truths, of which we may have constant observation and abundant proof, if we turn our attention around us, for the purpose of investigating its validity, is, that man is restless and dissatisfied in his present condition. He is either aspiring after something untried and unacquired, or deploring something which has deluded his most sanguine expectation, and deceived his most accurate computation. The life of man is often obscured and embarrassed by evils which sagacity could not detect, and accidents which prudence could not avoid. Innumerable are the calamities which abound in the world, irrespective of the distinctions of fortune, or elevation of rank; for what is fortuitous must necessarily be incapable of eluding the blow which disaster may inflict, or escaping the dart which disease may inject. All his hopes and fears, with respect to the things of time and life, are invested with a sombre shade of uncertainty, his joys are fluctuating and evanescent, and his pleasures are unsubstantial and unsatisfying.

But that partial and restricted degree of knowledge, which is allotted to man, concerning the good or evil to which any course of actions or series of events may ultimately conduce, is plainly indicative of the unerring wisdom of the Supreme Being. If he had been doomed to complete ignorance, unilluminated by one spark of intelligence, and unenlightened by one ray of defecated knowledge, respecting the tenor of his continuance here, and the destinies which await him hereafter, it would have deprived him of those two powerful principles which are in active and unceasing operation, viz.—the hope of reward and the fear of punishment, both to deter from wickedness, and to incite to goodness. And if a greater degree of information had been imparted to him, it would, in many instances, have proved highly detrimental, since he is capable of exerting his powers only within a limited sphere; for it would probably tend to depress the energies of his mind, to restrict his efforts for the good of his species, and unfit him for acting his part with promptitude in the diversified scenes of life. The forms of moral good which arise on either hand around him, are often very faint and indistinct in their outlines, but they sometimes emerge from under the cloud of obscurity and mystery which envelops them, rising to a gigantic elevation of stature, ensuring, so to speak, a local habitation for many years, and leaving at last a vestige of moral grandeur, within the terror

earth, that will never be obliterated. But they too often resemble those unreal forms with which fancy delights to disport, in the wildness and the versatility of her vagaries. Imperfection and decay, it must be remembered, are inseparable from all that is human. The present state is only the mere threshold of existence, the infancy of being, and the dawn of mind, the incipient beginnings of a mighty and interminable whole; the rest is to be unfolded amid the glories of heaven, and the developments of eternity. To use the language of an inspired writer, "see now see as through a glass darkly, we now know but in part."

"Who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow?" is an interrogation which ought to be frequently reiterated in our ears; from the need we have of such information, the advantages accruing from it to society, and the fatal effects which a disregard of this useful monition produces. Ignorance, presumption, and folly, are the leading traits in the characters of the young and the inconsiderate, and, even in those of more mature age, unthinking heedlessness forms a very prominent feature, until they become chastened and convinced by the daily experience of the futility of projects begun in haste, and moderated by a repetition of others equally abortive, which ultimately end in disappointment and disgust. To reject and disdain the counsels of wisdom and the lessons of experience, is a principal source of the natural evils and the numerous miseries which we endure. Ambitious of terrestrial distinctions, eager to obtain either martial or intellectual fame, it very often eludes our sanguine grasp, or escapes our restless pursuit, and if we are so fortunate as to gain the gorgeous bait, we shall unquestionably find something which inhibits enjoyment, and entwines misery around that which we once deemed the propitious object of delight. By trusting in our own worldly wisdom, and not on the guidance of Omnipotence, we erroneously imagine we shall be able to steer our course through the dubious ocean of life, till we find that our boasted sagacity fails, and that our danger is inevitable, till we have to lament that we have collected "new pains for life, new terrors for the grave."

We often pursue a course of conduct which we imagine will lead us uninterruptedly to the attainment of our wishes, and the completion of our desires. But the ordinary extent of human foresight, it should be recollected, is very limited, its discernment superficial and merely conjectural, and its penetration is circumscribed within very

narrow boundaries. Hence the frequent disappointments of the vain and impetuous, the regrets of the simple and imprudent, the errors of the weak and the vacillating. Even a noble and generous ambition is sometimes defeated by the stratagems of the weak, reputation is discoloured by the machinations of the crafty, and innocence stultified by the combinations of the wile. That the reason why the retrospect of life is so seldom attended with pleasing reflections, arises either from errors of opinion, or previous follies, or the delusions of selective hope.

It must be readily allowed by every thoughtful mind, that modesty, humility, and dependence, waiting for aid from a superior power, are most suitable to be in our present condition, to secure success and to prevent misfortune. We should remember, that our limited and contracted powers are incapable of defending us from many casual evils and unavoidable calamities; that we are unable to avert the stroke of death; to retard the progress of time, or frustrate the decrees of heaven. But, instead of imploring assistance from above, or confiding to the direction of providence, to instruct us in the future events of our life, how many hours of needless misery, compunction, and remorse, do we accumulate on our own inflated heads by egotistic pride and arrogant self-sufficiency!

Those things which we deem will be most beneficial to our best interests and true felicity, experience commonly shows to have been diametrically contrary. Therefore, it will require great care and strict circumspection, to discriminate betwixt that which is radically good, and that which is essentially impure, betwixt that which is really excellent and that which is nominally valuable, both as it regards practice, religion, and morals. Observation and caution are undoubtedly necessary in disentangling the intricacies of any subject which may be presented to our notice in the affairs of common life, to prevent inadvertency and obviate mistake, to escape dishonour and evade disgrace: for unexpected failures, and unimagined occurrences, chiefly compose the variety of life, relieve the monotony of its scenes, and chequer with mutation and change its condition. In any undertaking, to discover, with undiminished accuracy, remote consequences, and prognosticate with certainty on the final issue of events, is beyond the calculations and decisions of the most wise, profound, and vigorous intellects of our race. Because, over the means which operate to the furtherance or hindrance of any design, we may have contemplated, and even planned in

theory, we have not the least arbitrary com-
tely they are uniformly exposed to the
fickleness of circumstances, the inconstancy
of fortune, and the variation of the elements.

But how often too has it happened, that
an event which we looked upon in the dis-
tance, with an apprehension of fear, has been
attended finally, with results the most
inestimable and pleasing; consummated with
sensible satisfaction and mingled joy. A
principal cause, or rather proof, why our
judgments are so invariable, and our expecta-
tions so extravagant, exists within ourselves,
and requires our most attentive inspection,
to prime and rectify their disorders; or, in
other words, we are too apt to look at our
individual defects through a self-complacent
medium. We are too prone to believe,
when we meet with untoward circumstances
in life, that God does not act justly with us,
and that, literally speaking, we deserve a
higher reward and a nobler recompense,
forgetting, in the pride of our hearts, that what
we do actually receive is purely gratuitous,
and that "if He was strict to mark iniquity,
who could stand? for there is none that
doeth good and sinneth not, no, not one."
We think that what does not accord in
every iota with our immediate wishes and
immature sentiments, must altogether mili-
tate and oppose the purposes which our
hearts had fondly, though foolishly, cherish-
ed and imbibed.

It should be our habitual aim to subdue
all immoderate desires after the attainment
of any earthly advantage, which, we now
conceive, if we do but obtain, will render
us incapable of receiving any further acces-
sions of comfort, or any larger amount of
felicity, because, what we so ardently desire,
we know not whether it may be attended
with good or evil, whether it may contribute
to our present sources of enjoyment, or
subtract from those reserves of delight which
we already possess. Let us endeavour to
restrain every first or crude impression, that
may strive to gain dominion over our hearts
and admission to our affections, till we have
duly deliberated, and ascertained whether
it agrees with the precepts of scripture and
the suffrages of reason, and whether it be
worthy of our sollecitude, and of sufficient
importance to claim our attention: for, to
regulate and confine his passions within
proper bounds, undoubtedly is the impera-
tive duty of every reasonable being.

Those insatiable desires, that restlessness
dispirit, which we now feel stirring within
us, and which are doomed never to be
adequately gratified while detained in this
vestibule of creation, are strong indications,
and incontrovertibly demonstrate that the

human soul requires a larger theatre for the
display of its activities. This may best
gathered from its incessant longings after a
posthumous celebrity, and likewise from its
conceptions being so disproportioned to
what it is ever able to realize. But should
far we may rest assured, that, in a future
state of existence, they who have a good
hope through grace, of attaining to the felici-
city of heaven, will find that every aspiration
of an immortal mind will be fully satisfied,
and that its highest conceptions of the
beauty and magnificence of the celestial
economy, and the invisible world, there
immediate abode of Deity itself, will be
transcendently surpassed. There, disorder
and ignorance will no longer striggle for
the ascendancy, but knowledge, wisdom
and perfection, unalloyed and undiminished,
will eternally prevail, superadded to con-
summate order and undeviating regularity.

THOMAS ROBERTSON.

Leicester, May 15th, 1831.

THE VILLAGE CLERGYMAN; OR, ENDURING
AFFECTION. BY REV. J. YOUNG.

"Go to thy darling false one! go!
And gaze enraptur'd on her charms;
Sink on her breast of melting snow,
And court her fond luxuriant hair.
Murmur again the ardent vow,
That mingles hope with fond desire;
Now paint the lover's wish—and now
Behold a wee-worn wife expire.
Who, when her dearest hopes were shining,
And thou wert guilty passion's slave,
Mourn'd o'er thy errors as her own,
And sought to hide them in the grave."

EVERY country has views peculiar to itself;
and every county in our own country has
picturesque embellishments exclusively its
own; nor are the diversified charms which
nature exhibits in her different scenes of
awful grandeur, subduing simplicity, or
towering sublimity, more various, or greater,
in number, than the taste of her admirers.
There is an evident association, although we
rules can be laid down by which to explain
it, between the scenery presented, and the
temperament of the enamoured beholder.
The mild and gentle are not fascinated by
the wild uproar of the dashing cataract, the
bellowing crater, or the fearful ravine; nor
are the bold and impetuous transported by
the soft and easy landscape, the neat retired
villa, or the unvarying summer skies of
luscious Italy: and yet, in each there are
indescribable emotions, blending with their
childhood scenes, and the places of their
birth, which never can be erased by the
views of any other country.

Allowing these desultory observations to pass for axioms, yet the admission must be made, that there are circumstances which not unfrequently throw a halo of beauty around the most unlovely spots, in our imagination; or which give to beauty itself an impressing power, such as causes its identity ever to stand before the mind's eye.

I feel the correctness of this admission while I write it. Years have not been able to wear out the impression; nor have scenes, of every grade and form, weakened the sensations which cause my mind to turn mechanically to the period and the spot to which I refer. A gentle draw upon memory suffices to bring the minutiae of my "tale's particulars" into being, or to cause, by a process which philosophy cannot explain, a kind of mental resuscitation of the buried feelings of departed years.

My tale may, indeed, be denominated *trite*; and much do I wish that such a charge were less correct than it is: I should then have the advantage of affording more pleasure, although of a painful kind, and of enjoying myself more gratification, in the conviction that fewer incidents, of the same painful character, were in being, than are now known to exist—

"But what avals were wishes
Good, though they be, kindly expressed,
And felt as powerfully? Like a shadow
To a starving man, or palated fire
'On one who freezes, or a limpid stream
On canvass gliding, to one parch'd with thirst—
They seem to mock, and add to misery."

In consequence of a degree of indisposition under which I was labouring, during my visit at a friend's, I was induced to accept the pressing invitation of the gentleman and his charming family, to prolong my stay at his hospitable habitation, beyond the period I had intended. In order to afford me an opportunity of viewing the surrounding country, and, at the same time, advantage my health, he proposed, after we had taken breakfast one morning, a ride on horseback to the parsonage-house of a neat village, a few miles distant. I had before heard of the venerable person who resided there, and felt glad that an opportunity was now offered me to be introduced to his acquaintance. I accordingly expressed my readiness to join my friend in his ride.

It was, perhaps, as cheerful a morning as ever visited our world, since man's "first disobedience" infected universal nature with its moral evil, when

"Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave sign of woe
That all was lost."

The fairy hand of spring had thrown her many-coloured mantle over creation. The

time of the "singing of birds" had fully come; and in many a happy note, from the monotonous chirp of the sparrow, to the lofty song of the mounting sky-lark, were the praises of the glorious Being, who "maketh the outgoings of the morning and evening to rejoice," poured forth.

A rich diversity of scenery, and variety of conversation, gave to our animal spirits a buoyancy which extended its influence to every part of the system, and produced a frame of mind of the most happy and tranquillized order. My friend's acquaintance with the venerable person we were about to visit, had been of long standing; and his estimations, founded on a knowledge of his character, were of the most exalted kind: hence he found a pleasure, by which I was happy to profit, in furnishing an interesting and detailed account of him. At every reference made to his views and exhibition of truth, his zeal, humility, his regards and attention to the interests of his flock, and the affectionate respect in which he was held by all who knew him,—my anxiety increased to meet him; and, unconsciously, I put my horse into quicker motion, and then, again, reined him in to keep even with my friend.

The interesting and happy description of a country clergyman, which Goldsmith has given in his "Deserted Village," naturally entered my mind; and in almost all its characteristic traits, it seemed to find its counterpart, or fac-simile, in the person to whose brief history I was listening.

"A man he was to all the country dear"—beautifully applied, but happily the following lines did not—

"And passing rich with forty pounds a year."

Yet even this scanty stipend, little as it was, exceeds, by four times ten pounds, what too many of those who fill the same office should possess—those play-going, fox-hunting, card-playing race of patronized incumbents, or *incumberers*, and palmerworms to our country.

His stipend, of whom I write, did not reach the exorbitant sum of tens of thousands, nor tens of hundreds, a year; and yet it was sufficient, not only to place him (as all who fill the ministerial office should be placed) above anxiety of mind concerning the things of this world; but enabled him to exhibit, practically, the spirit applied to such by the apostle—"given to hospitality."

Presently the tower of the village church appeared to rise from out a thick cluster of majestic trees, by which it was surrounded. Soon we gained the entrance into the village; and as we rode along, I imagined

I could discover the influence of the pious pastor, even in the appearance of the people and things which I noticed; and, mentally, I exclaimed, "Oh, that all the ministers of the sanctuary in our land were of the same description! then would murmuring and dissatisfaction cease; the sacred office would no longer be the butt of ridicule, or the theme of profane execration; then 'God, even our own God, would bless us,' and all the people would turn unto him."

This soliloquy would, perhaps, have been extended, had not a quick turn in the road changed our view; for suddenly to our sight—

"The village preacher's modest mansion rose."

It was a neat, thatched building, of anti-babel elevation, its loftiest apartments being its airy chambers. Upon every part of it, comfort and contentment seemed visibly impressed. It stood back about thirty yards from the road-side; a gravelled path-way ran along the whole width of the building, to a distance of somewhat more than four feet from the windows. From the centre of this path, and leading directly from the door-way to the little palisade-formed gate, was another of similar dimension; while the intermediate space on either side was laid out tastefully in flower-beds. On the south side of the dwelling were a few acres of pasture land, in which the supplies of his dairy fed and fattened; and in a corner of it were accommodations for his cow and a little galloway.

Having dismounted and secured our horses, we walked up to the house, and received a courteous salutation from Mrs. Goodall, the worthy lady of the vicar.

Shortly after we had taken our seats, Mr. Goodall himself appeared; and never shall I forget his form, it now stands before my imagination, with only a little less vividness than that which actual vision could create. Years seemed to have produced a slight change in his manly form, from an erect posture, and had silvered over his head with thinly scattered hairs, white as the blossoms of the hawthorn. His eye, that index of the soul, still retained its powers of silent eloquence, and threw over a countenance of uncommon urbanity a lustre of intelligence, such as that organ, when good, seldom fails to impart.

We were received by him with the courtesy of a gentleman, and the openness of a friend. A variety of interesting conversation concerning the signs of the times, the providence of God, and the glory and extent of his kingdom in the world, engaged us for a while; in all which matters Mrs.

Goodall took a sensible and modest part. After partaking of some refreshment, Mr. Goodall very politely conducted me to his study. Here again I was indulged with a survey of a choice and well-selected library, principally made up of the works of some of our most celebrated theologians, both of ancient and modern date.

Shakspeare, in his pithy description of the movements of time, declares, that with some it "gallops withal." At the period in question, I found that with others, besides those the great bard has mentioned, time, sometimes, "gallops." With regret I perceived the hour had fully come when it became necessary I should say farewell to one, whose fellow I shall not often meet again on earth. The good old man walked with us, through an angle of his paddock, to our horses, and then, with an affectionate pressure of the hand, and a kind invitation to visit him again, he commended us to the blessing of his Master, and left us to pursue our ride homewards.

There is a species of curiosity indulged in by some, which is execrable. It leads its possessors, in restless prying scrutiny, to seek to dive into all the connexions and particulars of every family, and with no higher motive, forsooth, than the pleasure of knowing the affairs of others better than they know their own. Such littleness of conduct evinces great puerility of mind, and merits every degree of reprehension which can be directed against it; and yet, while I hold and publish this doctrine, I confess that I felt an irrepressible desire to know more of the amiable person I had just visited.

Every indulger in any particular vice, has his own particular method of excuse or apology for what he does. So, too, have I, in reference to my present curiosity; it was not a desire to know, for the idle sake of knowing, but from a conviction that additional knowledge would give strength to my regards for the worthy object of them. But how to obtain that information was difficult to determine, or, rather, I could not conceive. All I could learn of Mr. Goodall, from my friend, I had already learned; and that, as I have intimated, was of such a nature as to lead to a desire of more, rather than to satisfy.

A few months after my visit to the parsonage, I was spending a cheerful hour with a gentleman of my acquaintance, when the estimable Mr. Goodall became the leading subject of our conversation. Now the object of my solicitude appeared likely to be gained, my hopes were afresh excited, and, after I had proposed a few

questions on the subject. I found that my expectations were not more flattering than solid. I soon obtained all the information I wished, which not only interested my own mind very deeply, but furnished me with the means through which I now give the sequel of my tale.

Upwards of eighteen years had passed away, prior to my visit to Mr. Goodall's happy residence, since, in accordance with the convictions of his conscience, he had given up a cure which he held in another part of the country, and came to reside on the spot where the claims upon his services appeared the strongest. At this period, his family consisted of one son and three lovely daughters. Death had, however, a few months before, entered his domestic circle, and torn away from his arms the wife of his youth—the amiable mother of his beloved children. The management of so important a charge he felt would exceed his ability, and distract his attention from the weighty obligations connected with his ministerial duties; and hence, at a proper time, he entered a second time into the marriage state, with the excellent lady I had once the pleasure to meet.

No change in human affairs can stay the foot of time: it continues to move on with uniform and tireless celerity. Years had passed away since Mr. Goodall's second union, and manhood began to brace the limbs of his son, while his daughters advanced fast towards womanhood, with every advantage which personal attractions and a liberal education could give.

As in the family of the "Vicar of Wakefield" there was an Olivia, so was there also in this. She was the youngest of the three, and, perhaps, the most lovely. But many aasket of pre-eminent beauty exists; whose furniture is of the most homely character. Here it was not so. Fair as was the person of Olivia Goodall, the adorning of her mind was equally fair. She either was not aware of her external attractions, or she thought with Solomon—"Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." Her affectionate disposition, and pious simplicity, endeared her to an extensive circle.

Twenty summer suns had passed over her head, and her heart had never known a more tender emotion than friendship could inspire, excepting what she had felt towards God, and her family connexions; but her reign of peace and freedom expired nearly with her teens. A pressing invitation from one of her sisters, who had already been some time married, and was settled

respectably in London, urged her from the seclusion of a quiet country life, to the glare and bustle of one of the most important cities in the world. To Olivia what were her feelings during this brief period of preparation, or at the period of her departure, would be mere speculation; other things, and others, connected with her journey to town, are easily supplied by the most unbridled imagination. As with, therefore, is sufficient to my purpose to state, the counsel, such as piety, experience, and affection might be supposed to offer, was given by her venerable aunt, and accepted by the amiable Olivia with docile submission; and that, after four-and-twenty days travelling, she reached the busy and gay metropolis of her country; and immediately felt herself pressed to the bosom of her beloved sister.

Sincere in all her professions, and as innocent could make her Olivia judge of others by her own guileless behaviour; and hence, too soon felt at variance with deceit, deception, and villainy of a more than common kind.

Among a number of respectable families whom she visited in company with her sister, was a Mr. Freepot, of gentlemanly whose character and connections excited such acquaintance desirable. But greatly earthly advantage there is something so fast and deteriorate. It was so with the wife of Mr. Freepot was as opposite to himself as contrast of characters could make him. If the decided piety of her husband was all a matter of open display and religious profession, she was merely tolerated by her husband's profession, indeed, resembled him in her private conduct too plainly demonstrated that her's was profane without principle. Boisterous in her temper, vain in her conversation, and dress, in her person she was the bane of her husband's peace, and the destroyer of her own and her family's happiness. Two sons were all that childbearing had, who, under proper training, might have become ornaments to society, and blessings to their communities. But she does not know the influence of domestic conduct. Who is not aware of the useful capabilities of which she is so destitute, and the consequent responsibility attaching to such a character? The ruin of the education of her offspring, principally, is a consequence, rests with herself.

It was fashionable for the ladies of the St. Peter/Knot, and others of the kind, who were distinguished in the highest circles, by entire to repress, the emotional conduct of mother who turned their affections in this way, by turning their eyes to scenes,

and, in a bad life, consigning them to the care of artists and governesses. But a woman, if possible, course of conduct has led me then to diverge a little from my tale. Who can but tremble for those whose cruelty is not sufficiently exercised by leaving their own improved nature may point out, but who, abetting them in their practices, furnish them with the means, yet more effectually to carry out into daring acts their animosity towards God? Such is, in too many instances, the case with mothers now; and such was the case with Mrs. Freeport in reference to her two sons. Unknown to her husband and friends, she furnished them with means as their wishes desired, to plunge into every kind of gaiety and excess, at the theatre, the ball-room, and the card-table. As, however, this line of conduct was pursued in secret, an external profession was still maintained by the youths, to the deception of their father and others.

Such had long been, and such continued to be the state of affairs at Mr. Freeport's, when Olivia and her sister visited. However minute the feelings of Marcus, the eldest son of Mr. Freeport, might have been diminished by his pursuits of folly, he was not insensible to the charms of the lovely Olivia; and yet they were too vitiated to feel the pure and holy passion, to which only, with propriety, the epithet *Love* is applied. Every interview increased what was considered his affection towards her. His conduct became not only increasingly exemplary, but so well did he perform the part which he had undertaken, that apparent and inflamed and influenced him. The father Olivia saw, and judging by what she saw, approved, and approving loved—yes, she returned an almost idolizing passion for earnest and watchful counterfeit. The propensities of young Freeport were listened too, the character of the worthy father was forwarded to Mr. Goodell, his consent was obtained, and, in about nine months from leaving the parsonage, the happy Olivia Goodell returned from it again to London, expecting to be the happy Mrs. Freeport.

Every thing furnished presumptive evidence to her, that she should realize, at least, as much of happiness as usually is known by the happy in the married state. She was united to the man of her affections, for her heart was wholly his; their circumstances in life were more than merely easy, and her husband was kind and attentive. But the sunny bow of her joys was evanescent, as is frequently the pageant which adorns the heavens after the falling of a summer shower. Unkindness succeeded to

inattention, and that was followed by partial desertion: home, for him, appeared to have no charms; and religion, no attractions: still the affectionate Olivia neither felt nor expressed any diminution in her regards. She loved him with all the ardour of a woman's love—than which nothing is more lasting, nothing more strong. She even displayed increasing affection, as her husband's declined; and sought, by devoted kindness, to make his home the most delightful spot which earth could present, such to bind it and herself to him. But her efforts were vain, and she wept unprofitably, over what she could not remedy.

Four years she had been a wife, and now two lovely children claimed and enjoyed her diligent and affectionate care. These became her chief earthly comfort; to train their infant minds to knowledge and piety, engaged all the spare time from other concerns which now pressed heavily upon her, and which, from their nature, should have been attended to by her husband. Still no murmur escaped her, no upbraiding word fell on the ear of him she still loved; much less did any intimation to her friends furnish materials for conjecture, even that she was not happy. No! her own bosom, and the ear of God, were the repository of the secret of her sufferings, which to her were sacred.

"She never told her woe,
But let concealment, like a worm i' the bud,
Feed on her damask cheek: she pin'd in thought;
And, with a green and yellow melancholy,
She sat like Patience on a monument,
Smiling at grief."

It was no unfrequent thing, now, for Olivia to be left alone, with all the weight of business on her hands, for a week or two together. He who had played the hypocrite already to such perfection, had not lost the ability to support that character still; in fact, he played it not—it was his own. Olivia, unsuspecting as ever, for still she loved him with the strength of first love, and hence the glaring inconsistencies in his conduct passed off unnoticed by her—gave full credence to every tale he told. Sometimes, an unexpected circumstance connected with business was feigned, to call him to the country, in one direction, sometimes in another; on such occasions, she displayed all the tender affection of a wife, by hastening, with an assiduity which few could have surpassed, to prepare for his departure; and then, with her own hands, packed his portmanteau, lest any comfort should be forgotten—with all the devotion of a young lover, she bade him adieu, while he hastened to the scenes which he loved, and such as I forbear to mention.

There is a folly and madness in sin, such as cannot fail to excite astonishment in every considerate mind. Here was a wife, young, lovely, and affectionate, with a temper bland as amiability itself, possessing a mind so well furnished as to be equal to afford information as well as pleasure; whose love was of such a character that nothing could subdue it. Yet she was neglected, insulted, abandoned; and for what, and for whom? Neither the obligations of the husband or the father were listened to; while advantage, and comfort, and respectability, were sacrificed at the shrine of folly and vice. Daily observation proves the correctness of the wise man's aphorism—"Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

Once, already, had the profligacy of Marcus Freeport involved him in embarrassment. The marriage portion of Olivia was expended, and additional help was indispensable; for, without it, publicity would be given to the state of his affairs. In this dilemma, the confiding, devoted wife, believing that misfortune, as stated by her husband, was the cause, so represented the case to her pious father, and he, relying on the statement of his beloved child, promptly remitted the sum required. This affair had passed away, when, one fine evening, early in September, Olivia was sitting with her beloved Marcus, as she fondly called her husband, who had only a day or two since returned from a pretended tour through the country, on a subject of business of a fortnight's duration; all his past unkindness was forgotten; the children were gamboling around them, and happiness once again seemed entering their habitation. Indeed, the kind-hearted Olivia always felt happy when Marcus was with her. She was now gazing on him in a rapture of affection, for he had just (as sometimes he used to do to suit his purpose) spoken kindly, very kindly, to her,—when a gentleman was announced, inquiring for Mr. Freeport; the servant was desired to introduce him; he entered, and, after a brief apology for his intrusion, exhibited a writ, by virtue of which he claimed Mr. Marcus Freeport for his prisoner. Olivia shrieked, sprang with a convulsive bound to the side of her husband, as if to protect him, and fainted at his feet. Returning consciousness presented her affrighted children weeping over her, who, with the servant, alone remained. Her husband was immured within the strong walls of a prison.

As soon as she could attend to the information, she learned the cause and nature of

the painful circumstances in which she was now placed. During one of the days which her husband had devoted to pleasure, he journeyed with a female of fascinating appearance. The inside of the coach being occupied by themselves, furnished every opportunity for *tete-a-tete* to them, of the most agreeable nature. The appearance of Mr. Freeport was perfectly gentlemanly; and, being possessed of an address of which habit had made him master, he could assume with ease any character his purposes might require. Struck with the beauty and accomplishments of his fair companion, he resolved to carry off the prize which was thus presented; and hence, assuming an air and consequence perfectly *maritime*, he appeared before her *le courageux et illustre* Captain George Frederick Stanley.

Happy to form so advantageous an alliance, and nothing loath to wed, the beautiful Miss Maria Louisa Nevell, after a courtship of a few weeks, during which time our self-created captain paid her attentions as frequent as his duty connected with his ship would permit, was led to the altar, and became the deceived bride of an accomplished villain. The honey-moon was of short duration, for in two weeks he abandoned her; either satiated desire, or stern necessity, leading him to do so. An inquiry instantly was set on foot by the friends of Miss Nevell, when, his true character being discovered, a charge of bigamy was preferred against him; and, as we have seen, his apprehension followed.

A few days only passed, and the public papers told a tale which Olivia would never have told. Her pious and venerable father read the heart-sickening statement, and from this source first learned the character of the dishonourable husband of his daughter. He instantly sent by express such condolence as his child's circumstances required, accompanied by a pressing request, that she would at once retire with her family to his parental abode, and make again his house her home. She listened to the offer, and poured forth her thankful soul in blessings on so kind a father, but declined it. Her heart still was his, who had basely spurned the purest, strongest affection. Her determination was fixed, and, in the exercise of it, she awaited the issue of his trial, purposing either to receive him again as though he had never injured her, or to follow him in his fortune, if the laws of his country should doom him to the shores of strangers.

With an anxiety which the imagination and powers of the poet could not portray, she waited the decision of his fate. The

morning of the day arrived—the case was opened—his marriage with Olivia was proved. It only remained to substantiate his second marriage, and to make out a case of bigamy, in order to free the country legally of one who had forfeited the rights of a denizen of it. To the “glorious uncertainty of the law,” however, he was indebted for a verdict, which, although in his favour in reference to his freedom, removed not from his character the blot with which it was stained. The marriage, indeed, was clearly proved, as far as the performance of the ceremony went; but that was rendered invalid, inasmuch as the female, who was under age, had been married without the consent or knowledge of her parents; and also, that in the solemnization of the rite, it had been attended to with the omission of one of the lady’s given names; it was, therefore, contended, that Maria Nevell could not be Maria Louisa Nevell; and the second word being omitted, he was discharged. Even yet, with the fondness of a wife who deserved a better husband, Olivia loved him, and rejoiced in his deliverance; and, on the day of his acquittal, waited for him at the door of his prison, and, receiving him to her bosom, conveyed him, in a carriage she had prepared for the purpose, to their habitation.

The wound, however, which such infamy had inflicted upon the peace of the aged Mr. Goodall, bowed him down to the earth. “I have,” he replied to a friend who paid him a visit shortly after, when making inquiry concerning his health,—“I have been poorly some time, and this last affair has been the breaking-up of my constitution.” A flood of tears prevented further utterance, and he groaned the feelings he could not express. He continued for a while to perform the duties of his office; but evidently and rapidly decayed, until, at length, the village-bell, which had for so long a period called his flock to receive the word at his lips, proclaimed that he had ceased from his labours, and summoned the weeping villagers to follow to the grave the remains of their faithful and beloved minister.—Olivia too, like some scathed flower bent down beneath a desolating storm before its beauty had declined, sunk under the loss of her venerable parent, and the continued unkindness of her husband, whom still she loved with the unabated ardour of strong affection, and whose crimes she still sought to hide from popular observation.

As the heavy hand of death pressed upon her heart, and the feeble pulse of life beat slower and yet more slow, she prayed for him; and while her redeemed spirit passed

gently away, and she whispered “farewell” issued from her lips, her closing eye gazed fondly on him; and even in death, the placid smile which sat upon her grief-worn face, seemed to express what she had, during life, so powerfully displayed—
ENDURING AFFECTION!

ON THE EVIDENCE, FROM SCRIPTURE, THAT THE SOUL, IMMEDIATELY AFTER THE DEATH OF THE BODY, IS NOT IN A STATE OF SLEEP, ETC.—NO. IX.

(Concluded from p. 466.)

CONVINCED that the truth which we are now defending is taught in the sacred writings, and that the church of Christ regulates her doctrines by these writings—it is an undeniable fact, that in proportion as the church has either closely adhered to, or deviated from them, in the same proportion has she either maintained or denied this same doctrine.

In the second century, when the professors of Christianity began to mix the dogmata of Plato with the doctrines of the gospel, they immediately began to diverge from the truth, and were soon lost in the bewildering mazes of error. For Plato’s heroes, they substituted Christian martyrs. And as the former only, according to that philosopher, had the privilege of enjoying the immediate presence of the gods at death, while the common herd became extinct; so, when the mystery of iniquity began to operate latently in the church, martyrs only were tolerated to enjoy the immediate presence of God at their death, while the commonalty were sent to some indescribable limbo till the resurrection.

The delusion fastened with the greater intensity upon men’s minds, in proportion as legends, pilgrimages, and indulgences were sanctioned by the church of Rome. An impenetrable gloom threatened to extinguish the light of divine truth, till the twelfth century, when the Waldenses successfully dispersed it. That singular people made a bold stand for the truth. They grappled with the gigantic hydra of superstition, and rescued themselves from its deadly fangs.

Among the divine truths for which they contended, was the doctrine which is advocated in these papers. “They looked upon the prayers and other ceremonies, that were instituted on behalf of the dead, as vain, useless, and absurd; and denied the existence of departed souls in an intermediate state of purification, affirming, that they were immediately, upon their separation—

from the body, received into heaven, or thrust into hell."

The streak of light which dawned upon the Waldenses in the twelfth century, was the harbinger of that glorious day which commenced at the Reformation in the sixteenth century. The doctrine of an intermediate state of insensibility, or of purification, was among the numerous errors against which the champions of the Reformation protested. "Now, the holy fathers of the old law, and all faithful and righteous men which departed before our Saviour Christ's ascension into heaven, did by death depart from trouble into rest, from the hands of their enemies into the hands of their God, from sorrows and sicknesses into joyful refreshings in Abraham's bosom, a place of all comfort and consolation, as the scriptures do plainly by manifest words testify. Of Abraham's bosom, Christ's words be so plain, that a christian man needeth no proof of it. Now, then, if this were the state of the holy fathers, and holy men before the coming of our Saviour, and before he was glorified, how much more, then, ought all we to have a steadfast faith, such a sure hope of this blessed state and condition after our death? Seeing that our Saviour now hath performed the whole work of our redemption, and is gloriously ascended into heaven to prepare our dwelling-place with him; and said unto his Father, 'Father, I will that where I am, my servants shall be with me.' And we know, that whatsoever Jesus Christ wills, the Father wills the same; wherefore it cannot but be, if we be his faithful servants, our souls shall be with him, after our departing out of this present life."† A doctrine which has thus been believed and defended by men of celebrity and eminent for piety in distant ages, and in different countries, all appealing to the unerring analogy of scripture, must have more than human conjecture for its foundation.

A firm persuasion of the truth, that the soul will be immediately happy or miserable at death, should influence our religious belief, our daily experience, our political and our moral conduct.

1. Our religious belief. That man is under obligation to worship his Maker, none but either morbid minds, or hardened infidels, will deny. And that worship ought to be regulated, not by philosophical inductions, but by the unsophisticated precepts of divine revelation. No honest man, of common sense, after having read the holy scriptures with a desire to be instructed by

them, dare lay his hand upon his breast and say, that he does not understand whether he is to worship God, or save his soul. All necessary truths are so plainly revealed, that nothing but idioocy can excuse a man for misunderstanding them. Every conclusion drawn from any part of the sacred writings, that has any tendency to support the sleeping of the soul after death, must arise from false premises, which have been laid down to establish preconceived opinions. If the supporters of the sleeping system were honest enough to confess, they would inform us, that they accommodate the scriptures to their system, and not their system to the scriptures. And it will be found that the promoters of the system have, like Priestley, had their minds enslaved by a false philosophy; or, like the church of Rome, made gain by it.

2. The man who sincerely believes that his soul must be either happy or miserable at death, ought to derive daily advantage from his belief. There is no man that has experienced the vicissitudes of human life, but must have felt the insufficiency of the creatures to afford him happiness. Nothing short of infinitude can fill theaching void of an immortal soul. That infinitude is God. It is not essential, that the actual fruition of it should take place in this transient life. The hope of enjoyment will satisfy for a season. For such is the construction of the human mind, that anticipation, in many instances, will afford nearly as much pleasure as possession. "We are saved by hope." Saved from despairing amidst our trials and our weaknesses; because we hope, that in proportion as we suffer and endure in our christian pilgrimage, so shall we be immediately rewarded when it shall be finished.

There are few who do not perceive that there is an unequal distribution of things in this life. The base and worthless frequently rule, while the wise and the good must obey. Folly and ignorance are often rewarded, while prudence and wisdom pass unnoticed. A future state of retribution solves the paradox. That the righteous Judge of the universe will then award to all the strictest justice, reconciles the Christian to all the anomalies of life. This excites him to bear patiently the few ills which a merciless world may throw upon him, because he rejects its proposed plans of happiness. In every age the righteous have been tempted and tried, and not unfrequently persecuted to death; but their minds have been kept above water by the promise,—"Be thou faithful unto death, and I will give thee a crown of life."

* Mosheim's Eccles. Hist. Cent. XII.

† Humbly against the Fear of Death.

And a firm conviction, that as death the great reward appears before the judgment-seat of Christ, will influence men's political conduct. It will make rulers merciful and gentle subjects, submissive and dutiful. "It will influence kings, as they must soon be accountable to the King of kings. What king ever did so much for his subjects as did Alfred the Great? Contrast his reign with that of Nero, who boasted in denying these truths which were the spring of Alfred's actions." Accountableness at death, will make judges act impartially upon the bench. Under the influence of this belief, acted the justly celebrated Sir Matthew Hale. Contrast his conduct with the partial decisions of time-serving Fellows. Influenced by the same prospective doctrine, the amiable Addison regulated his politics in the cabinet; and when he was called to terminate his career, he composedly left this world for a better. Contrast his end with that of Cardinal Wolsey, whose moving spring was ambition. With regard to practical politics among the poor, it is an undeniable fact, that those who have a good hope of reigning with Christ immediately after death, commit the fewest errors.

4. A constant belief in the immediate rewarding or punishing of the soul at death, will influence the morals. The systems of morality compiled by the sages of Greece and Rome, had no sanctions. They had no ligature to bind them to the conscience. One urged the fitness of things; another contradicted him, and said, there is neither fitness nor unfitness in things, but that the multitude must be kept in awe. The morality of the gospel derides such subtleties. It rests upon the *will of God*.

It encourages the observance of its precepts, by holding to view a future reward; and deters from the violation of its injunctions, by threatening a future punishment. —

"When the obligations of morality are taught; let the sanctions of christianity never be forgotten; by which it will be shewn that they give strength and lustre to each other: religion will appear to be the voice of reason, and morality the will of God."†

St. Paul urged the rulers and subjects, the masters and servants, the husbands and wives, the parents and children, at Ephesus, to do their duty one towards another, from the consideration that they were answerable to Jesus Christ. Now, it has been proved before, that St. Paul, in his writings and public discourses, taught "the immediate

happiness or misery of the soul at the death of the body;" it may, therefore, be rightly inferred, that he enforced his precepts with the certainty of this doctrine. And as the sacred writings are still the standard of morality, the most effectual method of exciting men to do their duty, and to deter them from crime is, to enforce the certainty that—"the soul, immediately after the death of the body, is not in a state of sleep, or insensibility, but of happiness or misery."

Huggate.

ORIENTAL CUSTOMS, ILLUSTRATING VARIOUS PASSAGES OF SCRIPTURE.

(Continued from p. 320.)

8. *Fig Leaves*, Gen. iii. 7. "They sewed fig-leaves together, and made themselves aprons."—"We observed some of the sailors, who happened to have lost or worn out the very simple vestment which is considered necessary in this country, supply its place by a encincture of acacia leaves, attached to the cord worn round the waist: a very primitive covering, though less effectual than the original fig-leaf."—*Weddington and Hanbury's Journal of a Visit to some parts of Ethiopia*, p. 111.

9. *Funeral Feast*, Gen. xviii. 7. "And Abraham ran unto the herd, and fetched a calf tender and good."—"At a wedding a cow or a calf is killed; for to eat mutton upon such an occasion, would be a great scandal to the spouse."—*Burckhardt's Travels*, p. 34.

"In passing the village of Endhana, in Upper Egypt, we were invited to a funeral feast, by the inhabitants of a house belonging to some relation of the Nubian princes. The possessor had died a few days before at Derr, and, on receiving the news of his death, his relations here had slaughtered a cow, with which they were entertaining the whole neighbourhood. At two hours distance from the village, I met women with plates upon their heads, who had been receiving their share of the meat. Cows are killed only by people of consequence, on the death of a near relation; the common people content themselves with a sheep or a goat, the flesh of which is equally distributed."—*Ibid*. p. 39.

10. *Hospitality*, Gen. xix. 2. "And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go your ways."—"In this country no inns are any where to be found, consequently the necessity of the"

• Paley's Moral Philosophy.
† Dr Johnson.

well as common humanity, urges every christian-like colonist to open his door to the hungry or benighted traveller. And, as this hospitality becomes reciprocal, by their occasionally passing each other's houses, they feel no hesitation either in asking such favours, or in granting them. Thus a boor is never at a loss for a meal on the road: and as the customary time of dinner is about noon, he, without much ceremony, unsaddles his horse at any door where he may happen to come at that hour. If he arrive later, he is supposed to have dined at some other place on the road, and the question, whether he may be in want of refreshment, is considered superfluous: but in most parts of the country, a cup of tea is generally presented to him, without any regard to the time of day. It is therefore a boor's own fault, if he lose his dinner. Those who travel in wagons, and who most frequently carry their provisions and cooking utensils with them, are looked upon as not standing in need of assistance, though such persons freely make use of those houses where they have any acquaintance with the family."—*Burchell's Travels in Southern Africa*, vol. i. p. 141.

11. *The river Nile*, Exod. vii. 8. "The Egyptians shall loathe to drink of the water of the river."—This was a severe infliction, especially when we consider the great estimation in which the water of the Nile was held, and the peculiar delight which the Egyptians expressed in partaking of it. Of this circumstance the following is a remarkable instance. "The water is immediately fresh, without any brackish intermixture: but the overflowing stream being then at its height, was deeply impregnated with mud: that, however, did not deter the thirsty mariners from drinking of it profusely. If I were to live five hundred years, I shall never forget the eagerness with which they let down and pulled up the pitcher, and drank off its contents, whistling and smacking their fingers, and calling out tayeep, tayeep, good, good, as if bidding defiance to the whole world to produce such another draught. Most of the party, induced by their example, tasted also of the far-famed waters, and, having tasted, pronounced them of the finest relish, notwithstanding the pollution of clay and mud with which they were contaminated: a decision which we never had occasion to revoke during the whole time of our stay in Egypt, or even since. The water in Albania is good, but the water of the Nile is the finest in the world."—*Richardson's Travels along the Mediterranean*, vol. i. p. 33.

12. *Cuttings for the Dead*, Deut. xiv. 1. "Ye are the children of the Lord your God, ye shall not cut yourselves, nor make any baldness between your eyes, for the dead."—"A short distance farther, I met an old woman, who, having heard that I was desirous of knowing every thing relative to their customs, very good-naturedly stopped me, to shew her hands, and bade me observe that the little finger of the right hand had lost two joints, and that of the left, one. She explained to me that they had been cut off at different times, to express grief or mourning for the death of three daughters. After this I looked more attentively at those whom I met, and saw many other women, and some of the men, with their hands mutilated in the same manner."—*Burchell's Travels in Southern Africa*, vol. ii. p. 61.

13. *Councils*, Deut. xxi. 4—9. "And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown—and all the elders of that city that are next unto the slain man shall wash their hands over the heifer."—"In the days of Ina, king of the West Saxons, who, according to Sir H. Spelman, began to reign, ann. 712. and died 727, councils in England were generally held in open fields, on the bank of some river, for the convenience of water. This custom we find from Matt. Westm. (ad. ann. 1215.) continued even to the time of king John, in whose 17th year a famous parliament was held in a meadow between Staines and Windsor, called Runemed, the mead of counsel, or of the council: from the Saxon word roedan, to consult."—*Hody's English Councils*, p. 34.

14. *Salutation*, Matt. x. 13.—"If the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you."—"My guide informs me, that in this country, I must not give the Mohammedan salutation; that if I do so to a strict muselman, he has a right to spit in my face, or even to shoot me; and that if he did happen to return my salutation, and was afterwards to discover his mistake, he would insist upon my revoking or returning the peace that he had given me. This is the law, and it was upon this that the Cahir Bey issued the sanguinary proclamation, (see p. 301,) on finding that he had saluted a christian. Even our Saviour, in opposition to the general tenor of his doctrine, says, If the house be worthy, &c."—*Notes during a Journey to Egypt, Nubia, &c. by Sir F. Henniker, &c. p. 266.* S.B.

DUELLING, A CODE OF DISHONOUR.

When the single combat of pugilism and wrestling, or with spears, lances, arrows, axes, clubs, and swords, was refined into pistoling, it was intended that the diminutive and weak should be put on a par with the large and strong man: but an equality has not been attained. The knack of hitting the mark, acquired in practised firing, together with the natural tone of nerve which gives one man more steadiness than another, and the yet more unjust inequality in the blood-thirsty cruelty, by which one man may conspire to deprive another almost inevitably of his life, if he is humane and unsuspecting, place the latter in a situation decidedly disadvantageous.

When duellists are to fire together, the humane, raising his arm and firing at once, it is most probable, according to human judgment, that he does not hit his opponent: the murderous villain is deliberate; he glances his eye on the sight of his pistol, and covers his mark; he has practised firing, and been in former duels, which gives to him a mechanical courage. A truly brave man may not possess such steady coolness in his first duel, from the novelty of the situation; besides, a gentleman of humanity, who is forced into a duel, considers the death of his opponent as a misfortune, which would always recur to his memory with unspeakable anguish, both for the individual and his family; and he probably fires wide of his mark, or carelessly, giving his opponent a great probability of escape, or perhaps he does not fire at all. The deliberate aim of the blood-thirsty may be still more certain, when one is to fire after the other.

The inexperience of a second may cause his friend to be murdered by the art of the other second, who arranges the signal, and gives his friend an advantageous explanation of it. Duelling is no longer a lottery—there can be no fair play, for the most honourable parties have an unfair inequality.

If this fact be established, that there cannot be equality in duelling, that the opponents are not on equal terms, and are liable to treacherous assassination by foul play, duelling will fall into disuse, as pugilism on wagers, which has been declining, since it appeared that the victory may be decided, not on the ability of the competitors, but on a secret conspiracy to defraud the gamblers on one side, by a fictitious termination of the contest.

Many duels are fictitious, yet they lead foolish young men, by the newspaper

account, to follow the example, as if they were real.

Those who say duelling is a necessary evil, to prevent a continual harassing by insult, which the law does not punish, though it deprives a gentleman of the honourable respect which he holds dearer than his existence, should refer to the most polished nations of antiquity, where duelling was unknown, unless solemnly sanctioned by especial order of the king, on a perfect equality. This being abolished, the modern duellist may as well throw clogged dice, to see which shall commit suicide, be deprived of Christian burial, forfeit his estate, and leave an attainder on his posterity.

EDUCATION IN IRELAND.

I HAVE lately witnessed a new effort, contributing to raise the poor of Ireland from their miserable condition. Dr. Adam Clarke, supplied with means by benevolent friends in England, has opened six schools for about seven hundred children, in the neighbourhood of Port Stuart, as the commencement of a great work, which will be extended when the funds are enlarged, on experiencing the utility of the plan.

The Catholic Schools in Ireland are chiefly confined to the ritual and ceremonial acts of their religion.—The Kildare Place Institution, supported by Parliament, is on the Quaker form, of excluding catechisms, or stated comments on the Scripture.

The London Hibernian Readers of the Scriptures, in the Irish language, sow the good seed; but they have not opportunities to attend to its growth and fruitfulness; and the Sunday-school Society have but a short time from the duties of the day, and have also six days to one against them.

The education wanted in Ireland is, to make the idle industrious; the careless punctual; the dirty feet and face to be washed; the matted hair to be combed; the ragged clothing to be repaired; the habit of indulging the imagination, often producing lies with intent to deceive and defraud, to be supplanted by an accuracy of speech, from the proper exercise of the memory and judgment, under the influence of the fear of God, which is called telling truth. They want also to be taught to avoid stealing, doing mischief, robbing, quarrelling and fighting, cursing, and slandering. All depart from these vices, who are under the influence of true religion: but a loving obedience to the precepts of the ~~scripture~~ can only be impressed on infant r

those who experience it themselves. This is the first principle of Dr. Clarke's schools; and accordingly he selects young men, who are not only qualified to teach the course which is most useful to the advancement of the children in this life, but, by prayer and exhortation they become acquainted with their "Father which is in Heaven," pray to him, and sing those thanksgiving, supplicating, and penitential verses, which out of the mouths of infants are ordained unto praise.

These teachers are not only regular Methodist local preachers, by which means each school becomes a chapel, but they visit the parents, and hold prayer-meetings in all the neighbouring hamlets of this populous country, which seems alike deserted by a christian ministry and by schoolmasters, in consequence of the habitations being scattered thinly over a wide-extended surface of desolate moors, unreclaimed peat mosses, or ranges of broad stony mountains, whose valleys of peat seldom afford a shrub, tree, or thorn-bush; and the unfrequented roads, perilous to the frail car, which is the best vehicle in use, make these neglected regions almost inaccessible.

The establishment of these schools was eminently aided by the Rev. Mr. Harper, an indefatigable friend to education, in the Methodist connection. No sectarian bigotry opposed this divine work; the gentlemen who own the estates offered houses, and some are building school-rooms.

As soon as the most necessitous and populous situation was chosen, a house granted, a schoolmaster selected, and books were provided, Dr. Clarke appointed a day to open the school, and admit the children. As the cars approached, the children were seen pouring down the hills, and crossing the bogs, to the place appointed, attended by their parents and neighbours. These, Dr. Clarke addressed on the duties of parents and children, in such appropriate language as riveted their attention. When the school or barn could not contain the assembly, they were collected in the open air, and, if circumstances allowed, there was prayer, and hymns were sung; and when Dr. Clarke invited them to enter the school of Christ, in which he had been a scholar for fifty years, the sound of the gospel, unheard before in such places, produced many weeping eyes and believing hearts.

Dr. Clarke, who is about seventy years old, retains the activity of youth; his white hair, vermeil complexion, blue suit, and long black boots, add to his characteristic figure: a singularly venerable appearance.

His usual sleep of six hours is frequently abridged one half, and his food often seems less than would support life. Whence his taste, in his native land, is of the plainest kind, such as boiled meat and milk for breakfast, fish for dinner, and for supper, potatoes peeled by his own hand. He has purchased a bathing lodge in Port Stretton, from whence he can visit three schools, and extend his labours. The only aim of this communication is, to satisfy your readers to share more immediately the pleasure with which they pursue it, by considering whether their bounty, which may properly extend to the ends of the earth, may not also be usefully dispensed to their destitute fellow-countrymen, who among the most part fellow-protestants; but who are destitute, because they are scattered and remote from the places of instruction, and have no hope but from those who have zeal to penetrate the recesses of their neglected districts, and humility to gather two or three in the name of the Lord, who has promised to be in the midst of them.

Colerain, May 1831. *Colerain, G. R. 14*

A SLIGHT COLD, in a mild air

CONSIDER a slight cold to be the nature of a chill, caught by a sudden contact with your grave, or, as occasioned by the sharp finger of death laid upon you, as it were, to mark you for his, in passing to the more immediate object of his commission. Let this be called croaking, and laughed at as such, by those who are wearied of the painful round of life, and are on the look out for their dismissal from it; but he learned off by heart, and remembered, having the force and truth of gospel, by all those who would measure on their span upon the earth, and are conscious of any constitutional flaw or feebleness; who are distinguished by any such tendency downward as long necks, narrow chests, very fair complexions, irregular symmetry with atmospheric variations; who do not short, exhibit any symptoms of an asthmatic or consumptive character; if they choose to neglect a slight cold. Let not those complain of being bitten by a reptile which they have cherished as matter in their very bosoms, when they might have crushed it in the egg! Now, if we call a slight cold, the egg; and pleurisy, inflammation of the lungs, asthma, consumption, the venomous reptile—the matter will be more than correctly figured. There are many ways in which this egg may be deposited and hatched. Going suddenly, slightly clad, from a heated atmosphere

atmosphere, especially if you can contrive to be in a state of perspiration, sitting or standing in a draught, however slight; it is the breath of death, reader, and laden with the vapour of the grave! Lying in damp beds—on these his cold arms shall embrace you; continuing in wet clothing, and contacting wet feet—these, and a hundred others, are some of the ways in which you imperceptibly, imperceptibly, but surely cherish the creature, that shall at last creep inextricably inwards, and lie coiled about your very vitals. Once more again!—again—again—I would say, attend to this, ye who think it a small matter to ‘neglect a night’s cold!’—*Diary of a late Physician*.

OF THE INCOMPLETE APPREHENSION OF OUR MATERIALITY THROUGH THE MEDIUM OF LANGUAGE.

“Now we see through a glass darkly.”
1 Cor. xiii. 12.

Matter is compounded of mind and matter. Each of these, though essentially opposite in their nature, blends with the other in a mysterious though beautiful union. The mind is the great agent in this material structure, giving animation to an otherwise senseless, though exquisite organization. On the other hand, the material frame of man is the vehicle of the mind; and, through the various sensations and agencies of matter, mind holds communication with mind, opening a grateful intercourse to that noble part of our being, which would otherwise be imprisoned during its probationary state. We cannot then sufficiently move the wisdom and goodness of Him who created us, mingling mind and matter, that man might not be an isolated being, and so, floating up, that our passions, seated in a material frame, might be regulated in that manner which would best promote our happiness. Reflecting on the importance and consequence of this union; in the present essay we will glance at the connection now existing between mind and matter, and the influence of the latter upon the former.

In the structure of languages, we may observe a remarkable exemplification of this union. Completely enclosed in its material receptacle, one mind could hold no intercourse with any other, and the knowledge of every one would consequently be exceedingly limited; but a most facile and ingenious communication is opened by means of speech. In the words of Blair, “Language is become a vehicle, by which

the most delicate and refined emotions of one mind can be transmitted, or, if we may so speak, transfused into another.” By the movements of the tongue, and the modulation of the organs, certain articulations are produced as symbols of external objects; and of the ideas passing in the mind. These symbols, or, as we call them, words, are understood and recognized in their several distinct societies. The word, as soon as uttered by the speaker, enters the ear of the person addressed, and instantaneously awakens the idea intended to be conveyed. Here is first a vibration caused by the tongue in its articulation, and then its action on the membranes of the ear, by which thought is with the rapidity of lightning communicated from one mind to another.

With respect to the words of a language, they seem originally to have been borrowed from a supposed resemblance in sound to those objects they symbolize. From this root whence they sprang, they have radiated so amazingly, and with such nice distinctions, that it is often difficult to discover their origin. Such then being the rise of languages, it is evident that not only the passions and feelings, but the operations of the mind, can only be described by these articulations which bear a supposed resemblance to sensible objects. Thought is embodied in a material form when we would communicate with others, or obtain information ourselves. By this it is evident, how incomplete must be the transfer of thoughts in the first place, and how comparatively indistinct must be its comprehension. Yet habit has so reconciled us to this defect, that we scarcely perceive it. The process of thinking, likewise, being carried on in these vehicles of speech we most use, must suffer in some degree from the shocking influence placed upon it. But it seems inseparably connected with our being; that we should understand nothing but by material representation, and that we should not be able to convey our ideas to one another, but through the same medium.

Sallust, when speaking of the soul and body of man, says “Alterum nobis corpus, alterum cum bellis commune est.” Indeed, his mind imparts to him a connection with the Deity, while his material form chains him to the earth as a party, though the lord, of the animal creation. With the latter he leads a sensible existence, and goes through all the gradations of nature, subject to the same passions, though different in refinement and degree. But with the former he is enabled to comprehend the relation between cause and

and the moral perception of right and wrong. He is the link in creation which connects the irrational brute with those immaterial beings who can receive no contamination through the influence of matter. But man, though endowed with reason, is not uncontrolled by the material form he inhabits. His physical constitution and infirmities affect his passions, and these again affect the mind. The process as well as the communication of thought being carried on by the means of matter, are effected by its impurities and defects.

If we advance to the effects of the influence of matter upon the mind of man as manifested in religion, we must be struck with its importance. The soul of man, as was before observed, being in some measure assimilated to the Deity from whom it sprang, this would seem the most important to cultivate, and to divest of deformity. Here would piety place the seat of obedience, and here it would expect to meet with its reward. None but a thinking mind could conceive of the existence or attributes of a Supreme Being, or could adore him as his Maker. None but a rational creature could comprehend the beauty of moral good and the deformity of vice, or could feel that the one was as acceptable as the other was loathsome to a pure and holy God. Neither could any but a moral and accountable being receive a probationary state of existence, to be rewarded hereafter according to his actions.

The mind of man can only conceive of God by material representations, for of itself, unless possessing an intuitive faculty, it could know nothing of a Supreme Being. We see the productions and works of Jehovah, and by a necessary and immutable action of the mind, which recognizes a relation between cause and effect, we are enabled to perceive the necessity of His existence, and to comprehend many of his attributes by what is manifested in the material creation. When the Almighty is unfolded to the view of man by revelation, it is by means of symbols and the assumed forms of matter. Indeed, it would be impossible, owing to the present finite nature of our faculties, that we should comprehend any thing of so vast a being, but by the prefiguration of sensible objects. The majesty of the Most High is shadowed thus faintly, lest the magnificent lustre of his sun-like beams should only dazzle and confound the eye of mortality. What must be the nature of that Being, whose boundless pavilion, like the light of heaven, is stretched from east to west, who maketh the clouds his chariot, "who walketh on the wings

of the wind!" Indeed, wherever a description of Jehovah is drawn in the scriptures, though under the metaphor of the most glorious and sublime objects, we must continually reflect that these are but metaphors which fade before the reality, as the reflected rays of moonlight,

"Softly alighting upon all below,"

disappear before the gorgeous beams of the noon-day's sun. When we would contemplate the omnipresence of God, with David we "ascend up into heaven," his dwelling-place, and there his glory "is the light thereof," and he exhibits himself as his own temple, in which his favoured people shall worship. If we descend to the gloomy dwelling of departed spirits, even there is the solemn all-pervading presence of the Most High. In the most distant, the most solitary spot of this world, as well as in the frequented and commercial city, in the deepest shades of darkness, as in the unshadowed day, God is unfolded to our view.

As finite beings, it is impossible for us entirely to comprehend the boundlessness of Jehovah, whether in his nature or in his attributes. We can conceive of the possibility of infinity, though our perception can extend but very little beyond ourselves. We are compelled, in the contemplation of infinity, to take in at several distinct times so many distinct parts of the circle, but we can never grasp a thousandth part of the whole. We gaze upon the various objects of the material creation, and, divesting them of their imperfections, regard them as symbols of the Most High. All matter being circumscribed in extent, essentially motionless in its nature, and void of reason, we imagine perfection in a contrast of these, and hence conceive of an immaterial God. Thus, by the simplest act of reason, we perceive that the Supreme Being cannot be matter, and conceiving these qualities capable of being negatived, we form some faint conceptions of what He is, by knowing what He is not. With these reflections, we should be impressed with a sense of our limited knowledge of the Most High. By holding the stupendous objects of nature around us, and regarding them as the puny emblems of Jehovah, our own insignificance startles us, and we exclaim with the psalmist, "What is man, that thou art mindful of him? and the Son of man, that thou visitest him?"

Again, when we would contemplate a future state, the nature of our existence hereafter, and the paradise in which the blessed shall dwell, our views are too much tinged with the grossness of materiality. Thus it has ever happened, during the

various eras of superstition in all countries—the pleasures of heaven have been supposed to consist in those gratifications that have delighted most in this world. The Indian, who had revered the Great Spirit during his life, expected when he died to dwell in extensive hunting grounds. Ossian, in his beautiful poems, imagines men in a separate state to retain the same dispositions which animated them in this life. The ghosts of departed heroes ride upon the winds, and, bending their aerial bows, they pursue deer formed of clouds. Indeed, the heathen of all nations seem to have entertained the same notions in forming for themselves a future state of bliss. Mahomet also unfolded his voluptuous paradise to his disciples, as a temptation to obedience. (Paley.) “His robes of silk, his palaces of marble, his rivers and shades, his groves and couches, his wines, his dainties; and above all, his seventy-two virgins assigned to each of the faithful, of resplendent beauty and eternal youth; intoxicated the imaginations, and seized the passions, of his Eastern followers.” And, strange as it may appear, even among Christians the same disposition prevails, of investing paradise with the pleasures of sense.

This disposition may in some measure be accounted for by the necessity that heaven and the material world should be symbolized by those sensible objects they most resemble. The ideas of man can extend no further than to those objects which he has seen, or, from resemblance can conceive. That glorious world then could only be described by likening it to what we from experience can understand. Thus, in the expression used by St. John, “the city was pure gold; like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones,” we are only to understand the description as figurative. Gold is the most valuable of all metals, and free from liability to corruption, while precious stones fill the mind with ideas of worth and splendour, such being to man the fittest emblems of transcendent excellence. Likewise, in visions and prophecies, where beasts are mentioned, we are to understand their attributes rather than the beasts themselves. Instead of the music of the golden harps, we are rather to understand the celestial harmony of the soul continually responding the chord of love. Indeed, upon the whole, we are rather to regard heaven as a state of existence, than as a fixed dwelling-place invested even with the most refined pleasures of sense. The necessity of this

will appear more evident, when we reflect that heaven, being the abode of the Most High, and of immaterial spirits, cannot be supposed to consist of any enjoyments of sense, but rather of mental and spiritual pleasures. In order then to take up his residence in so pure a region, man must be divested of his material nature, and receive a capability of comprehending and enjoying the pleasures of heaven unrestrained by the influence of matter, for, as St. Paul asserts, “flesh and blood cannot inherit the kingdom of God.”

Finally, the material part of our existence, or, in scripture language, the flesh; is one of the principal engines of temptation used by our great adversary for the destruction of man. “To be carnally minded,” or in defiance of moral rectitude to seek the gratifications of sense, is death; while “to be spiritually-minded,” or by the mortification of sense to draw off the soul to a contemplation of God, “is life and peace.” Hence the importance and value of faith, which leads a man to withstand the fascinations of sense, and live in constant preparation for a pure and unselfish world. In the present state of existence, a just and perfect conception of holiness, of the existence and nature of Jehovah; and of the paradise prepared for those that love and serve the Most High, is much diminished by the influence of matter upon the mind. Our spiritual knowledge increases or decreases according as we resist or yield to the temptations of sense; but even in the highest state of excellence, so feeble is mortal vision, that we cannot but confess: “now we see through a glass darkly;” yet by the same Spirit which has imparted that degree of vision we at present enjoy, may we hereafter see these sublime and spiritual objects “face to face,” and “know, even as we also are known.”

Beaconsfield.

J. A. B.

THE CONFESSIONS OF A PIRATE.

(From the *Boston Chronicle* of June 4th, 1831.)

THE New York Evening Post contains one of the most extraordinary confessions ever read—the confessions of a man whose crimes make all the horrors of fiction comparatively tame and trifling. The necessity of putting beyond question the truth of a tale so truly appalling, has necessarily overcharged the original paper with minute details and repetitions, for which, its general truth having been established, the necessity no longer exists, and we shall therefore abridge the whole into narrative.

The miserable wretch from whose lips the following particulars were collected, was at length convicted of murder on the high seas, and was to have been executed on the 22d of May. He is a native of the State of Rhode Island, and is known in America by the name of Charles Gibbs, but from the wording of the paragraph, we suspect it is not his real name. From his confession, carefully compared with known facts, there is every reason to believe, that he was concerned in the robbery of more than *forty vessels*, and in the destruction of more than *twenty, with their entire crews*. Many of those destroyed had passengers on board, which makes it probable that he had been an agent in the murder of nearly *four hundred human beings*!!

The account that he gives of himself is, that he served first in the navy of the United States, and was on board the Chesapeake when captured. After his exchange, he abandoned all idea of following the sea for a subsistence, and returned to Rhode Island; but after a few months he entered again. The death of an uncle now put him in possession of about two thousand dollars, with which he established himself in the grocery business at Boston, but not succeeding, he again went to sea. Eventually, he served on board the Columbian privateer Maria, Capt. Bell, and here begins the history of his piracies.

The crew being dissatisfied in consequence of the nonpayment of their prize-money, a mutiny arose; the crew took possession of the schooner, and landed the officers near Pensacola. They cruised for a short time without any success, and it was then *unanimously determined to hoist the black flag, and declare war against all nations*. Their bloody purpose was not carried, however, into immediate execution. They boarded a number of vessels, and allowed them to pass unmolested, there being no specie on board, and their cargoes not being convertible into any thing valuable to themselves. At last one of the crew, named Antonio, suggested, that an arrangement could be made with a man in Havannah, that would be mutually beneficial; that he would receive all their goods, sell them, and divide the proceeds. This suggestion being favourably received, they ran up within two miles of the Moro Castle, and sent Antonio on shore to see the merchant, and make a contract with him. Previous to this, Gibbs was chosen to navigate the vessel. Antonio succeeded in arranging every thing according to their wishes, and Cape Antonio was appointed as the place of rendezvous. The merchant was to

furnish droghers to transport the goods to Havannah, which was done by him for more than three years.

The Maria now put to sea, with a crew of about fifty men, principally Spaniards and Americans, with every hope of infamous success. The first vessel she fell in with was the Indispensable, an English ship, bound to Havannah, which was taken and carried to Cape Antonio. *The crew were immediately destroyed*: those who resisted were hewn to pieces; those who offered no resistance were reserved to be shot and thrown overboard. A French brig, with a cargo of wine and silk, was taken shortly after. The vessel was burnt, and *the crew murdered*.

Gibbs was now unanimously chosen to be their leader in all their future enterprises. To reap a golden harvest without the hazard of encountering living witnesses of their crimes, it was unanimously resolved to *spare no lives, and to burn and plunder without mercy*.

He now directed his course towards the Bahama Banks, where they captured a brig, believed to be the William, from New York, for some port in Mexico, with a cargo of furniture; *destroyed the crew*, took the ship to Cape Antonio, and sent the furniture and other articles to their friend at Havannah. Some time, during this cruise, the pirate was chased for nearly a whole day by a United States ship, supposed to be the John Adams; they hoisted patriot colours, and finally escaped. In the early part of the summer of 1813, they took the Earl of Moira, an English ship from London, with a cargo of dry goods. *The crew were destroyed, the vessel burnt, and the goods carried to the Cape*. There they had a settlement with their Havannah friend, and the proceeds were divided according to agreement.

Gibbs then repaired to Havannah, introduced himself to the merchant, and made further arrangements for the successful prosecution of his piracies. When there, he became acquainted with many of the English and American naval officers, inquired respecting the success of their various expeditions for the suppression of piracy, and made himself acquainted with the speed of their vessels, and all their intended movements.

On his arrival at Cape Antonio, he found that his comrades were in a state of complete mutiny and rebellion, and that many of them had been killed. His energy checked the disturbances, and all agreed to submit to his orders, and put anyone to death who should dare to disobey him.

During this cruise, which was made in the latter part of 1817, and the beginning of 1818, a Dutch ship from Curacao was captured, with a cargo of West Indian goods and a quantity of silver plate. The passengers and crew, to the number of thirty, were all destroyed, with the exception of a young female about seventeen, who fell upon her knees and implored Gibbs to save her life. The appeal was successful, and he promised to save her, though he knew it would lead to dangerous consequences among his crew. She was carried to Cape Antonio, and kept there about two months; but the dissatisfaction increased, until it broke out at last into open mutiny, and one of the pirates was shot by Gibbs for daring to lay hold of her with a view of beating out her brains. Gibbs was compelled, in the end, to submit her fate to a council of war, at which it was decided that the preservation of their own lives made her sacrifice indispensable. He therefore acquiesced in the decision, and gave orders to have her destroyed by poison, which was immediately done.

This, he says, hurt his feelings more than any other act of his life, and is the only one he can say he felt sorry for. Her father, mother, and all her relations perished on board the vessel.

The piratical schooner was shortly afterwards driven ashore near the Cape, and so much damaged that it was found necessary to destroy her. A new sharp-built schooner was in consequence provided by their faithful friend in Havannah, called the Picciana, and despatched to their rendezvous. In this vessel they cruised successfully for more than four years. Among the vessels taken and destroyed, with their crews, he remembered the brig Jane, of Liverpool; brig, (name forgotten) of New York, from the Spanish Main; brig Belvidere, of Boston, taken in the Gulf; two French brigs in the Gulf of Mexico; ship Providence, of Providence—took from her 10,000 dollars. She was suffered to pass, as *examinant could not consent to destroy his own townsmen*. [A gleam of humanity like that of Lady Macbeth.] Ship William, of Sal-town, name unknown; took from her a large quantity of plate, some gilt-edged paper, and from twenty to thirty pianofortes. A French ship, cargo wine; ship Earl of Moira, of London: and the ship Indispensable, of London.

There were many other vessels taken and destroyed, and among them Americans. Every thing valuable was taken from them, and vessels and crews destroyed. The goods were sent to a Spanish house in the

Havannah, who sold them. We had, he said, a contract with the house, and received half the proceeds.

While I was in the schooner Margaretta, we took the American ship Caroline, and run her on shore at Cape Antonio (Cuba.) The United States armed vessel, the Enterprise, came alongside shortly after, and before we had a chance of taking any thing out of her, the crew, or some of the crew, of the Enterprise landed; we had a fight with them; some of our men were killed, and I believe some of theirs. We were beaten, and driven to the mountains, where we remained some days. We then separated; some got to Trinidad, south side Cuba; others got to Havannah. The crew of the Enterprise destroyed our fort, took the goods from the Caroline, and our two vessels, the Margaretta and Picciana.

When asked why they were so cruel as to kill so many persons when they had secured all their money, his answer is worthy of observation:—

“The laws are the cause of so many murders. Because a man has to suffer death for piracy; and the punishment for murder is no more. Then, you know, all witnesses are out of the way; and I am sure, if the punishment was different, there would not be so many murders.”

On one occasion, Gibbs states that he cruised for more than three weeks off the Capes of the Delaware, in the hope of falling in with the Rebecca Sims; a Philadelphia ship, bound for Canton. They knew that she would have a large quantity of specie on board, but they were disappointed in their booty. The ship passed them in the night.

Some time in the course of 1819, he states that he left Havannah, and came to the United States, bringing with him about 30,000 dollars. He passed several weeks in New York, and then went to Boston, whence he took passage for Liverpool, in the ship Emerald. Before he sailed, however, he had squandered a large part of his money by dissipation and gambling. He remained in Liverpool a few months, and then returned to Boston in the ship Topaz, Capt. Lewis. His residence at Liverpool, at that time, is satisfactorily ascertained from another source, besides his own confession. A female, now in New York, was well acquainted with him there, where, she says, he lived like a gentleman, with, apparently, abundant means of support. In speaking of his acquaintance with this female, he says, “I fell in with a woman, who, I thought, was all virtue; but she deceived me; and I am sorry to say

a heart that never felt abashed at scenes of carnage and blood, was made a child of for a time by her; and I gave way to dissipation, to drown the torment."

He subsequently returned to Boston, sailed for Havannah, and again commenced his piratical career. In 1826, he revisited the United States, and hearing of the war between Brazil and the republic of Buenos Ayres, he sailed from Boston in the brig Kitty, of Portsmouth, with a determination, as he states, of trying his fortune in the defence of a republican government. Upon his arrival, he made himself known to Admiral Brown, and communicated his desire to join their navy. The Admiral accompanied him to the Governor, and a lieutenant's commission being given him, he joined a ship of 34 guns, called the Twenty fifth of May. There he remained, in the capacity of fifth lieutenant, for about four months. Having succeeded in gaining the confidence of Admiral Brown, he put him in command of a privateer-schooner, and he sailed for Buenos Ayres, made two good cruises, and returned safely to port. He then bought one-half of a new Baltimore schooner, and sailed again, but was captured seven days out, and carried into Rio Janeiro. He remained there until peace took place, then returned to Buenos Ayres, and thence to New York.

After the lapse of about a year, which he passed travelling from place to place, Gibbs states, that the war between France and Algiers attracted his attention.—Knowing that the French commerce presents a fine opportunity for plunder, he determined to embark for Algiers, and offer his services to the Dey. He accordingly took passage from this port in the Sally Ann, belonging to Bath, landed at Barcelona, crossed to Port Mahon, and endeavoured to make his way to Algiers. The vigilance of the French fleet prevented the accomplishment of his purpose, and he proceeded to Tunis. He afterwards took passage to Marseilles, and thence to Boston. From Boston he sailed to New Orleans, and there entered as one of the crew of the brig Vineyard. To a question why he, who had been accustomed to command, should enter as a common sailor on board the Vineyard, he answered, that he sought employment, to assuage the horrors of reflection.

Gibbs was married in Buenos Ayres, where he now has a child living. His wife is dead. By a singular concurrence of circumstances, the woman with whom he became acquainted in Liverpool, and who is said at that time to have borne a decent character, is now lodged in the same prison

with himself. He has written her two letters since his confinement.

He refuses to tell the name of any persons concerned with him in his piracies, but admits there are now many living in the United States.

Though he gives no evidence (says the American writer) of a contrite heart, yet he evidently dwells with great unwillingness upon the crimes of which he acknowledges himself guilty. Since his trial his frame is somewhat enfeebled, his face paler, and his eye more sunken; but the air of his bold, enterprising, and desperate mind still remains; he is affable and communicative, and, when he smiles, exhibits so mild and gentle a countenance, that no one could take him to be a villain.

A ROMISH PARODY ON THE "TE DEUM."

THE following Parody, which was published in 1733, under the sanction of the General, and all the other authorities, of the Franciscan Order, and with the approbation of the Inquisition, is to be found at the end of the "*Primazia Seráfica na Regiam da America, by Fr. Appollinario da Conceição*," and is probably his work. Most Protestants will perhaps think the author has gone as far in magnifying his Saint as could be prudently permitted by a Church which renounces, as a foul stigma, the term *idolatrous*.

"We praise thee, O Francis! We acknowledge thee to be our Patriarch.

All the earth doth worship thee, the Father Seraphical.

To thee all Minorites cry aloud, the Heavens and all the corded families.

To thee the Seraphic Martyrs and Confessors continually do cry.

Holy, holy, holy, Standard-bearer of the Lord God of Sabaoth!

Heaven and Earth are full of the miracles of thy grace.

The glorious company of the Franciscans praise thee;

The goodly fellowship of the Nuns praise thee;

The noble army of the Third Order praise thee;

The Holy Seraphic Religion throughout all the world doth acknowledge thee;

The Father of profoundest humility; Thine honourable, true, and Apostolic Institute;

Also thy holy spirit of poverty. Thou art the Image of Christ the King of Glory.

Thou art, as it were, the Second Son of the Father everlasting.

When thou lookest upon thee the Old Man, thou didst not fear the severest sufferings of the Cross.

When thou hadst overcome the sharpness of death, thou didst stand in the sepulchre, and, like one living, look towards the Kingdom of Heaven.

Thou sittest on the Throne of Lucifer, in the glory of the Father.

We believe that thou shalt come to judgment with the Cross of the Judge.

We therefore pray thee, help thy servants, whom thou hast gathered together with the precious blood of thy wounds.

Make them to be numbered with the Saints in glory everlasting.

Save thine Order of the Minors, and bless thine inheritance.

Govern them and lift them up for ever.

Day by day we magnify thee.

And we praise thy name, because thou hast obtained for us an Indulgence which shall endure for ever.

Ask our Lord, that he will vouchsafe to keep us this day without sin.

O Father, have mercy upon us, have mercy upon us.

Let thy mercy lighten upon us as our trust is in thee.

O Father, in thee have I trusted, obtain of the Lord that I may never be confounded."

APHOSTROPHE TO THE VIRGIN MARY.

The above blasphemous Parody is nearly equalled by the following nonsensical rhapsody, addressed to the *great goddess* of the Romish Church, the Virgin Mary.

"You, O Mother of God, are the spiritual Paradise of the second Adam; the delicate cabinet of that divine marriage which was made betwixt the two natures; the great hall, wherein was celebrated the world's general réconciliation; you are the nuptial bed of the eternal Word; the bright cloud carrying him who hath the cherubim for his chariot; the fleece of wool filled with the sweet dew of heaven, whereof was made that admirable robe of our royal Shepherd, in which he vouchsafed to look after his lost sheep; you are the maid and the mother, the humble virgin and the high heaven, both together; you are the sacred bridge whereby God himself descended to the earth; you are that piece of cloth whereof was composed the glorious garment of hypostatical union, where the worker was the Holy Ghost, the hand the virtue of the Most High, the wool the old spoils of Adam, the woof your own immaculate flesh, and the shuttle God's incomparable goodness, which freely gave us the ineffable person of the Word incarnate.

"You are the container of the incomprehensible; the root of the world's first, best, and most beautiful flower; the mother of Him who made all things; the nurse of Him who provides nourishment for the whole universe; the bosom of Him who enfolds all being within his breast; the unspotted robe of Him who is clothed with light as with a garment; you are the sally-port through which God penetrated into the world; you are the pavilion of the Holy Ghost; and you are the furnace into which the Almighty hath particularly darted the most fervent sunbeams of his dearest love and affection.

"All hail! fruitful earth, alone proper and only prepared to bring forth the bread-corn by which we are all sustained and nourished; happy heaven, which hath given relish to Adam's whole race, and seasoned the paste whereof the true life-giving and soul-saving bread was composed; ark of honour, in which God himself was pleased to repose, and where very glory itself became sanctified; golden pitcher, containing him who provides sweet manna from heaven, and produces honey from the rock, to satisfy the appetites of his hungry people; you are the admirable house of God's humiliation, through whose door he descended to dwell among us; the living book, wherein the Father's Eternal Word was written by the pen of the Holy Ghost. You are pleasing and comely as Jerusalem, and the aromatic odours issuing from your garments outvie all the delights of Mount Lebanon; you are the sacred Pix of celestial perfumes, whose sweet exhalations shall never be exhausted; you are the holy oil, the unextinguishable lamp, the unfading flower, the divinely-woven purple, the royal vestment, the imperial diadem, the throne of the Divinity, the gate of Paradise, the Queen of the universe, the cabinet of life, the fountain ever flowing with celestial illustrations.

"All hail! the divine lantern, encompassing that crystal lamp whose light outshines the sun in its mid-day splendour; the spiritual sea, whence the world's richest pearl was extracted; the radiant sphere, enclosing Him within your sacred folds, whom the heavens cannot contain within their vast circumference; the celestial throne of God, more glistening than that of the glorious cherubim, the pure temple, tabernacle, and seat of the Divinity.

"You are the well-fenced orchard, the fruitful border, the fair and delicate garden of sweet flowers, embalming the earth and air with their odoriferous fragrance, up and secured from any enemy.

and Jerusalem; you are the holy fountain, sealed with the signet of the most sacred Trinity, from whence the happy waters of life issue upon the whole universe; you are the happy city of God, whereof such glorious things are everywhere sung and spoken."

The author from whom the above is taken says, "The volume from whence these *Flores Catholice* are extracted has more pious finger-unction upon it than any other in my library. Great is Diana of the Ephesians!"

The title of the work is, "Jesus, Maria, Joseph, or the Devout Pilgrim of the Ever-Blessed Virgin Mary, in his Holy Exercises, Affections, and Elevations, upon the sacred Mysteries of Jesus, Maria, Joseph." Amsterdam, 1657.

EUROPE, IN THE AUTUMN OF 1831.

THE great northern hive, in high commotion with a portentous swarm, is once more issuing its barbarous array in hosts, to over-run the empire. Although long held back by a handful of heroes, over Poland they again sway as conquerors. Blood has flowed to blood—the invaders and the invaded, in the protracted struggle, now victorious and now defeated, alike have bled: but although the invaders suffered in the extreme, the swarms of the north replenished, ever and anon, their ranks, replacing the dying and the dead, and crowning the victors with new conquests. To Europe this may be deemed the beginning of sorrows.

If ever nation displayed union of purpose, heroism of character, patience of suffering, and the valour of men, the Poles are that nation. Yet Europe beheld this band of heroes, which never at any one period, perhaps, exceeded fifty thousand effective men, grappling with the northern giant, at frightful odds, with profound apathy; and, while they melted, in the heat of action, into ruin, never lifted up a hand or a voice to save them!

As we observed in gone-by seasons, one of the paws of the great polar bear has advanced towards the throne of the Eastern Empire; during the past and during the present year, the other paw has advanced towards the throne of the Western Empire. Constantinople, ere while, trembled to her foundations; and yet a little while, and Rome may tremble in her turn.

The vacillations of Belgium and Holland, like the ocean's billows after a storm, roll and foam; yet hope remains buoyant on the surface, portraying an ultimatum of peace.

Excitement, consequent upon the agitation of conflicting opinions in politics, has brought to our own doors large perturbations; and amidst these islands of peace, through which the sword has not been permitted to pass during the present age, we have beheld the evolutions of war amidst its conflagrations. A contest upon the question, who shall, and who shall not, select representatives to the great council of the British nation, exhausts the eloquence of senators and people. Every man, every where, is expected to enrol himself under the banners of a *Reform* in the mode of election, while thousands neither comprehend its meaning nor appreciate its merits: hence, when the one party drives, the other lags; and the impetuosity of the former, forms a contrast or balance, in action, to the apathy of the latter—incessantly engaged without achieving the purpose intended, the parties neutralize each other. By this excitement, peace is banished from the domestic circle, and angry feelings induced throughout society. In general, instead of that genial fellow-feeling which pervaded every grade, men form associations of opposition, each, in their party, against the other, and wage wars of words, and even deeds, in every quarter, until the safety of the community is menaced, and the true feelings of brotherhood trampled under foot. Angry contention is the opposite of brotherly communion; and where the one reigns, the other is no more. The command of Jehovah to Israel, while dispersed throughout the nations, is—"Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." This is a command to the Israel of God in all ages, and amidst all nations. "For here have we no continuing city; but we seek one to come—a city which hath foundations, whose builder and maker is God."

France has survived another crisis. The disastrous news from Poland served as a pretence of severe blame to the existing government, because no succour from France had prevented the ruin of their cause. Public feeling, sensitively alive to the Polish cause, was wrought upon by that strong and ferocious party which yet pervades France, and is ever ready to burst out and overthrow the existing order of things, to the highest pitch; but the cool and determined conduct of government over-awed the multitude, and peace continued. The continuance of order is favourable to the cause of true religion, and its progress in the world, the infidel St. Simonists, mad with disor-

...the present is the age of emendation; at home we feel it, from abroad we hear its voice, around us it deals alarms, and no institution is safe from its overwhelming force. The word of the Lord to Daniel was, "There shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Whoever, therefore, may quake, the saints of the Most High ought to rejoice; for theirs is deliverance, Jew and Gentile—the Israel of God—every one that shall be found written in the book. To Him should their prayers ascend continually, as from Him every good and perfect gift descends; and in Him, and in Him alone, should be all their confidence; for vain is the help of man. In proportion as disunion and distraction pervade the enemies of true religion, so, in proportion, does the security of the saints of the Most High increase; and we may, with increased confidence, proceed to the examination of the question contained in our last essay.

The two great Peninsulas continue firm in their allegiance to their head; and whatever dots and scrapes their frontiers, however modified in its progress, may be traced to the groans and tossings of misery and despair within. And Italy, in its intermediate domains, partakes with its neighbours. Althou, O thou God of light and love, when shall this darkness be penetrated, and thy light illumine these nations, and melt them into love and peace in thee?

The peninsula of Greece has witnessed a crisis in her islands. Her navy, purchased by a heavy loan, and kept up at a great expense, perished in the conflict. Greece, however, continues an independent state; and a national assembly is convoked, in order to heal the wounds these commotions have made, and regenerate the government.

Constantinople has suffered, beneath extensive and successive conflagrations, losses in life and property, alarming in the extreme. Whether to the habitual neglect and misrule of this Turkish community, or to barbarous incendiaries, too prevalent even in more civilized nations, these fires are to be attributed, has not been accurately ascertained. It is true, the Grand Turk has executed sundry persons as incendiaries; but barbarous executions, under such governments, do not always prove the fact of guilt.

The revolutionary spirit of Poland pervades the neighbouring states, in the Austrian dominions; and into its very capital, Vienna, the Russian cholera morbus has penetrated. The miasma of this morbid affection regards neither wind nor tide, but makes head against all impediments: Thou, O Lord, alone canst stay its hand—to thee we lift up our hands, O appear and save us!

If, amidst the German states tranquillity is for the moment, it is because no momentary excitements pervade the mass of the people; they are quieted rather than quiet, and couchant, await the alarm to spring up, and execute the purposes of confederated

...The present is the age of emendation; at home we feel it, from abroad we hear its voice, around us it deals alarms, and no institution is safe from its overwhelming force. The word of the Lord to Daniel was, "There shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Whoever, therefore, may quake, the saints of the Most High ought to rejoice; for theirs is deliverance, Jew and Gentile—the Israel of God—every one that shall be found written in the book. To Him should their prayers ascend continually, as from Him every good and perfect gift descends; and in Him, and in Him alone, should be all their confidence; for vain is the help of man. In proportion as disunion and distraction pervade the enemies of true religion, so, in proportion, does the security of the saints of the Most High increase; and we may, with increased confidence, proceed to the examination of the question contained in our last essay.

The secular arm of the Pope was broken in 1806, by the extinction of the holy Roman Empire, as has been already stated, and the question is, Where is now the potentate, throughout all Christendom, who dares publicly to burn the saints of the Most High?

In order to solve this problem, we commence with Great Britain. On examination here, we find a total absence of principles, and a total absence of every such practice as tends to burn men because of a difference in their religious creeds, both in the church and in the state. Individuals, no doubt, exist in these nations, whose intolerant creed and persecuting spirit would gladly hail the possession of power to smite heretics, and revive the flames of the dark ages; but as they long for this day of power, not a single horde of these exists in Great Britain, which, at this moment, dares publicly to burn the saints of the Most High.

Gliding across the ocean to France, we behold a potent nation, whose cities and whose villages have flowed with the blood of the saints, and which, in recompense of its iniquity, has received, at the hand of the Lord, "blood to drink, for they were found worthy;" and sore and long was their torment for their crimes. But the disposition has ceased in that fine country, and with the disposition the practice. The state will not, and not a horde exists in that nation, which dares to burn the saints of the Most High. France is coming out of Babylon, just as time to escape her closing sins and her final plagues. Great Britain hails brotherhood with this rising nation; and gladly ver-

we fan the fire of tolerance therein, into a flame of missionary love towards all nations.

Belgium next presents itself: and what of Belgium? Cruel persecutions long deluged this land with the blood of the saints: the cry of it went up to heaven; vengeance descended; and of the bloody cup no nation drank more largely. She is spared. O may this sparing mercy lead her on to penitence and peace!

Passing on in rotation, we observe Holland, Denmark, Norway, Sweden, Prussia, Saxony, Hanover, with many other German states, and a portion of the Swiss Cantons, who, on the first voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," came out of Babylon; endured all that her raging power could and did inflict upon them, for their alleged contumacy, and espoused the cause of the saints; themselves suffering, rather than persecuting others. Not one of these states at this day manifests a wish to resume its rank in the destroying array of the Babylonish harlot; and not a spear is raised by them to pierce the vitals of the church of God, in the burning of his saints.

Poland, beneath the domination of Rome, suffered to a degree almost incredible. Gregory the Seventh, during his Papacy, thundered out the most dreadful anathemas against Boleslaus, king of Poland, released his subjects from their allegiance, deprived him of his titles, and laid the whole kingdom under an interdict. Gnesna, the papal archbishop, enforced this terrible sentence, excited rebellions upon rebellions, drove Boleslaus from his dominions, persecuted him from place to place, and pursued him even to death. Nor was this all; his son, Mieczislaus, was not suffered to reign in his stead, and the whole kingdom of Poland became one scene of confusion and misery. Gold at last bought a pardon to the nation, and the most abject submissions were exacted.

Instead of being in a condition, if she had the will, to persecute, Poland at this moment is lamentably persecuted; not, indeed, because of her religious, but because of her political opinions. Held in bondage by a foreign arm, she wished to be free; but while freedom is denied for the moment, her cause is with the Most High, who, in due time, will plead with her adversaries, and decide in truth.

In Spain, Italy, Bohemia, Hungary, &c., the seeds of the Reformation were early sown, and fruit arose; but, ere ripeness crowned it for the harvest, the sickle was thrust in; it was prematurely cut down, and

the enemy, in triumph, converted the fruitful field into a field of blood.

The power of Imperial Austria lords it over Hungary, Bohemia, and even Italy. It is true, sundry Dukes, the Pope, and the kings of Naples and Sardinia, also rule in Italy: but over these the imperial rod is shaken on all occasions; while they crouch beneath the menaced chastisement, and invariably obey.

Spain and Portugal maintain independent sovereignty. But Austria, Italy, the papal states in Germany, with Spain and Portugal, are yet, as heretofore, vassals of the Pope. Not, indeed, to outward appearance, as amidst the dark ages, when he domineered over princes, and dethroned them at his will. No, this rampant sovereignty was slain at the Reformation, and the Pope himself has bowed, and does bow, as a temporal prince, before several of these vassal powers, and particularly before Austria. Yet these are all the vassals of the Pope; for hosts of Cardinals, Bishops, Priests, and dignitaries endless, his ministers, swarming amidst their courts and throughout their dominions, council and sway these sovereigns, overawe their princes and ministers, thrust themselves into office, and manage all affairs of a public character, and thus reign, without the name, the lords of all.

Here are powers which possess the will; but dare any one of these powers publicly burn the saints of the Most High? We answer, No!

"A million swords straight from their scabbards
forth
Would terrors flash, portentous in their front;
And blood to blood would flow."

Of this they are aware, and therefore, while the desire burns, the action sleeps, yet sleeps the tiger's sleep, watching for the moment when it may spring up, and securely devour the prey.

The woman, Rev. xii. 14, enlarged her borders and strengthened her stakes, amidst the wilderness, at the Reformation; and at that glorious epoch the power of the sword passed to her princes. The Protestant princes established their liberty in spite of all the rage of Rome, by their swords, in the hands of Him who giveth the kingdoms of the earth to whomsoever He will: and this liberty was confirmed to them by the Diet of Augsburg. But the woman came out of the wilderness at the termination of the twelve hundred and sixty days, and the kings of the earth are become nursing-fathers, and their queens nursing-mothers, to her children, who are princes in all the earth; and before the potency given to her foster-fathers, fell the secular arm of her audacious persecutor, in eighteen hundred

and six; and in their hands the sword continues, even at this day. Yet this is but the sword of man, and it is frail.

Alas, for the divisions of the church! Alas, for the divisions of her sons! and alas, for the divisions of her foster-fathers! These have consigned her to bondage, while freedom was her own. Had she, with her fathers and her sons, been invariably, "one and indivisible," from the era of the Reformation until now, what could have made her subject to bondage? But, if thus much may be said of the past, much more may it be asserted of the present. Were her foster-fathers one, and, instead of being leagued with Babylonish potentates, were they firmly leagued together, what a front would they present to the persecutors! Lives there power in the enemies of the Lord, front to front, to meet its array? But this temporal power of the church is frittered away; and while her sons wage endless controversies, each with each, instead of silencing the enemy, her foster-fathers form alliances and wage wars, frequently, which tend to the destruction of their coadjutors, and the establishment of their persecutors. From on high is the power of the church—she rests in God alone.

WM. COLDWELL.

King Square, October 15, 1831.

CELESTIAL PHENOMENA.—NOV. 1831.

THE Sun enters Sagittarius on the 22d at 35 minutes past 12 at night; his semi-diameter on the 1st is 16 minutes 9 seconds and 3 tenths; and on the 25th, 16 minutes 14 seconds and 4 tenths.

The Moon is new on the 4th, at 38 minutes past 1 in the afternoon; enters her first quarter on the 12th, at 45 minutes past 6 in the evening; she is full on the 19th, at 57 minutes past 6 in the evening; and enters her last quarter on the 26th, at 28 minutes past 10 in the morning. On the 8th, at 32 minutes 7 seconds past 5 in the evening, she is in conjunction with 2 μ Sagittarii, which is attended with an occultation; also on the 25th, at 25 minutes 56 seconds past 11 at night, she is in conjunction with Regulus, which is likewise attended with an occultation: on the morning of the 27th she passes over the planet Saturn; the conjunction taking place about six o'clock.

Mercury passes the Sun at his superior conjunction on the 13th, at 10 in the morning, when he is eclipsed by that luminary. The beautiful planet Venus is now beginning to gild our mornings with her bril-

liancy. She may be discerned by the early observer, in the constellation of the Virgin; and on the mornings of the 22d and 23d may be observed near γ Virginis. Mars is still near the Sun, and it will consequently be difficult to obtain a view of him: he rises a short time before that luminary.

The noble planet Jupiter is in quadrature with the Sun on the 6th, at 15 minutes past 12 at night. There are three emersions of his first Satellite visible this month: on the 14th, at 59 minutes 8 seconds past 6 in the evening; on the 21st, at 54 minutes 54 seconds past 8 in the evening; and on the 30th, at 19 minutes 34 seconds past 5 in the evening: an emersion of the second on the 24th, at 21 minutes 49 seconds past 7 in the evening; also an immersion and emersion of the third; the immersion takes place on the 3d, at 51 minutes 56 seconds past 5 in the evening; and the emersion at 24 minutes 3 seconds past 9 the same evening: there is likewise an emersion of the fourth, at 28 minutes 2 seconds past 7 in the evening of the 2d.

Saturn is a conspicuous object in the eastern hemisphere during the mornings; he is still situated in Leo. The Georgian is in quadrature with the Sun on the 3d, at 30 minutes past 7 in the evening: he is still seen in the Goat.

POETRY.

ADVICE TO A YOUNG FRIEND.

DEAR youth, remember that thou art
From thy lov'd kindred far apart,
And that no fond parental eye
Looks o'er thy doings to decry
Or wise or foolish, then decide
For that to praise, or this to chide.
Yes! thou hast left thy rural cot,
Thy friends, thy playmates, and what not,
To sojourn 'mid the town's parade,
And learn the mysteries of trade.
No wonder if thou ruminat'st
Upon the change, for it is great;
Yet be not fretful or repine,
Peace and contentment may be thine,
And those now strangers soon may be
Kind and affectionate to thee.
Some useful hints then let me state,
To help thee how to regulate
Thy conduct, that thou may'st obtain
The love of those 'twere wise to gain.

Thy temper govern with great care,
And patiently resolve to bear
Reproof, for that in friendly mood
May ultimately do thee good.
Age and experience can espy
Things that escape the youngster's eye;
Devoid of practice or foresight,
Thou may'st do wrong, and think 'tis right.
To thy new master and his spouse,
And all the inmates of the house,
Pay that regard and deference due,
And shew that thou art grateful too
For favours proffer'd or conferr'd;
And never let it be averr'd,
That e'er thy tongue can aught impart,
Without the sanction of the heart.

Attend to business, study well
In each department to excel;
Be ever ready to obey
The master's wishes night or day;
If justly blam'd for some omission,
Use no denial, make concession;
Thy faults to screen raise no debate,
Of foolishly prevailance.
One lie found out, howe'er the case,
Begets distrust, and brings disgrace.
Far with each man of worth and sense,
The truth will prove the best defence.
And when the Sabbath-day comes round,
Be at some place of worship found,
A pious and devout attendant,
Or Methodist or Independent,
Or at the Church, if there be found
A preacher orthodox and sound,
Who clearly points and leads the way
To realms of never-ending day.

In thy deportment be discreet,
Nor form acquaintance in the street;
Nay, ne'er for pleasure wander there,
Though thou have leisure time to spare;
Be that spent with a book or friend,
'Twill more to thine improvement tend.
Thus let me earnestly beseech
Thee to keep from temptation's reach.
When vice walks forth without disguise,
And each alluring effort tries
To lead th' unwary youth astray,
And win him o'er from virtue's way.
Or where false pleasures all pursue,
Nor seen the serious-thinking few,
And follow folly's mad career,
Nor heed the consequences drear.
And though when in her gorgeous bowers,
They seem compos'd of fragrant flowers,
And every flower that comes in view
Appears possess'd of beauty too,
Yet pull the fairest, and anon
Its odour and its beauty's gone.
On wisdom's paths real roses grow,
Though fainter seem their scent and show.
Pluck them, nor dread the worldling's scorn,
Behind them lurks no hidden thorn.
The longer kept, the more perfume;
And their's is an eternal bloom.

Nottingham.

M. A. C.

EARTHLY JOYS UNCERTAIN.

I twix'd me a wreath of the rosiest flowers
The morning could boast in the cool shady bowers,
When the dew-drop was clear in the brocket's blue
eye,
And the bright leaves were wooing the summer
winds' sigh.

I sought them again at the close of the day,
In the morn where I left them, all shining and gay,
But I found that the violet had droop'd its fair head,
That the bloom of the rose and the lily was fled.

Yet sweet as the breath of their flourishing hours,
A perfume was wafted around from the flowers,
Though each gem of the garden was wither'd and
dead.

Yet e'en from their dry leaves a fragrance was shed.

And, methought, it was thus to the desolate heart,
That virtue a fragrance and balm can impart;
Life's sunniest hours, tho' laughing and gay,
Must be ended—but virtue can never decay.

Norwich, July, 1831.

W. P. SPARKS.

ALL ON EARTH IS TRANSIENT.

How pure and lovely smiles the day
To eyes that know no weeping!
How glad some beams the summer ray,
To hearts in pleasure sleeping!

To such at morn, the leafy trees
Their balmy dews distilling—
To such at eve, the murmuring breeze
The air with odours filling;

The pining with the shady water
Their several sweets exalting;
Will each unfold a rapturous tale,
To joy and love exciting.

In youth's gay morn the cloudless mind
Knows not of care and sorrow;
The joys to-day has left behind
Are sought again to-morrow!

Oh lightly speeds old Time away,
Swift fly the laughing hours,
When skies with sunny beams are gay,
And paths are strew'd with flowers.

But, ah! these scenes, so fair to view,
Are nought but rainbow painting;
Soon from the skies shall every hue
Fade, like the rainbow fainting.

The spring-time hopes of man are sear'd
In autumn's chilly boldness;
The summer gems, so softly reared,
Are nipp'd in winter's coldness.

Yet there's a land where *nought* can change,
Where storm nor cloud e'er lowers,
In endless days where spirits range,
Through meads and roseate bowers.

There are no fading flowers and sweets,
There is no chill of even,
But peace pervades the golden streets,
That happy land is—HEAVEN.

W. P. SPARKS.

THE CHILD'S LAMENT FOR SUMMER.

Where's the glorious Summer gone!
Why hath it pass'd away,
With many a sweet and thrilling tone,
That came but yesterday?

I hear not now the wild bird's song,
Ringing through wood and dell;
But the wind sweeps mournfully along,
Like summer's sad farewell.

Nor lingers there one flower bright,
To meet my anxious view—
The streams have lost their golden light,
The sky its sapphire hue.

And green leaves which have proudly swung
On many a forest bough,
Unto the moaning winds are hung,
But sear'd and wither'd now.

Of as I chas'd the butterfly
From flow'r to flow'r away,
I thought such blossoms could not die,
Nor Summer feel decay.

But the violet in its lone repose
Hath lost its od'rous breath;
The lily and the queenly rose
Have felt the touch of death!

Alas! that such a glorious time
Should ever pass away;
Will the green fields renew their prime?
Oh! when? sweet mother, say.

The summer will return, fair child!
And earth again will bloom;
The violet in the woodlands wild
Shall yield its rich perfume!

All beautiful and glorious things
Shall spring again to birth,
(Bright as thine own imaginings),
With tones of love and mirth.

But the gay summer of the heart,
We may recall in vain;
When that blest season doth depart
It ne'er returns again!

And friendships, of thy childhood's hours,
Will quickly pass away;
E'en as the with'ring summer flowers,
As false—as frail as they!

Then set not thy affections here
On things that fade and die;
But rest thy hopes on heaven, for there
Is immortality.

So in thy wintry age's day,
Though other friends may flee,
God will, as life ebbs fast away,
Be all in all to thee!

JOHN DIX.

REVIEW.—*The Entire Works of the Rev. Robert Hall, A. M. with a brief Memoir of his Life and a critical Estimate of his Character and Writings. Published under the Superintendence of Olinthus Gregory, L. L. D. F. R. A. S. Vol. III. Tracts Political and Miscellaneous. 8vo. pp. 493. Holdsworth and Ball. London. 1831.*

THE appearance of the third volume before the second, though somewhat irregular and out of order, can be of little consequence to the reader, as the whole six volumes are expected to be finished before the end of the present year; and it is highly probable that those who purchase any one part, will be so far gratified and pleased with its contents, as to have this celebrated author's works complete.

The subjects which this third volume contains are both numerous and diversified, and, from the superiority of talent displayed in each department, the belief is induced, that had Mr. H. been called in early life to the senate or the bar, he would have shone in either constellation as a star of the first magnitude. These, however, were not the elements in which he either chose, or was destined to shine. The vigour of his mighty intellect wanted a hemisphere in which to range; his philanthropy desired one in which he could be most beneficial to his fellow-creatures; while his piety fixed on religion as being altogether congenial with his talents and the dictates of his heart. To be an honoured instrument in the hands of God, in teaching the souls of men the way of salvation, animated him with more exalted motives than either personal fame or worldly aggrandizement could possibly inspire. On this ground he took his stand, and in the cause of his Redeemer he has gathered imperishable laurels.

From the numerous topics which fall under the author's discussion in this volume, it would be difficult to make any selection that should be accompanied with reasons for a decided preference.

His "Apology for the freedom of the press," "On the right of public discussion," "Reform in parliament," and "On theories and the rights of man," all hold out an invitation to be transcribed. For these,

however, and other kindred topics, we must refer the reader to the volume, containing ourselves with a few extracts from his vindication of the sentiments he had previously advanced in favour of the liberty of the press.

On this very interesting subject his views are enlarged, and his language is both nervous and perspicuous. To this liberty, he, however, assigns specific limits. His sentiments, therefore, cannot be construed into an approval of theories which would either unhinge civil government, or countenance blasphemy against God. In his reply to the reviewer of his pamphlet in the Christian Guardian, Mr. Hall observes as follows:—

"To plead for the liberty of divulging speculative opinions, is one thing; and to assert the right of uttering blasphemy, is another. For, blasphemy, which is the speaking contumeliously of God, is not a speculative error; it is an overt act; a crime which no state should tolerate."—p. 191.

"It may not be improper in this place to notice a curious argument which the Reviewer adduces, in support of his darling tenet of passive obedience and non-resistance, from the prevailing and inherent depravity of human nature. He reminds us that mankind are represented in the scriptures as 'alike depraved and unruly,' and from these premises attempts to enforce that interpretation of scripture which would annihilate the liberties of mankind, and reduce them, without restriction or reservation, to a passive submission to their political superiors. On another occasion, I have sufficiently rescued the sentiments of the inspired writers from such a detestable imputation, by showing that their design is merely to inculcate the general duty of obedience to government, as the ordinance of God, while they leave the just bounds of authority, and the limits of obedience, to the regulation and adjustment of reason and experience; a task to which they are perfectly adequate.

"But how does the depravity of human nature evince the necessity of passive obedience and non-resistance, unless it is contended that the ruling part of mankind are not depraved? That mankind are naturally depraved and unruly, affords a good argument for the existence of government itself; but since they are alike depraved and unruly, since governors partake of the same corruption as the people, aggravated too often by the possession of power, which inflames the passions and corrupts the heart; to allege the depravity of human nature as a reason for submission to arbitrary power, involves the absurdity of supposing, that the cure of one degree of wickedness is to be obtained by affording unlimited license to a greater. Retrace the annals of all times and nations, and you will find in the triumph of despotism, the triumph of wickedness; you will also find that men have been virtuous, noble, and disinterested, just in proportion as they have been free." &c.—p. 193.

"There is a description of men who are accustomed, systematically, to yield up their understanding to others, who, in their view, 'ought to be judges.' It is needless to add, that the present writer (a writer in the Christian Guardian) is evidently of this *servum pecus*, this tame and passive herd; and that his knowledge of the subject is just what might be expected from one who thinks by proxy. These men, forgetting, or affecting to forget, that the exercise of power, in whatever hands it is placed, will infallibly degenerate into tyranny, unless it is carefully watched, make it their whole business to screen its abuses, to suppress inquiry, to stifle complaint, and inculcate on the people, as their duty, a quiet and implicit submission to the direction of those who, in the vocabulary of slaves, 'ought to be masters.' These are the men by whom the c

endangered;—these are the maxims by which free states are enlaved. If that freedom which is the birthright of Britons is destined to go down to succeeding generations, it must result from the prevalence of an opposite spirit—a lofty enthusiasm, an ardent attachment to liberty, and an incessant jealousy of the tendency of power to enlarge its pretensions and extend its encroachments," &c.—p. 196.

It was not the lot of Mr. Hall to witness the almost universal prevalence of the sentiments which he has here expressed. In his time they were advanced at the hazard of his reputation. The day-star had, however, risen on his mind, and he followed its light, without any regard to personal consequences. Since death has closed his eyes, the sun of political freedom has mounted above the horizon, and we have lived to enjoy the beamings of its meridian splendour.

From the other miscellaneous articles, amounting to nearly forty, which compose this volume, our limits will not allow us to take any extracts. Throughout the whole, the same elegance of expression, the same keenness of investigation, and the same masculine power of reasoning, is everywhere apparent. Taken in the aggregate, each will appear a master-piece of its kind, which can hardly fail to gratify the reader, and quicken his appetite for the volumes which are yet to appear.

REVIEW.—*The Life of the Rev. John Wesley, A.M., Founder of the Methodist Societies. By Richard Watson. 12mo. pp. 387. Mason, London, 1831.*

THE memoirs of this very extraordinary man have been so long before the world, and in such a variety of forms, that every important source of information respecting him, has long since been exhausted. Numerous topics, indeed, on which other biographers have touched, are here placed in new combinations, and associated with motives which some preceding writers have not had either the ability to discover, or the integrity to avow; and hence, many features in his character and movements assume an attitude of originality; but in every sketch the leading facts are nearly the same; and that reader who now expects a life of Mr. Wesley composed of new materials will be rewarded with disappointment.

This view of the subject is indirectly avowed by Mr. Watson, in a short preface to the present volume. He tells us, that "the most approved accounts of Mr. Wesley have been carried out to a length which obstructs their circulation, by the intermixture of details comparatively uninteresting beyond the immediate circle of Methu-

dism. The present life, therefore, contracted within moderate limits, by the exclusion of extraneous matter, has been prepared with more special reference to general readers."

Keeping this modest profession continually in view, the author has been eminently successful. He has imbodied within a narrow compass all that is essential to the life which he delineates, without digressing into the regions of polemical speculations, and has omitted nothing that can be deemed necessary to the development of the great principles by which Mr. Wesley was guided, and the unwearied perseverance which distinguished his probationary career.

Unlike Dr. Southey, who resolved all Mr. Wesley's actions into enthusiasm and ambition, Mr. Watson has traced them to a higher source, and found this eminent servant of the Most High uniformly actuated by love to God and love to man. His first impulses and movements are narrated with much plainness and simplicity. His travels, perils, persecutions, and success in preaching, are recorded without exaggeration. The doctrines which he taught are stated without any latent concealment; and in the formation of his societies, we behold the leadings of Providence superintending the measures which he adopted.

It has been said of the celebrated Richard Baxter, that "such men are not to be drawn in miniature." A similar remark may with equal propriety be applied to Mr. Wesley; and in this light he was surveyed by Dr. Whitehead, who thought two well-crowded octavos not too voluminous to communicate his history to the world. We are not aware that any of its readers, or any of Mr. Wesley's admirers, have thought such a vehicle too splendid, or in any way displaying ostentation. To many insects of the day, over whose names the billows of time are destined to close for ever, a magnificent vehicle is of the utmost importance; but the character of John Wesley, "embalmed in its own perfume," will yield a fragrance in every form which his biographer may adopt. Its buoyant properties will secure its immortality, and place it beyond the influence of folio, quarto, octavo, or duodecimo delineation.

The more voluminous biographies of Mr. Wesley were never intended to be superseded by this volume. To those who have the former, the present will communicate little that is new; but it will throw into the hands of thousands, a condensed account of one of the most remarkable ministers of the gospel that has ever lived since the days of the apostles; and supply them

with the essence of the larger volumes, which the expense of purchasing had placed beyond their reach.

We apprehend that this work was undertaken at the particular request of the Methodist Conference; from which circumstance it is fairly to be inferred, that it has obtained the sanction of this great organ of the sect—to whom it will be a text-book, from which there can be no appeal. We cannot but think that this work has been confided to very able hands. Mr. Watson was well acquainted with the task he engaged to undertake, and had constant access to every species of information that the subject would allow. Of these favourable circumstances he has availed himself, and produced a book, moderate both in size and price, that is creditable to his talents, faithful to the character of Mr. Wesley, and honourable to the connexion of which he was the founder.

REVIEW.—*Polynesian Researches*, by William Ellis, Vol. III. pp. 407. Fisher and Co., London, 1831.

THE exalted character which we gave, in our former numbers, of the two preceding volumes, is amply supported by the intrinsic merit of this which is now before us. The extensive circulation with which the “Polynesian Researches” have been honoured, furnishes a convincing evidence, that a numerous class of readers are deeply interested in the narrations, events, and incidents which the author details.

From his long residence in these distant islands, Mr. Ellis was favoured with opportunities of prosecuting his researches, which rarely fall to the lot of any individual. These he seized, and improved with the most unremitting industry and perseverance; and, with talents every way adequate to the task, he has produced a work which gives more solid and genuine information respecting the inhabitants and productions of the South Sea Islands, than can be found in the accumulated volumes of all the writers who have preceded him.

REVIEW.—*Polynesian Researches*, (Sandwich Islands,) Vol. IV. pp. 471. Fisher, & Co. London. 1831.

THE island of Hawaii (the Owhyhee of Captain Cook) will ever be memorable in the annals of our country, as the place in which that celebrated circumnavigator was murdered by savages; and in many other respects we discover phenomena which render it truly remarkable.

On traversing the interior, one of its mountains presents to the eye of the astonished visitant, the most terrible volcano that has hitherto been discovered on any portion of the globe. Of this appalling spectacle, an ample description, extracted from a former edition of this work, may be found in column 376, of the eighth vol. of the Imperial Magazine for 1826, and also an engraving in col. 105 of the following year. On this account we must at present confine our observations to a solitary paragraph, which, though short, will communicate some idea of this awful bed of liquid fire.

“After walking some distance over the sunken plain, which in several places sounded hollow under our feet, we at length came to the edge of the great crater, where a spectacle sublime, and even appalling, presented itself before us—

‘We stopped and trembled.’

Astonishment and awe for some moments rendered us mute, and, like statues, we stood fixed to the spot, with our eyes riveted on the abyss below. Immediately before us yawned an immense gulf, in the form of a crescent, about two miles in length from north-east to south-west, nearly a mile wide, and apparently eight hundred feet deep. The bottom was covered with lava, and the south-west and northern parts of it were one vast flood of burning matter, in a state of terrific ebullition, rolling to and fro its ‘fiery surge,’ and flaming billows. Fifty-one conical islands, of varied form and size, containing as many craters, rose either round the edge, or from the surface of the burning lake. Twenty-two constantly emitted columns of gray smoke, or pyramids of brilliant fame: and several of these at the same time vomited forth, from their united mouths, streams of lava, which rolled in blazing torrents down their black indented sides, into the boiling mass below.”—p. 237.

The inhabitants of these insulated regions are scarcely less remarkable in their manners and modes of acting, than the preceding natural, or almost preternatural, singularity of the island is astonishing. Among their varied amusements, the following custom cannot fail to arrest the attention of the reader.

“There are, perhaps, no people more accustomed to the water than the islanders of the Pacific; they seem almost a race of amphibious beings. Familiar with the sea from their birth, they lose all dread of it, and seem nearly as much at home in the water as on dry land. There are few children who are not taken into the sea by their mothers the second or third day after their birth, and many who can swim as soon as they can walk. The heat of the climate is, no doubt, one source of the gratification they find in this amusement, which is so universal, that it is scarcely possible to pass along the shore where there are many habitations near, and not see a number of children playing in the sea. Here they remain for hours together, and yet I never knew of but one child being drowned during the number of years I have resided in the islands. They have a variety of games, and gambol as fearlessly in the water as the children of a school do in their play-ground. Sometimes they erect a stage eight or ten feet high on the edge of some deep place, and lay a pole in an oblique direction over the edge of it, perhaps twenty feet above the water, along this they pursue each other to the end, when they jump into the sea.

themselves from the lower parts, or bow-pit, of a ship, is also a favourite sport, but the most general and frequent game is swimming in the surf. The higher the sea and the larger the waves, in their opinion the better the sport. On these occasions they use a board, which they call *papa he arow*, (wave sliding-board,) generally five or six feet long, and rather more than a foot wide; sometimes flat, but more frequently slightly convex on both sides. It is usually made of the wood of the *erythrina*, stained quite black, and preserved with great care. After using, it is placed in the sun till perfectly dry, when it is rubbed over with coco-nut oil, frequently wrapped in cloth, and suspended in some part of their dwelling-house. Sometimes they choose a place where the deep water reaches to the beach, but generally prefer a part where the rocks are ten or twenty feet under water, and extend to a distance from the shore, as the surf breaks more violently over them. When playing in these places, each individual takes his board, and, pushing it before him, swims perhaps a quarter of a mile, or more, out to sea. They do not attempt to go over the billows which roll towards the shore, but watch their approach, and dive under water, allowing the billow to pass over their heads. When they reach the outside of the rocks, where the waves first break, they adjust themselves on one side of the board, lying flat on their faces, and watch the approach of the largest billow: they then poise themselves on its highest edge, and, paddling as it were with their hands and feet, ride on the crest of the wave, in the midst of the spray and foam, till within a yard or two of the rocks or the shore; and when the observers would expect to see them dashed to pieces, they steer with great address between the rocks, or slide off their board in a moment, grasp it by the middle, and dive under water, while the wave rolls on, and breaks among the rocks with a roaring noise, the effects of which is greatly heightened by the shouts and laughter of the natives in the water. Those who are expert frequently change their position on the board, sometimes sitting and sometimes standing erect in the midst of the foam. The greatest address is necessary in order to keep on the edge of the wave: for if they get too forward, they are sure to be overturned; and if they fall back, they are buried beneath the succeeding billow."—p. 369.

The preceding extracts will render all further observations on this volume unnecessary. The description given of the volcano, and the plate which represents it, together with a vignette in which the natives are seen sporting on the waves, are worth more than six shillings, the price of the whole volume.

REVIEW.—*The Winter's Wreath for 1832.*
12mo. pp. 385. Whittaker. London.

It is curious to see a winter's wreath composed of autumnal flowers, and to have a nosegay gathered in October, which is intended to regale the senses at Christmas. One great danger attendant upon this prematurity of appearance is, that the exquisite aroma of its fragrance will be expended too soon, and that the period of expectation will find "its roses faded and its lilies soiled." These observations will apply to all the Annuals. Each publisher wishes to be beforehand with his neighbour; but in the mercantile race, which they run with one

another, they do not bid so fair to reap the harvest, as to destroy the field.

Of the *Winter's Wreath for 1832*, it will be no contemptible encomium to observe, that it is in every respect worthy of its predecessors. The pictorial ornaments are of the usual number. The subjects are both diversified and appropriate, and the engravings are exquisitely finished.

The literary articles exhibit a due proportion of prose and verse. All the subjects are strictly moral, and many of the compositions display talents of a superior order. To every one, the name or designation of its author is attached, and in the catalogue, consisting of seventy, many will be found, whom both fame and public opinion have, long since, crowned with the wreath of popularity.

Without attempting to institute an inquiry into the comparative merits of these performances, we beg to introduce, from the pen of Mr. Thomas Roscoe, as a fair specimen of the whole, and a masterly delineation of character,

"*The Young Minister and the Bride, by a Sensationist.*"

"Near this little hamlet, at the foot of the hills stretching westward, lay the ample domains of the wealthy Lord L—; forming part of those fertile and cultivated districts, which betoken the near abundance of the rich loamy soil of the northern graziers. Its present possessor had returned within the last year, from the Continent, to reside at the seat of his forefathers, and find employment for the well-lined coffers of his immediate predecessor. The new Lord, we were informed, was now on the eve of forming an union with one of the fairest girls in the county, the daughter of his father's old friend, the late member for H—, a gentleman who, by his imprudence, had left, at his death, a large family involved in considerable difficulties and embarrassment. The late Lord H—, however, had not only materially assisted them, but had even consented that the family estates, long before projected between his friend's daughter and his own son, should still take place. This, too, was an object in which the mother of Margaret Dillon (already betrothed to the son of L— House, before his departure for foreign lands) was more particularly interested, having several younger children almost wholly unprovided for. Circumstances, therefore, seemed to render it imperative on the eldest to fulfil her mother's wishes; and only by some strange perversity of fate, was such an alliance likely to prove an unhappy one.

"The lovely Margaret was then in her seventeenth year, while her intended lord was nearly as many summers older, and by no means of that prepossessing character and exterior, nor of that lofty reputation and rare report, calculated to win 'golden opinions' from all manner of women. The marriage, however, was to have taken place on his return, without much consideration of reciprocal feeling, and had been delayed only in consequence of the sudden demise of his Lordship's father. His return, we were told, had been marked by no expression of joy on the part of his tenants or retainers; nor, what was more to be regretted, on the part of the intended bride herself, who was, on the other hand, said to be a favourite with all classes of her acquaintance.

"If the new Lord, however, had failed to make himself liked, this did not seem to be the case with a young clergyman in the vicinity, of the name of Maurice Dunn, whose noble looks and fine eyes, yet

approach, as he passed, and respectfully saluted us; and whom we did not fail to recognize by the description and countenances of the ancient herdsman. He was the eldest, we learned, of a large family; and being a youth of talents, was, after receiving an excellent education, at no small sacrifice on the part of his father, appointed to a curacy near his native place. He was looked up to as the future staff of his family; for old Maurice Dunn was only one of those small land-owners belonging to the better class of yeomanry—a class, unfortunately, now nearly extinct in England. In addition to his own little property, he held the chief part of his farm under Lord L., by means of which, with laudable industry, he was enabled to support a numerous family, and bring up one of his sons to a profession, thus, always the worthy ambition of men of his class, to say nothing of making himself comfortable during his latter days.

Among his most constant hearers were Mrs. Dillon and her daughter; and in the character both of a pastor and tutor, Maurice Dunn was admitted like a friend, more than a visitor, at the lady's house. More his fine taste and natural skill in music, drawing, and almost every accomplishment, recommended him to his pupils far more than his knowledge of the severer branches of learning. But as one, in the circle he knew, boasted of the same irresistible interest and attractions in his eyes, as the beautiful, the graceful, and the gentle-souled, intelligent Margaret.

Was it possible, then, that, by any dark conspiracy of the fates, it had become the bounden duty of Maurice Dunn to unite the fair hand of the being he most adored upon earth to another; to pronounce the nuptial benediction on her as a bride, and to consign all his cherished love to unavailing bitterness and tears? From the rude, unvarnished account of our ancient chronicler, so dreadful a sacrifice appeared about to be made; and in that mode, and under those evil auspices, which leave not a moral possibility of escape.

Finding this melancholy wedding was to take place next day, and that the church lay in our route, we agreed, before retiring to rest, to accompany our worthy host to witness the ceremony.

The next morning saw us on our way to the church of L. Upon our arrival, we found that the bridal procession was already there, and had passed into the interior of the holy edifice.

We took our station as near as the throng permitted us, to the altar. The minister already stood before it; the bride and bridegroom at a little distance; and we could easily distinguish their countenances, and observe all that passed. The rest of the party comprised Lord L.'s friends, the bride's, and those of the young minister; among the last of whom was seen his venerable father, whose eye frequently turned, with an expression of pride and pleasure, on his son. That son, indeed, seemed one to deserve the admiration with which he was so generally regarded: his noble figure, handsome features, and dignified air and deportment, contrasted strongly with the mean and insignificant appearance, spite of his gilded trappings, that marked the bridegroom.

But what most riveted my attention, was the singularly resolute and concentrated expression in the features of the minister, as if they had been well schooled to some desperate task. Firm in spirit, and calm in mood, he looked like one whose thoughts were above, or absent from, all considerations of the scene by which he was surrounded; as if the world, its weal or woe, with all its vicissitudes, marriages, or deaths, were alike indifferent events to him. Yet a close observer might detect traces of something forced and strange, that excited a painful sensation in the beholder, and seemed to boken little of a peaceful mind.

And now my fancy began to fill up the rude and simple sketch of him, drawn by our aged guide; after what I had heard, there was a meaning in all I saw. Sudden, gleams of thought seemed to come and go like shadows, sitting across his brain, and darkening on his features, even against his resolute will. As necessarily pale as he sat upon

his brow, strongly contrasted with red vessels, pale that flushed his cheek. There was a slight convulsive motion of the eye-brows and the edge of the lips, which neither the bent brow, nor the fixed expression of the mouth, could quite repress. The same nervous affection, I was near enough to observe, was in his hands—they trembled, though his general demeanour was firm and collected. What most struck me, were a restlessness and eagerness of purpose, mixed with a feeling of intense pain, which were plainly reflected in the face of our honest guide, presenting a perfect picture of rustic perturbation, curiosity, and awe.

I now also observed his father's eye directed towards Maurice Dunn, with an uneasy look, as if, for the first time, he had detected something that gave him pain. He then looked towards the bride and bridegroom with the same uneasy glance, as if to inquire the meaning of what he saw. Other eyes, too, were directed towards the Minister; but he seemed too deeply absorbed in his own thoughts to heed what was passing around him. If his eye met another's, it was with fixed coldness and almost haughtiness of air. Yet that pride appeared forced, as if there were something he wished to conceal from the scorn or pity of the world. To me, the expression of his face, though composed, was one of suffering, deep-seated and intense—so well subdued, as scarcely to be detected without previous knowledge of the cause. It might be the effect of mere physical pain or sickness, not of the heart; and there seemed too much pride in his stern eye to betray its existence, were it there. Altogether, his bearing was decidedly not that of a holy minister, prepared to pronounce a nuptial blessing upon the happy, the beautiful, and young; for what had that expression of pride and reckless indifference to do with an occasion like this? On the contrary, he seemed to glory in despising all those human sympathies and attachments, which he was there called upon to hallow and unite.

As thus stern he stood and looked, how fared it with that lovely and gentle bride, who had come to claim his nuptial benediction upon herself and her ill-assorted lord? Had she, indeed, selected such a lover in some hour of wounded pride or scorn, when her heart had been crushed or wrung with anguish; or was the marriage, yet more fearfully, her evil lot? Was it with such a being she had wandered during the summer season of her love, amidst the forest bowers, and heaths, and hills, of her native spot; was it with him she had visited the sorrowing and the sick, and gladdened the hearts of the orphan and the widow, and made the homes and hearts of the poor and comfortless sing for joy? Ah no! He was not her companion;—it was with Maurice Dunn, that minister of wretchedness who was about to wed her to another, that she had talked in sweet communion of spirit, during these sacred and too well-remembered walks. But they were driven to fulfil their evil destiny: there was no retreat, no escape, for Maurice Dunn. He had vowed it, and to redeem his pledge, he now stood a sacrifice at the altar of his God. He knew his love was hopeless, and she, too, knew it; yet, had he spoken the word, she would have flown with him, even to the uttermost ends of the earth. Alas! this one hope she had garnered up in her heart, as a last resource; but he had urged it not; and she there stood before him—all her woman's pride and desperation, added to the tortures of her love, summoned to bear her through the dreaded task. A strange unnatural lustre shone in her eye; it could be seen through the folds of her veil; and one instinctively turned away from it, with something of the same wild or perturbed feeling—a feeling that seemed to spread its contagious sympathy to all around. Her face was exquisitely beautiful, but almost as white as the dress she wore; and she looked most lovely, in spite of the deep-seated sadness it betrayed. Her figure was strikingly graceful; her head was slightly drooping; but there was an air of dignity in her whole deportment, as if emanating that of him who stood before her in the fixed and concentrated gaze of his doom.

It appeared to me, as if there prevailed

the whole party, a certain consciousness of something wrong—of some struggle, or some impending evil, to be encountered: but this I attributed to mere fancy, until, subsequently, it was remarked to have been felt by others as well as myself.

"While engaged in reading the marriage service, which he pronounced in a bold and clear tone, the young minister had his eye somewhat sternly fixed on the two beings he addressed; his calm brow, his lofty figure, and deep-toned voice giving double solemnity to his words. At length he took the bride's hand, as if to place it in that of her intended lord; and it was then, for the first time, that one thrill of feeling seemed to shake his whole frame. He almost started back, as if he had trodden on a serpent; for he had felt that hand more deathly cold and trembling than his own. Each seemed to recognize the death-damp touch, and, shuddering, to shrink from it. To me it was evident that she sought to release her hand at the moment when it was placed in that of the bridegroom; but the minister, recovering himself almost instantaneously, hurried over the remaining service, and still more rapidly uttered the nuptial blessing.

"The fatal words were pronounced: and as he closed the book, he raised his eyes to the bride's face, as if to take one farewell look. Their eyes met: she felt and returned that look;—but with a wild expression of woman's agony and reproach, which years have not since obliterated from my memory, nor from that, I think, of any one who witnessed it. It would appear as if till then she had believed it impossible, that he whom she loved would meet her there to execute so fearful and soul-rending a sentence on all her love. It appeared to have chilled the very life-blood in her veins, for, regardless of all else around her, she stood motionless to the spot, as if entranced in woe. She still kept her eye fixed on the minister, who had shrunk in apparent terror from that one heart-rending look; but, as if in answer to it, his gaze was now directed towards his father, surounded by his numerous family. She understood him;—it was the sole reply he could give; and stretching out her hand to him, as if to beg his forgiveness for upbraiding him, she let her head fall upon his breast, and wept.

"Thus was divulged the previous secret of their love; all that had before passed,—their vows revealed their cruel sufferings, their vain prayers and tears, sternly enforced duty, and sad submission to their fate. This painful scene was accompanied by mingled murmurs and imprecations, or by sobs and tears from every spectator;—but a more trying crisis was at hand. With that one distracted look, and the tears of her he had just wedded to another wet upon his bosom, were crowned the sufferings of the young martyr to love and duty. After fixing his eye upon his father, and supporting the sobbing bride for a moment in his arm, he saw and felt no more. His heart was broken; agony had burst its walls. The blood rushed in torrents through his mouth and ears, and he fell dead at the foot of the altar.

"One piercing shriek was heard above every other voice, as the young distracted bride threw herself in passionate agony on her lover's body; and the house of God resounded only with the voice of grief. Long insensibility came mercifully to her relief, and in that state the unhappy lady was borne from the church,—her white bridal robes stained with the blood of him to whom she would have been happy to be united even in death. Nor was it very long before the prayer which ever after rose to her lips, was granted to her sufferings.

"Accompanied by my friend, I instantly left the place; and in the deep sequestered solitudes of the woods and mountains, we for a time sought to forget the painful impression this event had produced.

"It was about two years after our return, that we requested one of our friends, then on a visit near the village of L—, to inquire into the fate of the unhappy bride. He visited the churchyard, and near the humble stone that marked the

grave of Marcella Dunn, rose the family vault of the lords of L—: the last name that had been there inscribed, was that of Margaret, Countess of L—, who died in the twenty-first year of her age. It was only the second of her ill-starred marriage."—p. 82—94.

REVIEW.—*Edinburgh Cabinet Library, Vol. IV. Palestine.* 12mo. pp. 448. Simpkin and Marshall. London. 1831.

IN the first volume of this series, we were introduced to the frozen regions of the north, and rendered familiar with darkness, danger, icebergs, and polar bears. The second conducted us to the arid wastes of Africa, and made us acquainted with the intolerable fierceness of a perpendicular sun, with burning sands, the want of water, and the ferocious tribes, both of men and animals, that traverse these inhospitable abodes. By the third, we were led into Egypt, the cradle of the arts, to range along the banks of the majestic Nile, to reflect on mouldering ruins, and to contemplate some of the most ancient monuments in the world. The fourth volume invites us to make the tour of Palestine, to visit mountains and valleys, seas and rivers, lakes and fountains, cities and villages, that are immediately connected with events, rendered venerable by the lapse of time, and consecrated by the sanctions of holy writ.

In this volume we have nine chapters, which furnish introductory observations; history of the Hebrew commonwealth; historical outline from the accession of Saul to the destruction of Jerusalem; on the literature and religious usages of the ancient Hebrews; destruction of Jerusalem; description of the country south and east of Jerusalem; description of the country northward of Jerusalem; the history of Palestine from the fall of Jerusalem to the present time; and the natural history of Palestine. Under these general heads, much interesting matter is arranged; and although a considerable portion is derived from the information and authority of scripture, it is pleasing to observe, that these statements are corroborated by the testimony of many authors, to whom the declarations of the Bible were probably unknown, and over whom, if they had been acquainted with its statements, it would have extended no commanding influence.

The chapters which introduce the crusaders to our notice, awaken feelings which no language can accurately express. We look on these renowned devotees of religion, romance, and chivalry, with the mingled emotions of pity, censure, and

admiration. Their courage and perseverance were perhaps never exceeded, and the sufferings which multitudes among these hordes of adventurers were compelled to endure, appear almost to surpass belief. To them, toil and hardships seemed to give repose; and, from their cheerful submission to calamities, we might be half tempted to imagine that privations constituted a considerable portion of their enjoyment. On most occasions they displayed an arduous and enterprising spirit, which was worthy of a better cause.

Of Jerusalem, the accounts given in this volume are from various travellers, both of ancient and modern times; and, as a natural consequence, we behold this venerable city descending from the most exalted state of splendour, down to the meanest condition of degradation. The history of its vicissitudes cannot be contemplated without melancholy reflections and painful associations. It is still trodden down of the Gentiles, and groaning under the divine displeasure.

The visits and observations of travellers are condensed in this volume almost into an essence. We survey the sacred enclosures, chapels, vaults, and relics, with sufficient minuteness to gratify curiosity, without becoming weary with the tediousness of detail. Not only Jerusalem, but its environs, and all the surrounding country, are crowded with objects deeply interesting to Jews and Christians; and so full of life and animation are the descriptions, that we seem transported into the holy land, to live in departed ages, and to witness with our bodily organs the realities, of which the author furnishes only the descriptive delineations.

Several well-executed wood-cuts illustrate various prominent subjects; but for these, for the modern history of Palestine, and for its natural productions, geological, vegetable, and animal, the reader must have recourse to the work itself. Palestine will never cease to furnish momentous topics for contemplation to the Christian world; hence, amidst all the gratification which this volume affords, it will be found better calculated to stimulate, than to repress further inquiry.

BRIEF SURVEY OF BOOKS.

1. *The Book of Private Devotion, &c. with an Introductory Essay on Prayer, chiefly from the Writings of Hannah More*, (Nisbet, London,) is neat in its exterior, but more intrinsically valuable within. The essay is judiciously written;

and the prayers contain a respectable variety. In most instances, these petitions bear their authors' names, among whom we find many of the highest respectability.

2. *Daily Communings, Spiritual and Devotional, on select Portions of the Psalms*, by Bishop Horne, (Nisbet, London,) command our attention by their pious and intelligent author's name. Horne on the Psalms is a work not likely to sink into oblivion. It is a source whence many inferior "urns draw light." In this little book, each of the psalms, in succession, yields its materials for spiritual musings. The observations are brief, but full of life and genuine devotion.

3. *Royal Tablet*, (Smith and Doliers, London,) is a novel specimen of art, adapted, in its larger form, to sketching, drawing, writing out exercises in languages, &c.; and, in its pocket shape, is particularly useful for memoranda, as the smallest writing is as legible as print. The surface, which is beautifully white, takes the pencil in the most pleasing manner; and, on its being cleaned by moisture, is always restored to its original freshness and purity.

4. *The Unsearchable Riches of Christ*, by Thomas Brooks, (Book Society, London,) is a neat reprint of a valuable work, which is too well known in the religious world to require any recommendation. It is a book in which learning and piety are so happily combined, that the scholar and the christian may read it with mutual advantage.

5. *American Biography—Memoirs of Mrs. Ann Judson and Mrs. Martha Ramsey*, (Nisbet, London,) can hardly fail to interest and operate on the mind of every reader. The memoir of Mrs. Ramsey displays the christian character in brilliant colours, under the most trying vicissitudes of fortune; and, perhaps, that of Mrs. Judson is one of the most remarkable and interesting sketches of female biography extant. This latter furnishes a luminous picture of the manners and cruelty of the inhabitants throughout the Burman empire.

6. *The Moravians in Greenland*, (Nisbet, London,) is a little volume that contains much useful information. It not only traces the progress of the mission in that dreary region, but furnishes an entertaining history of the country, of its productions, and of its inhabitants. Many remarkable incidents are scattered through its pages; and the reader is amused with anecdotes of very singular occurrence.

7. *A Series of Lessons in Prose and Verse, being an Introduction to of Elementary Reading in S*

Literature, by J. M. McCulloch, A. M., (Simpkin, London,) every reader will peruse with pleasure. These lessons are intended for the young, for whose instruction they are admirably adapted; but, containing extracts from very many celebrated authors, the sentiments communicated will be found valuable by those of riper years. This book is deserving of a place in every respectable seminary.

8. *Memoir of the Rev. Samuel Kilpin, late of Exeter*, (Hamilton, London,) is a pleasing biographical sketch of a pious minister, who was made a blessing to the neighbourhood in which he resided. It contains nothing particularly remarkable, yet it is deserving a place among the memoirs of pious usefulness which enrich our libraries. An appendix embraces a memoir of Mr. Kilpin's son.

9. *Bible Stories, for the use of Children*, by the Rev. Samuel Wood, B.A., (Simpkin, London,) is a plain little book, which will be found useful in the nursery, and in Sunday and other schools. These stories are from the Old Testament; but, being marked as Part I., another may be expected from the New.

10. *Addresses for Sunday Schools, with appropriate Prayers*, by the Rev. Samuel Wood, B.A., (Hunter, London,) present to the reader many excellent observations, and many passages of a very questionable nature. In a prayer that appears in p. 60, the following reprehensible expression occurs—"Let it then be found, that we have been good and virtuous children, and that we deserve to enter into the joy of our Lord." The merit of good works is avowed by Roman Catholics, but by all orthodox Protestants, both churchmen and dissenters, it is justly exploded as heretical and anti-Christian.

11. *The Saints' Everlasting Rest*, by Richard Baxter, (Tract Society, London,) appears here in an abridged form. This will so reduce the price of this invaluable work, as to place it in the hands of many to whom its present cost will not be an important object.

12. *Questions on the Companion to the Bible*, (Religious Tract Society, London,) Sunday-school teachers will be glad to receive into their libraries. It is a little book, calculated to improve the mind in theological knowledge.

13. *Eleven Catechisms:—on English Grammar; English Composition; French Grammar; History of England; Latin Grammar; Zoology; Geography; Works of Creation; History of Scotland; Drawing; and Christian Instruction*, (Simpkin,

London,) are useful little books in their respective departments. They are all intended for learners, and to them they will communicate the elementary principles of scientific knowledge.

14. *Considerations on the Necessity and Equity of a National Banking System, &c.*, (Maclean, Edinburgh,) is another of those Utopian schemes with which the press, in some department or other, every day abounds. Many things look well in theory, which, on reducing to practice, put on a widely different aspect. The author appears to mean well; but we suspect that his plan will end in abortion.

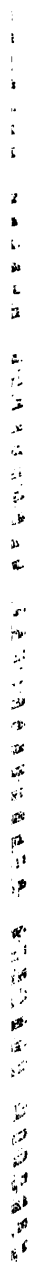
15. *Nursing Fathers and Mothers of the Children of the Church, a Sermon*, by Greville Ewing, (Westley, London,) contains little to admire, and little to condemn. Like many similar publications, it will live its day, and then quietly retire from the scrutiny of fastidious critics.

16. *The System of Exclusion and Denunciation considered*, by William Ellery Channing, D. D., (Hunter, London,) though a reprint of what was published in America in 1815, has a strong bearing on the late dissensions which occurred in the anniversary of the British and Foreign Bible Society. It contains much powerful reasoning, and many pertinent remarks. Mr. Gordon, and his associate zealots, would do well to consider its contents.

17. *An Essay upon the Wines and strong Drinks of the ancient Hebrews, &c.* by the Rev. Moses Stuart, M.A., with a Preface, by John Pyc Smith, D.D., (Wilson, London,) brings us immediately within the current of the Temperance Societies, the cause of which it advocates in an able manner. The general purport of this pamphlet is, to discard the use of stimulants altogether, as being injurious to health, and inimical to the pure principles of Christianity. Mr. Stuart's is a well-written pamphlet, and Mr. Smith's preface is worthy of its author.

18. *A Brief Directory for Evangelical Ministers*, (Tract Society, London,) contains extracts from the writings of several celebrated ministers of former days. It has a neat appearance, and the sentiments are admirable; but the utility of giving this publication an isolated existence, is not so apparent.

19. *The Commercial Vade-Mecum*, (Allen, Glasgow,) supports the common character of these useful works. In addition to the price at per pound and yard, commission, interest, value of foreign coins, &c., it contains a list of all the cities, towns, &c. throughout the British empire, with



their respective population, distance from London, markets, fairs, &c. &c. together with many other branches of useful information. We regret that the new census is not embraced in the statement of population.

20. *Hints on the Cholera Morbus*, by *Esther Copley*, (Darton, London,) strongly recommends cleanliness, temperance, and moderation in every enjoyment. Excess, wet feet, lying on damp ground, sleeping in low ill-ventilated rooms, generate and strengthen disease. This is a little tract replete with good advice, founded on common sense.

21. *A Familiar Treatise on the Human Eye, containing Rules to be observed in the Choice of Spectacles*, &c. by *Francis West, Optician, Fleet-street, London*, is deserving the serious attention of every person who possesses the organs of vision, and wishes to preserve them. It is a small tract, containing no more than forty-seven pages; but its diminutive magnitude is more than compensated by its intrinsic excellence. On the construction of the eye, the nature of vision, the advantage of glasses, and the judgment that should be exercised in the selection of these valuable auxiliaries, the author makes some very sensible observations. We have rarely perused a little pamphlet with more unmingled satisfaction.

22. *Millman's Tales, adapted for the Higher Classes of Youth*, (Souter, London,) scarcely aspire to the character of facts. They are said to be Tales of the Stanley Family; but they would have flourished with equal luxuriance, if they had been engrafted on any other name. True to character, in many respects, they undoubtedly are; but it is character that is only of rare occurrence; and, perhaps, on this account, they are better calculated to delight the imagination than to improve the understanding. The design of the writer we most readily admit to be truly laudable, as they invariably lead to some useful conclusion, which the reader cannot fail to appreciate.

23. *A Selection of Exercises on the Pronunciation of the French Language*, &c. &c. by *W. H. Spiller, Highgate Hill*, (Simpkin, London,) is a respectable volume, that promises to be extensively useful. It will be no small advantage to the youthful reader to find, in 350 exercises, all letters, not sounded, printed in *italics*. The example thus given will furnish a ground of analogy on which he may proceed with safety, when subjects occur that appear in similar constructions. The vocabulary of every term used in this volume, the pupil will find to be a considerable acquisition.

CHOLERA MORBUS, IN HAMBURGH.

THE public have long heard of the dreadful ravages made by this fatal disease, both in India, and on the continent of Europe. The danger of its visiting this country has now assumed such an alarming attitude, that, cautions and observations, respecting its prevention, symptoms, and cure, form a long and distinguished article in the *London Gazette*, of Friday, October 27. Of this very serious and interesting article, the following is an abridged account.

The disease prevails at Hamburgh in a most alarming degree, and the intercourse between that city and this country, every one knows to be exceedingly great. The quarantine laws will, it is hoped, be a sufficient guard in all regular communications. The greatest danger is from smuggling. This is an inlet which nothing but the good sense, humanity, and self-interest of the community can protect. To avoid all clandestine communication with suspicious places, is therefore most solemnly and earnestly recommended, as an indispensable duty to every inhabitant of the British empire.

Cleanliness is particularly recommended, especially in narrow and crowded streets. Decayed vegetables, rags, cordage, waste papers, old clothes, and dirty walls and furniture, are instruments to receive, retain, and communicate infection. The removal of these, constant washing, and ventilation, are among the best securities against this mortal disease. Dissipation, irregular habits, and the indulgence in ardent spirits, have also been found to furnish the greater number of victims.

It is also recommended, that, in every large town, persons be appointed to watch the first appearance of the malady. These are immediately to give notice to medical men, who will communicate with the Board of Health in London. Houses also should be provided in the vicinity of each place, to which the afflicted may be instantly removed, to prevent the spread of contagion.

To these general admonitions we beg to add the following document, which cannot fail to command attention, from the high medical authority with which it is sanctioned.

*"Board of Health, College of Physicians,
October 20.*

"The following are the early symptoms of the disease in its most marked form, as it occurred to the observation of Dr. Russell and Dr. Barry, at St. Petersburg, corro-

bored by the accounts from other places where the disease has prevailed :—

“Giddiness, sick stomach, nervous agitation, intermittent, slow, or small pulse, cramps beginning at the tops of the fingers and toes, and rapidly approaching the trunk, give the first warning.

“Vomiting or purging, or both these evacuations, of a liquid like rice-water or whey, or barley-water, come on; the features become sharp and contracted; the eye sinks, the look is expressive of terror and wildness; the lips, face, neck, hands, and feet, and, soon after, the thighs, arms, and whole surface, assume a leaden, blue, purple, black, or deep brown tint, according to the complexion of the individual, varying in shade with the intensity of the attack. The fingers and toes are reduced in size, the skin and soft parts covering them are wrinkled, shrivelled, and folded; the nails put on a bluish pearly white; the larger superficial veins are marked by flat lines of a deeper black; the pulse becomes either small as a thread, and scarcely vibrating, or else totally extinct.

“The skin is deadly cold, and often damp, the tongue always moist, often white and loaded, but flabby and chilled, like a piece of dead flesh. The voice is nearly gone; the respiration quick, irregular, and imperfectly performed. The patient speaks in a whisper. He struggles for breath, and often lays his hand on his heart, to point out the seat of his distress. Sometimes there are rigid spasms of the legs, thighs, and loins. The secretion of urine is totally suspended; vomiting and purging, which are far from being the most important or dangerous symptoms, and which, in a very great number of cases of the disease have not been profuse, or have been arrested by medicine early in the attack, succeed.

“It is evident that the most urgent and peculiar symptom of this disease is the sudden depression of the vital powers; proved by the diminished action of the heart, the coldness of the surface and extremities, and the stagnant state of the whole circulation. It is important to advert to this fact, as pointing out the instant measures which may safely and beneficially be employed where medical aid cannot immediately be procured. All means tending to restore the circulation and maintain the warmth of the body should be had recourse to without delay. The patients should always immediately be put to bed, wrapped up in hot blankets, and warmth should be sustained by other external applications, such as repeated frictions with flannels and camphorated spirits; poultices of mustard and

linseed (equal parts) to the stomach, particularly where pain and vomiting exist; similar poultices to the feet and legs, to restore their warmth. The returning heat of the body may be promoted by bags containing hot salt or bran applied to different parts of it. For the same purpose of restoring and sustaining the circulation, white wine whey, with spice, hot brandy and water, or sal volatile, in the dose of a tea-spoonful in hot water, frequently repeated, or from five to twenty drops of some of the essential oils, as peppermint, cloves, or cajuput, in a wine-glass of water, may be administered; with the same view, where the stomach will bear it, warm broth with spice may be employed. In very severe cases, or where medical aid is difficult to be obtained, from twenty to forty drops of laudanum may be given, in any of the warm drinks previously recommended.

“These simple means are proposed as resources in the incipient stage of the disease, where medical aid has not yet been obtained.

“In reference to the further means to be adopted in the treatment of this disease, it is necessary to state, that no specific remedy has yet been ascertained; nor has any plan of cure been sufficiently commended by success, to warrant its express recommendation from authority. The Board have already published a detailed statement of the methods of treatment adopted in India, and of the different opinions entertained as to the use of bleeding, emetics, calomel, opium, &c. There is reason to believe that more information on this subject may be obtained from those parts of the continent where the disease is now prevailing; but even should it be otherwise, the greatest confidence may be reposed in the intelligence and zeal which the medical practitioners of this country will employ in establishing an appropriate method of cure.

“HENRY HALFORD,
“President of the Board.”

GLEANINGS.

Important to Friendly Societies.—We learn, that on the 16th ult. the presidents, and other official members of eight respectable societies in London, in conjunction with Mr. Wright, presented, by the hands of Mr. Wilks, a petition to the House of Commons, praying for a revision of the laws respecting these valuable institutions. Upon the motion of Mr. Wilks, it was ordered, that returns should be made to parliament of all rules which were enrolled between the years 1793 and 1829; and, at the same time, Mr. Wilks also gave notice that he should shortly move to have the time extended for enrolling the rules under the act 10 Geo. IV. c. 56, until the close of the session, throughout the kingdom can be collected, as to the improvements suggested in the said petition. The petition states, that the expense of enrolling the rules of the 12,000 societies, under the said act, will, in the aggregate, be about 360,000*l.* The unnecessary expenditure of this sum, together with any other

Modern expressions, tending to impoverish the societies. Mr. Wright undertakes to demonstrate, at any public meeting which the friends of these benevolent institutions may convene in London. Further information may be obtained, on application to Mr. Wilkins, No. 60, Holborn Hill, London.

Modern Fashionable Life.—The nobility and higher orders of this country seldom rise from their beds much before mid-day; they then breakfast upon dishes provided to excite their languid appetites; they afterwards prepare for what they call exercise, which, after partaking of another meal, consists in being dragged in a carriage, or sauntering on horseback in the park, or principal streets in the metropolis, where they leisurely pass an hour or two. Their time of dinner is generally about seven or eight o'clock in the evening, when they sit down to a table loaded with every luxury that can be procured, whether in or out of season, and consisting of several courses of rich soups, various sauces, and variously compounded dishes, wherein the principal ingredients are lost in unnatural cookery, all of which, however innocent in themselves, are, from their combinations, rendered most pernicious; these are accompanied with liquors of the most inviting flavours, and most interesting qualities.—Whatever may be the moderation of a man, or however guarded may be his intentions, when exposed to such accumulated temptations as are here presented to him, it is difficult to believe he will not exceed the bounds of the just moderation essential to the preservation of health. What then must be the excesses of those who, not content with the ordinary powers of the stomach to minister to the indulgence of the palate, have recourse to drugs, tonics, and artificial provocatives, to excite and stimulate it to efforts beyond its strength, in the reception of the pernicious trash which is only hastening it to its destruction. But the excesses of the table do not terminate the follies of our votaries of fashion; after indulging to satiety, they hasten to the crowded circles of galeety and dissipation, there to pass the night in an atmosphere composed wholly of their own respirations, till, exhausted by fatigue, and oppressed by repellets, they throw themselves upon their beds about sunrise, and sleep a few hours in a room from which every breath of pure air is most cautiously excluded.—*Pinney's Code of Health.*

Suspended Animation.—It having appeared, in the course of the examination into the circumstances attending the late melancholy accident, by which Sir Joseph Yorke and three other individuals lost their lives, that a grievous want of knowledge of the means by which suspended animation may be restored, in cases of this sort, prevailed among those who took an active part in picking up the bodies of the unfortunate men, by which at least one life was lost, the following observations, extracted from a recent lecture by Sir Astley Cooper, will, it is to be hoped, be deemed not altogether unworthy of attention.—“When a person is taken out of the water,” says Sir Astley, “nothing is so absurd, or so likely to cause death, as to hang the patient up by the heels, under a notion that the water will run out of his lungs. This has been practised, but it is most fatal. What I would recommend as the first thing to be done, even at the water’s edge, is to lay the patient on his back, his head being a little elevated; and then to make one press strongly on the breast-bone, with both hands, so as to depress the ribs; and then let him spring up again, so as to induce respiration. After this, the patient should be taken to a moderately warm room, his clothes taken off, and his person wrapped in a blanket. If this cannot be done, let him be laid on a dingy heap. It often happens that bleeding is necessary, to relieve the heart from an overload of blood. This should be done by making a small puncture in the jugular vein; this must, of course, be done by a surgeon; but what can be before recommended may be done by any person, and it requires no apparatus. After the respiration and the circulation of the blood are restored, commence friction, and give brandy. If you cannot succeed in restoring animation by the mode I have mentioned, tie a handkerchief round the nozzle of a pair of bellows, press the nose of the patient, and put the end of the nozzle of the bellows into his mouth, and thus try to inflate the lungs.”

England’s King William.—Three out of the four kings of this country who have borne the name of William, have been remarkably identified with the introduction of a new order of things. William of Normandy, by right of conquest, took possession of the land; and his followers left those castles, and many of those surnames, traces of which remain at this day. William of Nassau was the adopted monarch of the Revolution of 1688; to him we are indebted for the maintenance of our civil and religious liberties against popish usurpation. Lastly, King William the Fourth is likely to effect change as memorable as those brought about by the instrumentality of his predecessors.

Coal.—The bed of coal, which we believe, extends under the whole town of Sheffield, lies so near the surface, on the west side, that scores of loads, and some large, have been carted away during the formation of Fitzwilliam street. It lies immediately beneath a bed of strong clay.—*Sheffield Iris.*

Exeter Hall.—Sir Christopher Wren says, that churches should not exceed 90 feet long by 60 broad, which makes 5,400 square feet. Exeter Hall, the new building for holding the public meetings, is 130 feet long by 76 wide, which makes 9,880 square feet; being an excess of 4,480 square feet; so that if it is measured by Sir Christopher Wren’s standard, nearly one half too large. This probably accounts for the difficulty experienced in the large room in hearing the speakers from the platform to advantage. The expense of erecting this building was 25,000*l.*

Longevity.—Lately died at Jamaica, Joseph Ram, a black, belonging to Morrice Hall’s estate, at the extraordinary age of 146.

The City of the Dead.—The neighbourhood of Thebes presents a subject worthy of attention, and quite characteristic of an Egyptian capital.—The Necropolis, or City of the Dead. Proceeding on the idea that the human being only sojourns for a time in the land of the living, but that the tomb is his permanent dwelling-place, the inhabitants of this magnificent metropolis lavished much of their wealth and taste on the decorations of their sepulchres. The mountains on the western side of Thebes have been nearly hollowed out in order to supply tombs for the inhabitants; while an adjoining valley, remarkable for its solitary and gloomy aspect, appears to have been selected by persons of rank as the receptacle of their mortal remains. The darkest recesses of these pits and chambers have been explored by travellers in search of such antiquities as might illustrate the ancient manners of the people, as well as by those mercenary dealers in mummies, who make a trade of human bones, coffins, and funeral lining.—*Edinburgh Cabinet Library, No. 3, View of Ancient and Modern Egypt.*

Sagacity of Dogs in Madagascar.—The dogs are said to be so sagacious, that, when on any occasion a crocodile river, he will stand barking on the bank considerably lower than the point where he means to attempt his passage. When all alligators have been attracted to the former spot, away he runs full speed, plunges into the stream at a safe distance, and swims over; before the enemy can sail back against the current to interrupt him.—*Bennett and Tydeman’s Voyages and Travels.*

Curious Anecdotes.—The following story, connected with the history of a spaniel, whose portrait may be seen at Messrs. Stroud and Co’s, printellers, Strand, is well authenticated. The animal was in the possession of a very poor man, living in Brook-street, Holborn; and as the admiration of his neighbourhood: the proprietor was frequently offered money for her, but invariably refused it; at length, a lady was so struck with the beauty of the little creature, that she offered 15*l.* for her: this sum was, however, refused; but, at the lady’s request, the owner of the dog gave him address. The lady called next day, and offered a lottery ticket and 5*l.* The offer was accepted, and in four days the dog seller was in possession of 50,000*l.* the ticket having been drawn a capital prize.

Anecdote of Paganini.—We have heard an anecdote of this extraordinary man, which speaks volumes for the goodness of his heart. One day, while walking in the streets of Vienna, he saw a poor boy playing upon his violin; and, on entering into conversation with him, he found that he maintained his mother and several little brothers and sisters by what he picked up as an itinerant musician. Paganini immediately gave him all the money he had about him; then, taking the boy’s violin, commenced playing, and when he had collected a vast crowd, pulled off his hat, made a collection, and gave it to the poor boy, amid the acclamations of the multitude.—*Athenæum.*

The Burning Cliff at Holworth.—near Weymouth, is now becoming an object of particular attention. Fissures have, within the last fortnight, opened, discharging vapour at another part, about five hundred feet to the westward of the long line of apertures, which have for some time past been active in operation.—*Hampshire Advertiser, June 4, 1851.*

Remarkable Fatality of the late Mr. Huskisson.—There are some persons who are reported never to have gone into action without being wounded. Mr. Huskisson seems to have laboured under a similar fatality, in regard to accidents, from his earliest infancy to that fatal one which closed his career. When a child, he fractured his arm; a few days before his marriage, his horse fell with him, and he was severely hurt; soon after, he was knocked down by the pole of a carriage, just at the entrance to the Horse Guards; in the autumn of 1801, being then in Scotland, at the Duke of Athol’s, he missed his distance in attempting

to keep the mast, and gave himself a most violent strain of the ankle, accompanied with a considerable laceration of some of the tendons and ligaments of his foot, and it was many weeks before he was able to leave Scotland: indeed, the effects of this accident were visible in his gait during the remainder of his life. He afterwards fractured his arm by a fall from his horse, at Peterworth; and again, in 1817, by his carriage being overturned. On this occasion, none of his surgeons could discover the precise nature of the mischief; but Sir Astley Cooper was of opinion that the bone was split from the fracture up to the joint. The recovery was slow, and his sufferings very severe, as all kinds of experiments were employed to prevent the joint from stiffening. In spite of every exertion, he never recovered the full use of his arm, and a visible alteration in the spirit and elasticity of his carriage resulted from the injury. He was constantly encountering accidents of minor importance, and the frequency of them, joined to a frame enfeebled from the severe illness under which he suffered during his latter years, had given rise to a certain hesitation in his movements, wherever any crowd or obstacle impeded him, which may, perhaps, in some degree, have led to his last fatal misfortune.

—*Biographical Memoirs of Mr. Hastings.*

Hustings.—The term hustings, or hustings, as applied to the scaffold erected at elections, from which candidates address the electors, is derived from the Court of Hustings, of Saxon origin, and the most ancient in the kingdom. Its name is a compound of *hust* and *ding*; the former implying a house, and the latter a thing, cause, suit, or plea; whereby it is manifest that *hustings* import a house, or hall, wherein causes are heard and determined; which is further evinced by the Saxon *dingers* or *dingers*, an advocate or lawyer.

Population of Rome.—The *Diario di Roma* has published the following statement of the population of Rome, during the twelve months which elapsed between Easter, 1829, and Easter, 1830: Parish churches, 54; families, 34,805; bishops, 30; priests, 1,455; monks and friars, 1,095; nuns, 1,385; seminarians and collegians, 560; heretics, Turks, and infidels, exclusive of Jews, 206; prepared for the sacrament, 107,478; not prepared for the sacrament, 39,852; marriages, 1,068; male baptisms, 2,339; female baptisms, 2,351—total baptisms, 4,690; male deaths, 2,892; female deaths, 2,113—total deaths, 4,995; males of all ages, 77,473; females of all ages, 69,880; total population, 147,353.

Recipe for Contagious Diseases.—The following is the recipe for destroying contagious miasmata, for which, some years ago, parliament rewarded Dr. J. C. Smith with 5,000*l.*:—Rec. 6. gr. of powdered nitre, 6 gr. of oil of vitriol, mix them up in a teaspoon, by adding to the nitre one drachm of the oil at a time. The cup to be placed during the preparation on a hot hearth, or plate of beaten iron, and the mixture stirred with a tobacco-pipe. The cup is to be placed in different parts of the sick room.—*Bristol Mirror*.

Workings of Despotism; Emperor Paul.—A lady, wife of a general in the army, hastening into St. Petersburg from the country, to procure medical advice for her sick husband, passed the car inadvertently, and was immediately arrested, and sent to prison. Alarm and anxiety threw her into a burning fever, which terminated in madness; and her husband died from the same causes, and for want of proper care and attendance. On being presented to Paul, it was necessary to drop plump on your knees, with force enough to make the floor ring as if a musket had been grounded, and to kiss his hand with energy sufficient to certify to all present the honour which you had just enjoyed. Prince George Galitsin was placed under arrest for kissing his hand too negligently. When enraged, he lost all command of himself, which sometimes gave rise to very ridiculous scenes. In one of his famous passions, flourishing his cane, he struck by accident the branch of a large laurel, and broke it; whereupon he commenced a serious attack, from which he did not relax until he had entirely demolished his brittle antagonist.—*Historical Parallels, Library of Entertaining Knowledge*.

Literary Notices.

Just Published.

Part IX. of *Baines's History of Lancashire* is embellished with a fine Head of John of Gaunt, Duke of Lancaster, and beautiful engravings of the County and Duchy Seals.

Part XXXI. of the National Portrait Gallery presents *Lithographs of John Scott Earl of Eldon, Sir Alexander Johnston, and Thomas Moore, Esq., with corresponding Memoirs.*

Part VI. of the *Life and Times of William the Fourth.*

Vol. II. of the *Entire Works of the Rev. Robert Hall, under the superintendence of Plimpton Gregory, LL.D.*

The *Voluntary Nature of Divine Institutions, and the Arbitrary Character of the Church of England.*

By J. M. A. L. and Chilton, or the Modern Frontiers; *Narratives Illustrative of some of the leading Doctrines of the Bible.*

Population Census of the West Riding of Yorkshire, for 1801, 1811, 1821, and 1831.

Unbelief. By the Author of *Modern Functionism*

A *Brief View of the Sacred History.* By Esther Copley.

Lardner's Cabinet Cyclopaedia, Vol. 23. France III. Pulpit, Nos. 464, 465.

Divines of the Church of England. Works of Jeremy Taylor, Vol. V.

The Travels of True Godliness. By the Rev. Sea. Kesch.

Memoirs of Miss Elizabeth Swetkley, of Melton Mowbray. By R. Woolerston.

British Chronology made Easy and Entertaining. By T. Keyworth.

A *Call to Professing Christians on Temperance.* By the Rev. Austin Dickinson, A.M.

Anti-Slavery Reporter, No. 88.

Harmonicon, for October, No. 46.

Memoirs of William Fox, Esq., Founder of the Sunday School Union. By Joseph Wignam.

Family Classical Library, No. XXII. Thucydides Vol. II.

The Amulet, for 1832. Edited by S. C. Hall.

Friendship's Offering, for 1832.

Juvenile Forget-Me-Not, for 1832.

The Amethyst.

In the Press.

Fisher's Drawing-room Scrap-book, a New Annual, in demy quarto, containing Thirty-six highly finished Engravings, accompanied with Poetical Illustrations by L. E. L.—is to be ready about the middle of December—forming a genuine and desirable novelty for a Christmas present, or New Year's gift.

Vol. II. which completes the work, of *A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters, to the Year 1800.* By J. B. E. Clarke, M.A. of Trinity College, Cambridge, and Chaplain to H.R.H. the Duke of Sussex.

Ecclesiastical Library, Vol. II. Miscellaneous Series, including Essays on the Spirituality of the Kingdom of Christ.

Selections from the Edinburgh Review; comprising the best articles in that Journal, from its commencement to the present time; with a Preliminary Dissertation, and Explanatory Notes. Edited by Maurice Cross, Secretary of the Belfast Historic Society. 4 vols.

The Traditions of Lancashire: Second Series. In 2 vols. 8vo. Dedicated to the Right Honorable Lord Stanley. By J. Roby, M.R.S.L.

The Sacred History of the World, from the Creation to the Deluge, attempted to be philosophically considered, in a Series of Letters to a Son. By Sharon Turner, F.A.S. F.R.S. In 1 vol. 8vo.

The Shakespearean Dictionary; being a complete Collection of the Expressions of Shakespeare, in Prose and Verse, from a few Words, to fifty or more Lines.

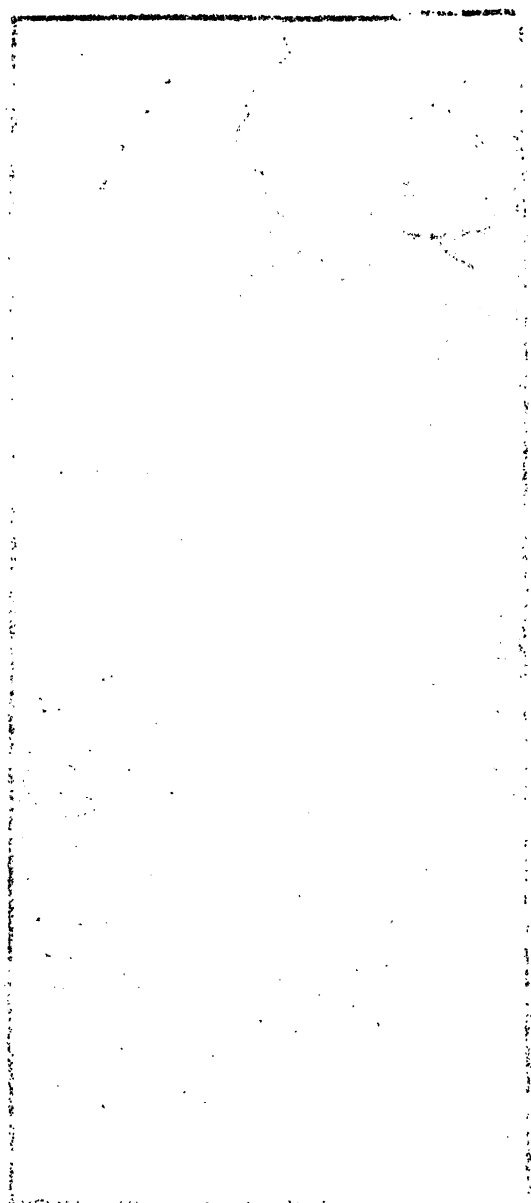
A *splendid View of the City of Edinburgh, from the Top of Arthur's Seat, is now being engraved by Reeves, in his best style, on a scale of 22 by 15 inches, from a very accurate and comprehensive Drawing, recently taken on the spot, by that talented artist, W. Purser, Esq.*

By Charles Swain, Author of *Metrical Essays, The Mind, a Poem, in two parts, with other Poems: embodying a second edition of the Beauties of the Mind, a poetical sketch.*

Preparing for Publication.

Time's Telescope, for the next year, is to be much increased in its attractions. The Astronomical department is to be written by Mr. Barker. The portion devoted to the Appearance of the Seasons, is to be from the pen of Professor Hauss, of King's College.

By Mr. Taylor, in a pocket volume, *Useful Geometry, practically exemplified in a series of Diagrams, with clear and concise instructions for working them.*





Esq. Andrew Thomson, A. M.

Andrew Thomson

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THE IMPERIAL MAGAZINE.

DECEMBER, 1831.

MEMOIR OF THE LATE DR. ANDREW THOMSON, OF EDINBURGH.

(With a Portrait.)

Public men are generally considered in the light of public property, and their lives, their movements, and their character, every one thinks he has a right to scrutinize. This liberty, which appears to have grown up into a prescriptive right, is not without its advantages. It teaches the master-spirits of every age, that their conduct is watched with vigilance, that the time is at hand, when all their actions will be exhibited before the world, and transmitted with renown or infamy to the applauses or execrations of posterity. Fame, to an aspiring mind, becomes a powerful substitute for a more exalted principle; and the hopes and fears which public opinion is able to inspire, have sometimes been known to regulate the freaks of ambition, which could resist every other control.

It cannot, however, be denied, that this general claim to the right of animadverting on public characters, is occasionally attended with inconvenience to the individual who submits to the ordeal. His most retired moments are dragged into light, and, not unfrequently, his deeds are ascribed to unworthy motives. Sometimes his principles are condemned, and he stands charged with inconsistencies, because the measures he adopts are hostile to the views of those who sit in judgment upon his character.

Thrice happy is that person who preserves a conscience void of offence towards God and man. A regard to truth is the companion of his ways; he appeals to the searcher of hearts for the rectitude of his conduct; and, although he may at times err through the infirmities incident to human nature, the support which he derives from an agency that is divine, places him on a rock, which the waves of ambition, and the fluctuations of human opinions, assail in vain. It is in this light that we must survey the lamented subject of this memoir.

Dr. ANDREW THOMSON was born on July 11th, 1779, but with the exact place of his nativity we have not been made acquainted. His early education was under the immediate superintendence of his excellent father, who spared no pains to direct his mind into the paths of useful knowledge, and to impress upon it the nature and importance of genuine religion. In addition to this source of instruction, it was his felicity to enjoy the intimate friendship of the venerable Sir Henry Moncreiff, who soon discovered that he possessed talents of a superior order; and to aid in their cultivation, he seized every opportunity of imparting to him the ample stores of his own vigorous and wealthy mind. The competence of Sir Henry Montcreiff for this friendly but pleasing task, no one will doubt, who is acquainted with his character, and with that extensive knowledge which he acquired from experience, during the long period in which he stood at the head of one of the parties that divided the national church.

Nor were these instructions imparted in vain. The prolific soil soon yielded the promise of an abundant harvest. This prospect animated the preceptor, and his unremitting assiduities were rewarded with the undeviating attention and rapid progress of the pupil, who, destined to minister in the sanctuary, directed all his energies towards the duties of his profession. In these he found an ample field for the exercise of every talent. There were outworks to be fortified, and defended against foreign assailants, and vigilance was required to preserve order at home. The holy doctrines promulgated were to be preserved from impure mixtures, and discipline was to be maintained, to secure the sacred enclosure against the wild boar of the forest. He saw and felt, long before he was called into actual service, that the task was arduous, but, casting his care on an Almighty arm, and being actuated by conscientious motives, he waited until his way was made clear, and, being ordained to the work of the ministry, in 1802, he commenced his pastoral labours in the Scottish church, to which he was attached from principle, and not convenience or accident, and of which he soon became a burning and a shining light.

Though long known as an able preacher, the powers of Dr. Thomson's mind were not fully developed until his appointment to St. George's church, in Edinburgh. This being one of the larger and genteeler parishes in the Scottish metropolis, called forth all his energies; but, entering on his charge under a deep sense of his important undertaking, and a humble reliance for aid from above, he was happily sustained, and soon had the satisfaction of knowing that his labours had been blessed, and his efforts approved by those among whom he had been called to minister.

Yet nothing perhaps tended so much, and so deservedly, to endear him to his congregation, as his attention to the sick and the young. These were the objects of his constant solicitude; and no opportunity was neglected by him, to warn the careless of their danger, to encourage the penitent, and to prepare the dying for a world of spirits.

In the Calvinistic sense of the term, Dr. Thomson was decidedly evangelical; but his sermons were chiefly of a practical nature, and he rarely entered into abstruse speculations, or bewildered his hearers with philosophical perplexities. This prudent reserve, however, bore no affinity to indifference. He was sensitively alive to every feature of his creed, and was always ready, as well as able, to defend even its minutest peculiarities against all assailants.

So far as party was concerned, Dr. Thomson belonged to that portion which defended the rights of the people against the rigorous enforcement of the law of patronage. Of late years, he devoted much of his time to the means of circulating the holy Scriptures, without any deviation from the authorized version, and without addition or adulteration from apocrypha, note, or comment. Another important subject, in the issue of which he remained deeply interested to the last, was, the emancipation of the West India slaves. Of these momentous topics he never lost sight; and his rigorous adherence to them, frequently involved him in discussions on questions not immediately connected with either.

But while, on the one hand, these contests tended to increase and confirm his popularity; by ruffling his spirit, they sometimes, on the other, exposed him to severe animadversions. Nothing, however, could shake his resolution; and this adherence to principle, brought upon him the charge of obstinacy, which on some occasions it would be difficult to repel.

Of the doctrines which Dr. Thomson taught, and the character which he sustained, Dr. Chalmers has furnished a copious outline, in his funeral sermon on the occasion of his death.

"First, then, in briefest definition, his was the olden theology of Scotland. A thoroughly devoted son of the church, he was, through life, the firm, the unflinching advocate of its articles, and its formularies, and its rights, and the whole polity of its constitution and discipline. His creed he derived by inheritance from the fathers of the Scottish Reformation, not, however, as based on human authority, but as based and upholden on the authority of Scripture alone. Its two great articles are—justification, only by the righteousness of Christ—sanctification, only by that Spirit which Christ is commissioned to bestow: the one derived to the believer by faith; the other derived by faith too, because obtained and realized in the exercise of believing prayer."

As an indirect apology for any thing that may appear intolerant in Dr. Thomson's character, Dr. Chalmers in the above sermon has introduced, among others, the following ingenious observations.

"Justice is a determinate virtue; and why?—because the precise line which separates it from its opposite, admits of being drawn with rigid and arithmetical precision; and he who transgresses this line, by the minutest fraction, is clearly and distinctly chargeable with injustice. Generosity again is an indeterminate virtue; and why?—because there is no such definite line of separation between this virtue, and its counterpart vice, as that you could pass by instant transition from it to its opposite. It is not then with a determinate, as with an indeterminate virtue. You cannot tamper with it, even to the extent of the humblest fraction, without making an entire sacrifice. This will at once prepare you to understand, what I have taken the liberty of terming a characteristic of his theology, whose general character, I have described as being the theology of the church of Scotland. The peculiarity lay in this, that, present him with a measure, and he, of all other men, saw at once, and with the force of instant discernment, the principle that was imbodied in it. And did that principle belong to the class of the determinate, he furthermore saw, with every sound moralist before him, that he could not recede, by one inch or hair-breadth, from the assertion of it, without making a virtual surrender of the whole."

The truth of the above sentiments, taken in the abstract, no friend to christianity can justly doubt. It is, however, equally clear, that in many cases an application of the doctrine thus inculcated, will be attended with danger, and will sometimes involve the most pernicious consequences. That man only has nothing to fear, who can securely take his seat in the chair of infallibility.

Of Dr. Thomson's mental energies, of his acute reasoning powers, and the vast comprehensiveness of his mind, many of his speeches, now on record, will furnish some illustrious examples. On one occasion, at the Dumfriesshire Bible Society, in bringing charges against the managers of the British and Foreign Bible Society, when the question of the Apocrypha was agitated in many parts of the united kingdom, he spoke nearly three hours, was heard in solemn silence with the deepest interest, and, at the conclusion, was saluted with thunders of applause. In this luminous display of argumentative eloquence, the vigilance with which he had observed the proceedings of the society, the consequences which he dragged into public notice, and the ardent jealousy with which he watched over the pure and unadulterated word of God, are all equally

apparent. It was electrifying to those who heard his voice; and it will long be preserved as a monument of fearless intrepidity.

In Dr. Thomson, the enslaved negroes always found an able advocate and a genuine friend. To slavery, in all its forms, he was a decided enemy. In gradual emancipation he perceived the perpetuity of servitude; and contended, that as a resolution to liberate the African in any form; and at any time, was an acknowledgment of injustice in their compulsory detention, so procrastination would inevitably involve the pernicious principle of "doing evil that good might come." But on this melancholy subject all argument seems to have lost its influence. The slave-holder, enticed in armour of more than "close-hammer'd steel," is invulnerable to every thing besides interest and passion; and to him, humanity, justice, and reason, have thus far been compelled to plead in vain.

But it is not merely in suffering the prolongation of the slave-trade, and of slavery, that the ways of heaven appear "dark and intricate." In the prime of life, in the zenith of his usefulness, secure in the confidence of a host of friends, and while floating on a tide of well-earned popularity, the subject of this memoir was called by the mandate of the Almighty to terminate his labours, and give an account of his stewardship. The death of this highly talented man was both sudden and unexpected; and when the awful event occurred, it created a sensation in Edinburgh which the lapse of many years will not obliterate from the minds of the inhabitants.

On the 9th of February 1831, having attended a meeting of the Presbytery, and, with his usual acuteness, taken an active part in the business of the day, he returned homeward about five o'clock, expecting the company of some friends to dine with him. Apparently in excellent health, he walked towards his house conversing on the affairs of the presbytery with his friends, until they parted at his own door in Melville-street. He had not, however, time to enter, for, when on the threshold, the hand of death arrested him, and he sunk to the ground in a state of insensibility, and never spoke again. On being borne into his house by some persons who were passing, medical aid was instantly procured, but every effort was unavailing. The vital spark had for ever fled, and, as the melancholy tidings were quickly circulated, all ranks of people felt the shock, and the whole city seemed enveloped in a solemn gloom.

His funeral was most numerous and respectably attended. The highest functionaries of the city honoured the procession with their presence. "Never," says an eye-witness, "was there such an assemblage of attendants on any funeral procession in this city before; and never such a concourse of spectators of any such procession. Nor would it be easy to say, whether the grief and sobbing of the *two thousand* attendants on his bier, were not equalled by the solemn stillness, and heaving sighs, and dropping tears of the *ten thousand* spectators by whom the streets were lined, and the windows crowded, and the very house-tops clothed wherever the procession moved along."

Among the religious denominations, every one was forward to pay a justly deserved tribute of respect to his memory. Presbyterians, Episcopalians, Secession church, Cameronians, Quakers, Independents, Methodists, and Baptists, mingled in the mournful throng. Even those who had differed from him in sentiment, and occasionally opposed his measures, lost sight of local distinctions, and participated in this general grief. At the time of the funeral, all the shops were shut, in the streets through which the procession passed. His remains were interred in a grave at St. John's Chapel.

Dr. Thomson has left a widow and seven children, five of whom are daughters; and, we are sorry to learn, without having made for them that provision which their rank in life might justly require. The liberality of his surviving friends has however, we understand, been exerted with laudable success in supplying the deficiency. About £7000 had been subscribed shortly after his remains were committed to the tomb, and an augmentation was reasonably anticipated. In addition to the above, the following letter, which we presume is genuine, will be perused with pleasure by every lover of humanity and intellectual worth.

"We have just seen a private letter, written by a Scottish gentleman now in London, which conveys the truly pleasing intelligence, that Lord Chancellor Brougham waited upon his Majesty, and intimated to him—no doubt in the most dutiful and impressive manner—the heavy loss which the religious world generally, and the Church of Scotland in particular, had sustained by the early, unlooked for, and lamented death of her greatest champion since the time of John Knox. As the Lord Chancellor was the personal friend of Dr. Thomson, had studied under the same professors, debated in the same college halls, mingled in the same amusements, and shared the same hospitalities of the same friendly roof—not a doubt can exist that the portrait he drew of him was faithful to the life; and, such was the impression made on the royal mind, that his Majesty immediately, in his own plain and unaffected manner, expressed a wish that something should be done for the widow of so good and great a man. With the royal sanction so strikingly in its favour, this object was speedily accomplished, and we understand the necessary steps have been taken for securing Mrs. Thomson a pension of 150*l.* per annum for life. It is farther said, that Dr. Thomson's eldest son is about to be appointed, through the same influence, professor of music in the University of London, a situation for which he is eminently qualified."—*Dumfries Courier*.

The following is a list of Dr. Thomson's works :

Sermons on Various Subjects. 8vo. Sermons on Infidelity. Post 8vo. Lectures on Portions of the Psalms. Lectures Expository and Practical on Select Portions of Scripture. The Doctrine of Universal Pardon considered and Refuted, in a Series of Sermons, with Notes critical and expository, 2d edition. The Sin and Danger of being Lovers of Pleasure more than Lovers of God, stated and illustrated in two Discourses, 3d edition. On Hearing the Word. The Young warned against the Enticements of Sinners. An Address, to Christian Parents on the Religious Education of their Children, 3d edition. A Collection, in Prose and Verse, for the use of Schools, 3d edition; and other School Books. Catechism on the Sacrament, and for the Young. Various Speeches in Assembly—On the Apocryphal Controversy, and against Slavery. A Sermon on the Death of Sir Henry Moncreiff, 5th edition. Various single Sermons. Numerous articles in the *Edinburgh Christian Instructor*, &c.

Of this highly esteemed and deeply regretted minister of the gospel, we shall conclude this memoir, with an extract from an extended and able delineation of his character, by the Rev. D. M'Crie, inserted at large in the *Edinburgh Christian Instructor* for February, 1831.

"Great as Dr. Thomson's popularity was, and few men in his sphere of life ever rose so high in popular favour, he was not exposed to the wo denounced against those 'of whom all men speak well.' He had his detractors and enemies, who waited for his halting, and were prepared to magnify and blazon his faults. Of him it may be said, as of another Christian patriot, no man ever loved or hated him moderately. This was

the inevitable consequence of his great talents, and the rough contests in which he was involved. His generous spirit raised him above the indulgence of envy and every jealous feeling, but it made him less tolerant of those who displayed these mean vices. When convinced of the justice of a cause, and satisfied of its magnitude, he threw his whole soul into it, summoned all his powers to its defence, and assailed its adversaries, not only with strong arguments, but with sharp, pointed, and poignant sarcasm; but, unless he perceived insincerity, malignity, or perverseness, his own feelings were too acute and too just to permit him gratuitously to wound those of others.

"That his zeal was always reined by prudence; that his ardour of mind never hurried him to a precipitate conclusion, or led him to magnify the subject in debate; that his mind was never warped by party feeling; and that he never indulged the love of victory, or sought to humble a teasing or pragmatic adversary—are positions which his true friends will not maintain. But his ablest opponents will admit, that in all the great questions in which he distinguished himself, he acted conscientiously; that he was an open, manly, and honourable adversary; and that, though he was sometimes intemperate, he was never disingenuous. Dr. Thomson was by constitution a reformer; he felt a strong sympathy with those great men who, in a former age, won renown, by assailing the hydra of error, and of civil and religious tyranny; and his character partook of theirs. In particular, he bore no inconsiderable resemblance to Luther, both in excellencies and defects; his leonine nobleness and potency, his masculine eloquence, his facetiousness and pleasantry, the fondness which he shewed for the fascinating charms of music, and the irritability and vehemence which he occasionally exhibited; to which some will add the necessity which this imposed on him to make retractations, which, while they threw a partial shade over his fame, taught his admirers the needful lesson, that he was a man subject to like passions and infirmities with others.

"But the fact is, though hitherto known to few, and the time is now come for revealing it, that some of those effusions which were most objectionable, and exposed him to the greatest obloquy, were neither composed by Dr. Thomson, nor seen by him, until they were published to the world; and that in one instance, which has been the cause of the most unsparring abuse, he paid the expenses of a prosecution, and submitted to make a public apology, for an offence of which he was innocent as the child unborn, rather than give up the name of the friend who was morally responsible for the deed;—an example of generous self-devotion which has few parallels.

"To his other talents, Dr. Thomson added a singular capacity for business, which not only qualified him for taking an active part in Church courts, but rendered him highly useful to those public charities of which the clergy of Edinburgh are official managers, and to the different voluntary societies with which he was connected. This caused unceasing demands on his time and exertions, which, joined to his other labours, were sufficient to wear out the most robust constitution, and he at last sunk under their weight.

"In private life, Dr. Thomson was every thing that is amiable and engaging. He was mild, and gentle, and cheerful; deeply tender and acutely sensitive in his strongest affections; most faithful and true in his attachments of friendship, kind-hearted and indulgent to all with whom he had intercourse. But it was around his own family hearth, and in the circle of his intimate acquaintances, that Dr. Thomson was delightful.

In him the lion and the lamb may be said to have met together. It was equally natural in him to play with a child, and to enter the lists with a veteran polemic. He could be gay without levity, and grave without moroseness. His frank and bland manners, the equable flow of his cheerfulness and good humour, and the information which he possessed on almost every subject, made his company to be courted by persons of all classes. He could mix with men of the world without compromising his principles, or lowering his character as a minister of the gospel; and his presence was enough to repress any thing which had the semblance of irreligion.

“His firmness to principle, when he thought principle involved, whatsoever of the appearance of severity it may have presented to those who saw him only as a public character, had no taint of harshness in his private life; and, unbending as he certainly was in principle, he never failed to receive with kindness what was addressed to his reason in the spirit of friendship. It may indeed be said with truth, that, great as were his public merits, and deplorable the public loss in his death, to those who had the happiness to live with him in habits of intimacy, the deepest and the bitterest feeling still is, in the separation from a man who possessed so many of the finest and most amiable sensibilities of the human heart.

“The loss of such a man, and at such a time, is incalculable. His example and spirit had a wholesome and refreshing, an exhilarating and elevating, influence on the society in which he moved: and even the agitation which he produced, when he was in his stormy moods, was salutary, like the hurricane, (his own favourite image, and the last which he employed in public,) purifying the moral atmosphere, and freeing it from the selfishness, and duplicity, and time-serving, with which it was overcharged.”

ON THE NATURE AND INFLUENCE OF THE CHRISTIAN RELIGION.

“A Christian is the highest style of man.” *Young.*

WHATEVER regards the permanent happiness of man, merits his serious attention; and experience has shewn that happiness springs from a purer source than riches or worldly distinctions. It is universally confessed to arise from the peaceful harmony of the mind, where inordinate and sinful affections are restrained, and the love that rules and guides, is fixed on an object that demands spiritual homage on account of transcendent goodness and power. Thus systems after systems have been modelled by successive philosophers, and all that reason unassisted by revelation could suggest, has been at times inculcated. Yet it must be confessed that heathen philosophy, with all its advantages, and they were many, was in some points very deficient. This may be accounted for when we examine the principles upon which they severally proceeded.

The love of the virtuous heathen was fixed on his country; the contracted circle

of his affection was placed around his hearth; and finally, centered in himself; but the christian's motive of action is love to God. This raises him from inferior objects, and teaches obedience and regard for the Being who created and preserves all things. He holds every thing else in subordination, knowing that he cannot better promote the welfare of himself or of his fellow-beings, than by acting in accordance to the will of Him who moves the whole intricate machine of human affairs. By this love he is constrained to forego all selfish gratifications, feeling assured that the glory of God and the happiness of man are inseparably woven together.

Among the heathens, virtue often depended upon the customs and habits of a nation, since what was esteemed vicious in one country was countenanced in another, so that the laws of a kingdom in many respects were its standard of virtue. He, therefore, who abstained from openly breaking these laws, was considered unimpeachable, and claimed for himself, if he at all believed in a paradise hereafter, a well-earned immortality. But christianity

puts on a more serious aspect; and by unveiling the reality and purity of true holiness, casts a dismal shade over the most illustrious heathen.

The celebrated Boerhaave has observed, that "our Saviour knew mankind better than Socrates;" and truly we may see this saying beautifully illustrated, by comparing the observations and precepts of our holy Redeemer, with the precepts and lives of heathen philosophers. It is not sufficient for the christian to abstain from the outward act of sin; he must abhor its very imagination. The heart of man in its natural state is shewn to be depraved, and, even when partially sanctified by the Spirit of God, he confesses it to be "deceitful and desperately wicked above all things." While the self-righteous heathen looked down upon his more immoral fellow-beings with pride and complacency, he who has made the greatest attainments in christian holiness has only learnt to be more humble, and more susceptible to the conviction of his own sinfulness. The true christian disclaims all pride and haughtiness of heart, and, like St. Paul, finds his most painful task in boasting of his own advantages or attainments in religion.

There was likewise in the superstitious rites of the Pagans much that was flagrantly immoral. The orgies of Bacchus, and the feasts of Venus, displayed scenes at which reason revolts, while the barbarous cruelties of other ceremonies overwhelm the mind with horror. Should we even lay these aside, and take the refinements of philosophy as the best specimen of their religious notions, we cannot but perceive how little they were calculated to suit the great mass of mankind. Where their different systems were not at variance with each other, so much was abstruse, that none but a gifted few could comprehend, much less put in practice, what was inculcated. But if we turn to the christian religion, we see, that, though its doctrines and precepts evince a profundity which has never been entirely fathomed by the most pious and learned, it is so obvious and simple, that the unlettered peasant can understand and put its requisitions into practice.

Though it is a system so original, that it is entirely distinct from all others, yet its moral code is so perfect and harmonious, that, rejecting all that is unreasonable, it contains every duty that can be conceived of, whether to God or man. For this purpose, history and precept mutually assisting each other, both are explained; so that though there are precepts sufficient to comprehend every supposable case, yet in the

page of sacred history are sketched personages of various characters, and under all the circumstances of human life, that every bearing of the law of God may be distinctly marked out.

It is in the Scriptures that we read what before was scarcely suspected, though experience now confirms the truth, namely, the natural depravity of the human heart. "There is none that doeth good, no, not one." The knowledge of this truth is evidently necessary to the salvation of man; for where there is no consciousness of guilt, there can be no repentance. This truth is stamped on the sacred pages in examples that cannot be controverted, and serves to discourage any thing like pride or self-sufficiency in the uninformed convert. He sees that he has incurred the curse as well of actual as of original sin, and recompense must be made before God can be reconciled.

But while the christian reads, that man is a sinner, and condemned to death and eternal misery, for sin can only be expiated by death, he discovers that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." Though an atonement for his sins cannot be procured by himself, since no future obedience could cancel past offences, yet there is a sacrifice offered for man, even the death and sufferings of an incarnate God, who hath thus dearly purchased his church with his own blood. He reads that no one can reasonably expect to derive any advantage from this sacrifice but by repentance and faith, since without these there can be no remission of sin; that repentance and faith are the fruits of a regenerated heart, a heart influenced by the Spirit of God, who has promised to "create all things anew."

Faith is an unbounded confidence in God; and, though a voluntary exercise of the mind, it only arises from that disposition of the heart induced by the grace of God. Faith, as a consequence, produces virtuous obedience, and thus becomes instrumental in the justification of man, whether this virtuous obedience is enabled by the providence of God to manifest itself, or not; for it is not by works, that man can be saved. It is the disposition which faith generates, that evinces its genuineness, and this disposition can only spring from the operation of the Holy Spirit. Thus it is, that faith is the means, while the grace of God is the source, of the christian's justification. But this is not all; he possesses a hope which cheers him through all temptations.

trouble and sorrow, and, like the pale moon, sheds its soft and benignant rays over the gloom of night, to cheer those dark desponding hours which await man in this vale of tears. It is a hope that "maketh not ashamed," but enables him in serene confidence to bear the storms and trials of adversity, because it has fixed its anchorage beyond the veil of sense, even within the antityped holy of holies, where are treasured up the ark and covenant of God.

"The difference of these two graces, faith and hope," Archbishop Leighton observes, "is so small, that the one is taken for the other in scripture; it is but a different aspect of the same confidence—faith apprehending the infallible truth of those divine promises, of which hope doth assuredly expect the accomplishment, and that is their truth; so that this immediately results from the other."²

The other grace, which forms a premisses in the character of the christian, is love. Love to God implies delight in his nature, gratitude for his goodness, and an entire devotedness to his will; thus it forms a plain principle of duty and affection. Love to our Creator and Redeemer necessarily induces love to our fellow-creatures, for, inquires St. John, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And here we must admire the wisdom and goodness of God, in thus comprising the whole duty of man in the word love, that the true principle of the christian's obedience may be obvious to all. This most profitable of the three graces mentioned by St. Paul, has been beautifully characterized by Cowper, as

"A plant divinely nursed,
Fed by the love from which it rose at first.
Subservient to the shadow it supplies,
Its fruits on earth, its growth above the skies."

Between these three graces there is a striking union, as the pious divine just cited writes, "there is an inseparable mixture of love with belief and pious affection, in receiving truth; so that in effect, as we distinguish them, they are mutually strengthened, the one by the other, and so, though it seem a circle, it is a divine one, and falls not under censure of the schools' pedantry."

The christian's life is peculiar to itself, consisting in spiritual communion, in humility, self-denial, and mortification of all unallowable desires; hence his hopes and fears, his joys and sorrows, are not those of the world. But the most important recom-

mensation of the religion of Christ, ~~that~~ this alone can support man struggling under the afflictions of life, can take away the terrors of death, and unfold to him a joyful eternity. Whatever else may not deserve consideration, these should have their due weight, and induce man to flee for refuge, to lay hold upon the only hope that is set before him.

Now, let us ask what system, either of religion or philosophy, can produce these important effects? What system is there, besides the christian, so comprehensive, as to apply equally to every individual, and furnish direction and consolation under every circumstance? We answer, None. Alas! for infidelity. Scepticism is in itself very painful; but in its consequences most appalling. Painful indeed must it be, when it robs man of so much happiness, when it darkens the most sober visions of hope, and generates a recklessness of conduct which can only proceed from despair. But then, if there is the least ground for the supposition, that the christian alone builds his hopes upon a rock, how dreadful must be the fate of those who have endeavoured to stifle every conviction of truth! And how imperious the duty, that we should endeavour not only to examine the evidences of reason in its favour, but so to live, as to insure happiness in this vale of tears, and the endless bliss of an hereafter!

But has experience never whispered her lesson to the thoughtless and indifferent? Yes; often must she have declared how unsatisfactory have been all the attempts of procuring unadulterated water from broken cisterns; how the enjoyments of the present life, great as they may be, at length pall, and leave "an aching void" in the mind, which obliterates every sensation of past delight! Why should they attempt to stifle the conviction that "it is appointed unto men once to die, but after this the judgment?" The existence of such a truth, or the idea of its existence, can never be crushed by the united efforts of an army of infidels. As well might they endeavour to annihilate the vast ocean, or exterminate its least wave. As well might they remove from its shores, and retire into the secluded regions of a continent, to dispossess themselves of the imagination of its being. Still would its waters roll, and still would the mists rising from its bosom pour upon them, and remind them of its reality. The awful dispensations of Providence, and that voice which is clothed in thunder with that testimony which nothing can silence.

We said that the frame of mind which scepticism induces, is painful. It does

² Commentary on Peter, 1 Epist. chap. i. ver. 13.
³ Comment on Peter, 1 Epist. chap. i. ver. 8, 9.

all things, it fears all things, till it rushes into the determination of disbelieving the plainest evidence. It brings forward "the mystery of godliness," as its important objection. It would enter the sacred presence, as it would gaze upon objects of sense, till it is confounded and lost in the subtle mazes of reason. Baffled at every point, yet proud in his ignorance, the infidel at length asserts that religion is a fable, providence chance, and his Maker a nonentity. Thus infatuated do those become, who forsake the service of God, to follow the idols of their own imagination.

Yet, if we turn to the opposite picture, and contemplate the upright man, "whose delight is in the law of God," who is "like a tree planted by the rivers of water; that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper;" we are struck by the beautiful contrast, and cannot but exclaim with the psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace."

Beaconsfield.

J. A. B.

ON THE FOLLY OF DISCONTENT.

SUCK is the weakness of our nature, and the imperfections of the human condition, that every state of life, and every sphere of action, is exposed to temptations peculiar to itself, whether we are fixed in scenes of adversity or prosperity, the one has its deluding snares, and the other its harassing difficulties. These two opposite states are equally dangerous to virtue, unless they are strictly guarded by the most unwearied circumspection and unsleeping vigilance.

It is no less true, that we often form mistaken notions of the advantages or miseries which we suppose uniformly to attend on certain conditions of life, that they are either necessarily exempt from cares, or perpetually embarrassed with anxieties. Poverty is certainly an evil, which it is the incessant endeavour of most men to avoid; and hence, their arduous exertions and vigorous efforts to attain a competence, that will completely exonerate them from the galling shackles of penury; but still, though it is a state attended with many privations, it is not without its counterbalances of good.

To be entirely destitute, and incapable of procuring the common conveniences of life, are circumstances unquestionably unfavourable to happiness, in many respects hostile to peace of mind, and inimical to composure of spirit. But even those in higher stations, and with larger resources,

on the loftiest pinnacle of prosperity, are frequently more wretched and discontented than very many individuals in much humbler situations; we often find their lives to be embittered with calamities, and soured with disappointments, either imaginary or real, and expressing wishes that are doomed never to be gratified, hopes subverted by opposition, and desires promulged, but never obtained.

There is no crime more prevalent with the great mass of the world, than that of discontent at the situation, or its inseparable concomitants, which providence has been pleased to appoint as the bound of their habitation, either openly avowed, or reluctantly concealed. But, discontent at the government of the world by a Supreme ruler, and invidious remarks at the allotments of his providence, if we reflect on the subject with that calm and dispassionate attention which it requires, will evidently appear quite as preposterous, as the suggestion is conspicuous for its impiety.

One of the readiest methods which we generally employ, to ascertain the importance and excellence of what we deem valuable, is, that of comparing it with another, somewhat analogous in quality, and of observing which is productive of the greatest portion of happiness or profit, in the same time, and with the same facilities. Hence it is, that they who repine at the infelicities of their lot, often err widely from the truth, by erroneous estimates, drawn from merely external appearances. They suppose themselves to be more miserable than some with whom they are acquainted, and imagine that the afflictions and distresses with which they are visited, are distributed with a partial hand. But, on a closer inspection, and a nearer observation of the requisites for happiness, it will probably be found, that the equilibrium does not materially preponderate to the other side; nay, perhaps those whom they view as enviably situated, have, when duly considered, more urgent cause to complain—so that their decision, as might be expected from the inadequacy of their means for judging on such disputable points, frequently terminates in erroneous conjecture and vague hypothesis. We cannot determine, with any degree of certainty, that others are more happy than ourselves, by the prosperity of their fortunes, their accessions of grandeur, or the renown of their exploits; unless we could discern the inmost recesses of their hearts, and were intimately acquainted with all their operations.

That which is exposed to the vulgar

gaze, is only the bare superficies of character; we must explore further, and penetrate deeper, to judge correctly of the grand constituents which so eminently conduce to tranquillity of mind. These adventitious aids they may probably possess in profusion; but how often is it the case, that they are only the wretched solaces of a mind distracted with perplexities, and harassed with phantoms of terror, produced by guilt, and heightened by remorse; as such the poet depicts them in the following lines, and the original is but too often to be found in the more exalted walks of life:

"The gay parterre, the chequered shade,
The morning bower, the evening colonnade,
Those soft recesses of uneasy minds."

Reflections on their past conduct incessantly haunt them in their slumbers in the night season, and, unscared by any attempts to elude the spectral presence, attend them through the hours of each successive day, whether they engage in the cares of business, or hurry to scenes of dissipation, flutter at courts, or preside at banquets. Prosperity and happiness are very far from being synonymous terms; though too often confounded in their signification, by those who view the higher ranks of society with suspicion and envy, and consider the tinsel glitter of wealth, greatness, and power as conferring the highest contentment and satisfaction; but, on embracing a more extensive survey, and by instituting a more rigorous inquiry, it will be found that their real import is quite different.

It intimately concerns us, as men and as christians, since all are inevitably exposed to trouble and calamities, to prepare our thoughts, and familiarize our minds, to contemplate the day of adversity, lest it come suddenly, and with such an overwhelming force, as to tempt us, at the first discovery of the change, to repine at the event, and to involve us in the guilt of "charging God foolishly." He who has accustomed himself to consider that he is incessantly under the protection of the supreme Being, and that all the events of his life are connected and carried on in direct subserviency to a beneficial and ultimate end, though to his finite vision they may appear in the highest degree mysterious and inscrutable, for "His ways are in the deep;" happily gains fortitude to withstand those temptations which prostrate some minds, not guarded by an habitual sense of the divine presence, to the most humiliating state of moral degradation. The consciousness of his cheering influence is to him as the sunbeam of hope and consolation in the darkest hour of trial, and the invincible panoply of confidence

and trust, in the fiercest contest by which terrestrial virtue has ever been assailed.

Whenever we suffer, we may rest assured that God does not afflict us unnecessarily, but that it is to avoid more momentous evils, to restrain us from aberrations to wickedness, to recall us from levity, and to secure us from the baneful effects of a course of folly; to reinstate us in virtue, or to accelerate our progress in holiness. The purposes of discipline and improvement are best effected and advanced by salutary intermissions of success; and occasional depression of spirits purifies the moral atmosphere from pestiferous exhalations, dissipates the illusions of sense, and eradicates that over-weening fondness for the pleasures of this life, which before held undisputed sway over the affections and the heart.

It behoves all to rest contented and cheerful in that station in which it has pleased the great Disposer of all things to place them, as long as he deems fit they should continue to occupy it; without envying or depreciating those who are more prosperous in temporal affairs, without any preposterous anxiety to alter their condition by improper means, or arraigning the justice of providence, in fixing them in a less splendid sphere than they proudly imagined their extraordinary virtues or talents deserved. By nourishing unbounded desires for such extravagant objects as lie too remote for their probable attainment, and being dissatisfied with every thing that transpires around them, they embitter that enjoyment, and likewise deprive themselves of those advantages, which the present state of mortal existence is so eminently capable of affording, in a rational manner, and with more sober expectations.

One of the most efficient correctives of a discontented spirit, is, that of pondering and considering, for the purpose of simple investigation, how little we can claim on account of meritorious actions, and how immeasurably great are the blessings we enjoy from the divine bounty. As to the deserving of recompense from our gracious Benefactor, for "works of righteousness that we have done," we know that we have no plea to urge in our behalf, and must feel convinced that the very idea is utterly absurd and contemptible; for what minute particle can we boast of, that we have not received from the Source of all felicity and life, which sustains the hierarchies of distant worlds, and from whence the meanest animalcule receives its functions, and abides in existence by the primitive laws of its being? We all stand on a mutual equality, both high and low, rich and poor, be-

the august presence of the Governor of the universe, as guilty sinners in a rebellious portion of his dominions, and therefore have no title to expect actual favours as our due; but, rather, to rejoice and be exceedingly glad, at his unutterable display of clemency and goodness, that we are not totally consumed, and long before this entirely "cut off from the land of the living."

Positive happiness is alone reserved for the next, and not to be attained in this life, otherwise it would defeat the object of a probationary career, which the great Creator of man has primarily in view. Such, however, as is negative, may be secured, as far as the internal state of our minds can contribute to this desirable end; but this can only be when the temper is properly regulated, the desires uniformly moderated, and the passions effectually controlled.

A contented mind is the primordial root whence the flower of sublunary felicity germinates and expands into vigorous maturity, that at once emits a fragrance, and adds a beauty to surrounding objects. But the Eternal has decreed, and it cannot be reversed, that true and genuine contentment, under every variety of external condition, can only spring from one, and that a fertile soil, where no weeds abound; that, exclusively from a good conscience, a holy life, a calm and serene hope of the blessed fruition of the heavenly state, can it alone indubitably spring. They who imbibe a principle that will enable them to rise superior to the vaunted support of the world, who enjoy "that peace which surpasseth all understanding," can alone remain undisturbed by its ever shifting vicissitudes. These regulate their lives according to those sublime maxims recorded by the pen of inspiration, that, "in whatsoever state they are, therewith to be content." This far surpasses, in practical utility, the gloomy pride of the ancient philosophers, such as the precepts of Epicurus, and the dictates of Zeno, who taught their disciples and followers to look with entire apathy and indifference on external things.

T. ROYCE.

Leicester, October 5, 1831.

ESSAY ON FRIENDSHIP.

HISTORY and experience combine to corroborate the divine statement, that "man is born unto trouble." We need not enter the haunt of misery, too oft his dwelling, or witness the writhing agony of his sick-bed, for a practical proof of its truth. In whatever station we view him, whether moving in the circle of royalty, or buried in the

obscurity of the cottage, the expressive sadness occasionally settling on his brow, the mournful sigh heaved from his breast, and the doleful utterance of his heart-felt woe, indicate the bitterness of the draught of life. Many are the evils by which he is surrounded; and, from the dawn of his existence to the evening of his day, he is exposed to bodily pain and mental anguish.

But man, amid all his troubles, carries with him an irresistible evidence, that he is qualified for the enjoyment of happiness; though we behold him oppressed by the effects of moral evil, the prolific source of his wretchedness, still we recognize the operations of principles implanted in his soul by the hand of Him who is love.

Among these, sympathy, or mutual sensibility, has peculiar claims which merit our regard. It is this that forms the foundation of the fabric of society—the spring which so regulates the movements of a community, as to promote individual comfort. The degrees in which it exists are various. The brutal ferocity by which some men are distinguished, leads us to suspect the almost total extinction of this noble feeling. In many, its influence is manifested by a general esteem of the virtuous: and in some, we see it displayed in reciprocal emotions, and endearing attachments; and under this aspect it assumes the designation of friendship, the subject of our present essay.

This quality has allured to its praises the philosopher and divine, who often have accurately described its nature and influence, and have bestowed upon it their highest encomiums. The contemplation of it has not yet ceased to be a source of delight; it has still a powerful charm, which thrills the soul of him who gazes on it with a sweet enchantment. Previous to the consideration of the subject, it will not be amiss merely to allude to the false appearances of it assumed by men for purposes the most culpable.

It is not uncommon to see the great surrounded by a host of servile courtiers, and the influential encompassed by a band of admirers. There are motives which urge men to the pretension of esteem, when the heart is by no means affected; and the representations of the tongue often belie the emotions of the breast. Deeds of kindness are performed with apparent disinterestedness; and tokens of regard are given, when the gratification of self is the only object. Nothing can be more remote from the spirit of friendship, than these its counterfeiters. Dissimulation, flattery, and hypocrisy, in

all their forms, partake not of its nature, nor deserve its name. Neither does friendship consist in a familiarity formed and preserved entirely from prudential considerations.

Innumerable are the circumstances by which men are led to contract intimacies with each other, which seldom ripen into friendship. Ere this takes place, there must be a union of hearts, and, in some degree, a coincidence of character. These are requisites, without which, however firm any attachment may seem, it will seldom exist in seasons of adversity, and will be of little avail in times of prosperity. But where these are found, there friendship will ensue, which will increase with their development; benevolence and love prevailing in the bosom, and breathing in the words, will meet with kindred feelings.

In what form soever we view friendship, whether in the pleasure it instils into the mind, or in the advantages derived through its medium, we are struck with a conviction of its excellency. In adverse circumstances, it is of inestimable value; it is not less precious, when success attends our procedure. It will appear to have indisputable claims to our homage, if we trace its salutary influence in decreasing the evils of life.

When riches make unto themselves wings and fly away, this more valuable possession is not lost; it was not obtained as a concomitant with wealth, neither does it accompany it in its flight. If it existed when Providence smiled, it will not cease to be when it frowns. When adulation no longer tingles in the ear, when the costly board no longer sustains the sumptuous provision, and the frequent visitant is never seen, when no submissive menial obeys the master's order, but all bespeaks a change fraught with some serious ill, the abode a humble dwelling furnished with no splendid decorations, a pittance dealt with a sparing hand supplying the daily wants, and the recollection of the past, and the anticipation of the future, increasing the misery of the present—then is there need of some gentle arm to uphold the drooping spirit; and, in extremities like these, does friendship perform its noblest actions. It shrinks not from the habitation of misery, but willingly proffers its required services, with soothing words, with cheering consolations, and unremitting efforts to alleviate distress; it deprives even poverty of its gloomy hue, and makes "the heart which stoops with heaviness glad with its good word." It is not regulated by outward appearances; its object may have no external attractions; but it is a link which forms a connexion

between souls, and makes the grief of one the cause of sadness to another.

On the other hand, when prosperity attends our course, and our undertakings are favourably regarded by the propitious eye of Heaven, the joy which this imparts to the mind is greatly enhanced by friendship. There is in man a social principle which inclines him to intercourse with his fellow-creatures. If his spirit be depressed by sorrow, the sympathy of those around him eases his burden. If gladness of heart fall to his lot, this is greatly augmented by the rejoicing of others. But no where is this reciprocal feeling found, but in the bosom of a friend. There the tale of success will not fail to give pleasure, the attainment of our objects will yield satisfaction, and the beholding of the glowing emotions occasioned by our prosperity will be an increase to our joys.

Friendship confers solid advantage, and he who has a friend has an invaluable treasure. Through this world man has to tread a rugged path, beset with thorns, and obstructed by obstacles; and, if a solitary being, regulated by his own opinion, he has to perform his journey, there can be little doubt of his being involved in difficulties. He often requires some gentle hand to guide him in his way, to ward him from destructive precipices, and assist him in his progress. This he obtains, when he acquires a friend, whose affections will ever prompt him to take an interest in his welfare. His conduct will be watched, but not with the eye of a censor; his faults will be condemned, and his virtues will be commended. When his mind is distracted in any perplexity he has one to whom he may disclose his secrets, and whose advice will ever merit his attention.

To friendship we owe some of our greatest enjoyments. The possession of wealth, and the applause of the multitude, can yield no pleasure so pure, so exquisite, as that which those joined by its sacred bands feel, when, retired from the din of men, they hold sweet communion with each other. Then their cares are forgotten, past disappointments give no pain, the connection with a wicked world seems broken, a delightful calm pervades the mind, the heart being warmed gives a zest to every sentiment expressed, and the whole combines to inspire the soul with joy ineffable. Such seasons are not unfrequently experienced by those whom friendship has united; they leave impressions on the mind which time cannot erase; and after the lapse of years, even their remembrance is pleasing.

This is the tender affection recommended

to our notice; thus is it exhibited to us in the pages of history, whether we search the sacred or profane. How are constancy and fidelity exemplified in the touching account of the connection which existed between Jonathan and David. There were, indeed, circumstances unfavourable to the alliance of friendship. In the station they held in life we behold a striking contrast; the former a son to the monarch of Israel, the latter descended from the humble Jesse, and, but a short time ago, following the occupation of a shepherd. This was not all; David was exposed to the implacable enmity and jealousy of the haughty king; and, considering the warmth of affection and amiableness of disposition which characterized Jonathan, it might naturally have been expected that the hostility of a father would prejudice him against the youth. But David was his bosom friend, and no distinction of birth, no conduct of relatives, could dissuade him of the exposure of himself to the greatest dangers, in order to evade the blow threatened by the hand of Saul. It could not be otherwise, for "he loved him as his own soul."

This is not the only representation of friendship made in the word of God; there are other instances in which it is exhibited with attractions which ought to lead to its cultivation. It is not, indeed, directly inculcated as a Christian duty by the Founder of our religion, nor by the inspired writers. But to account for this, needs the invention of no sophism. Benevolence, and forbearance with one another, are enforced; sympathy with our fellow-men is required; and it is by the exercise of these that friendship is produced. These duties mutually performed by two or more individuals will seldom fail to generate the reciprocation of feeling under consideration. And as a modern writer has remarked, "friendship is the result of the performance of the social duties; but it results rather as a felicity than as a duty, and is to be placed among the rewards of virtue rather than its obligations; hence there would be an impropriety in making it the subject of legislation."

So far is Christianity from depreciating friendship, that our blessed Redeemer, whom it sets forth as a perfect model for our imitation, felt its influence and performed its offices. Though his heart was formed of tenderness, and good-will to man was an active principle within him, yet was he made like unto us in all things, sin alone excepted; and, therefore, we find that among his followers there were some on whom his affections were more especially fixed. Lazarus, of the town of Bethany, was

one of the favoured individuals. So strong was the attachment, that when the Son of God stood by the grave in which his friend was buried, his groans and tears extorted from his enemies the confession, "Behold how he loved him!"

Even among the twelve disciples who were set apart by Jesus for the propagation of the glad tidings of salvation, there was one who had peculiarly attracted his love. Doubtless he was attached to them all (excepting the traitor) as the advocates of his cause, and his companions in tribulation; but to John he was united by another tie; he had discovered something in his disposition which had won his affections, and hence was it permitted him to lean upon his Master's bosom. There was a union between them well deserving the name of friendship; so firm was it, and inspiring so much confidence, that our Saviour, when enduring the tortures of the accursed tree, recognized amidst the spectators his beloved disciple, and entrusted to him the care of his aged mother.

We need no other examples to convince us of the importance of friendship. In whatever light we view it, whether abstractedly, or as portrayed in those whose hearts were twined with its sacred wreath, it has a loveliness which moves the soul.

Is those who have a well-founded hope of eternal glory, there are the strongest motives for its cultivation. Their friendship has, indeed, ingredients, to which no other can lay claim. Death, that dissolver of all earthly connections, cannot break the bonds of their union. They may without presumption look beyond the grave, and anticipate its consummation in the regions of bliss.

D. T.

Feb. 12, 1830.

CREATION — NO. VIII.

(Concluded from page 454.)

MATTER, itself, unconnected with the modes and forms under which it was surveyed with such acumen by the immortal Newton, attracted the attention of Sir Isaac in no secondary degree: that great philosopher often enters upon the subject in his writings; and, on one occasion, makes the following observations:—

"It seems to me probable, that God, in the beginning, formed matter in solid, massy, hard, impenetrable, moveable particles, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced to the end for which He formed them; and that these primitive particles being solids, are incomparably

harder than any porous bodies compounded of them, even so very hard as never to wear or break in pieces; no ordinary power being able to divide what God himself made one in the first creation."

The above is Sir Isaac Newton's definition of the nature of the atoms which *Elohim*, in the beginning, created, and with which He erected the universe. This definition well accords with the received ideas of matter, viz. that matter is a body which individually excludes every individual of the same kind from the same place. To say that matter is tangible, or visible, or extended, is to speak of certain modifications of matter, rather than of matter itself; for an individual atom of matter cannot be perceived by any of our senses: it is too minute for vision, much less for perception by the touch of mankind; and as to extension, it is merely a point.

However minute the atoms of matter are, the most stupendous mountains, as well as the most extended oceans and atmospheres, and the internal as well as the external masses of the spheres, are all compounded thereof and therefrom; and any portion of these immense mountains, oceans, atmospheres, or spheres, may be resolved into their component parts; when, instead of the massive, they present to the operator a congregation of unconnected atoms, like a liquid. Sir Isaac Newton, with great propriety, treats of an atom, which he calls a primitive particle, as he does of a mountain, or of a sphere: he describes its qualities at large, and enters into particulars, with as much gravity as he uses when he treats of a planet; and from his description we gather the integrity, the durability, and the fitness of these created atoms, or primitive particles, for every purpose intended by the great Creator when he created them: and unless we treat on creation after the same manner as this great philosopher did, instead of illustration, we shall darken counsel by words without wisdom.

Matter, whether in its primitive form of distinct atoms, or in its compounded form of fluid molecules, or of solid masses, is matter; the modes in which it exists are not material as to its existence: a single atom is not less real matter than a molecule, nor a molecule less real matter than a mass—the difference here is quantity, not quality. The most minute animacule is not less an animal than a huge elephant, nor is the minutest moss less a real vegetable than the towering cedar—large and small have nothing to do with this distinction: vegetation is vegetation, animation is animation, and matter is matter, in the

most minute and, in the most extended mode which is known in creation. What is a mass but an aggregate of atoms? And, as has been before observed, resolve the mass into its component parts, and what is the result?—atoms.

With such materials as the primitive particles, described by this prince of philosophers, wherewith to erect the universe, no wonder that the fabric has endured so well the wear and tear of all the ages, from the period of its erection to the present moment. If no power but that of the Creator can dis sever one created atom, then is every atom of the universe now entire, as at its creation, and as well calculated to endure through future ages, as it has endured through ages past. The universe, then, is subject to the Creator alone. He can create, and he, alone, destroy.

Matter is inert; every individual atom, therefore, would have remained eternally at rest, had not motion been induced and perpetuated, by the action of the great Creator in the first instance, and by the action and re-action of His created agents in the second. Motion, therefore, not being innate, is adscititious to matter, added thereto by the Almighty, in order to render matter complete for all the purposes intended throughout his material creation.

We have no record in the word of truth of more created substances than two, and they were both created on the first day: these two substances are, first, the materials of the heaven and the earth, the atoms; and, secondly, light. The first is inert, and the second active. The first forming the substance, and the second the action of the universe. Thus compounded, in proportions endless, the action and re-action of these two substances give and continue life to creation: for the incessant motion of atmospheres, spheres, liquids, and substances of every grade, give the appearance of life to the whole universe. Light rarefies the surfaces of the ocean, rivers, and lakes, expands them into vapour, raises this vapour amidst the atmosphere, and suspends it in the higher regions; until, amassed there to excess, these fine particles are pushed together and form drops, these descend in rain upon the champignons, the mountains, and elevated plains, and thence meander in rills, brooks, and rivers, through endless mazes, back to the ocean, from whence they came; there to be re-acted upon by light, and run over, again and again, from age to age, a similar round of rarefaction and condensation.

Gunpowder is a compound, consisting of nitre, charcoal, sulphur, and water.

granulated powder, being touched by a spark, instantly rushes into action of the most furious description, and an explosion, like the terrific flash and tremendous roar of lightning and thunder, when water is formed from the gases of the atmosphere, is consequent thereon. No force is exerted in order to produce this sudden action: it is a natural consequence of the contact of fire and a highly inflammable substance. Although the match, when applied by a human hand, is directed with the utmost caution to its object, the instant touch, however gentle, produces this terrific action, as effectually, or more effectually, than any exertion or force could otherwise induce. It is the instant action of the component parts of the gunpowder, on being suddenly resolved by fire into the gases of which these ingredients are formed, viz. nitrogen and carbonic acid gas, on the surrounding atmosphere, which produces the astounding effects witnessed during this explosion. The action and re-action of the steam-engine, induced by rarefaction and condensation, is another case which illustrates the position before us: and were it necessary, and our limits would admit, numerous instances might, with the utmost ease, be adduced, to shew, that the action and re-action on the union and disunion of light and the atoms of creation induce motion, and counteract the innate inertness of the primitive atoms.

The doctrine of Sir Isaac Newton, "That the primitive particles, being solids, are incomparably harder than any porous bodies compounded of them, even so very hard as never to wear or break in pieces; no ordinary power being able to divide what God himself made one in the first creation," is by no means disproved in these explosions, or actions and re-actions. The explosion of gunpowder merely resolves the ingredients into their original gases; and the action and re-action of the steam-engine result from the conversion of water into steam by the action of fire, and the reconversion of steam, in order to produce a vacuum (by the sudden introduction of cold water) into its original water. In no instance does fire dis sever or destroy the atoms. The round is run of solids, fluids, and gases; and matter continues as it was. By the action of heat upon hydrogen and oxygen gases in contact, water is formed; and by the action of heat upon water it is again resolved into its original gases. The great Creator built up the universe with his created imperishable atoms, and their identity remains at this hour.

No agent was employed in the act of creation; it was solely an act of the great

Creator. Light was not used in the creation of matter, because the created atoms existed when light was called into being; nor were the atoms used in the creation of light; their existence commenced by the power of Elohim on the same day, and, commingled, in innumerable varieties, they form the universe; and thus the two are become one. But a re-action, of that action which formed the universe, will dis sever this sphere, and resolve it into its original atoms. The heavens were of old, and the earth standing out of the water; and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men."

This is in accordance with that command, "Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; and all that abideth not the fire, ye shall make go through the water." The frame of this earth, when corrupted to the full, by the crimes of the antediluvian race, could not abide the fire, because its whole frame would have been dissolved thereby, and all life of every kind therein; it was, therefore, made to go through the water, wherein it was purified; and at the termination of this purification, Jehovah smelled a sweet savour, or a savour of rest, from the earth; which rest he ordained should continue, and it continues even unto this day. But Jehovah reserved this earth, because of the sin wherewith it is polluted, unto fire, against the day of judgment, and perdition of ungodly men. Then will fire, the agent by which it was formed, destroy all its conformations, all its beauty, all its glory, and resolve this whole sphere, and every sphere polluted by sinners, into their primitive atoms: "The elements shall melt," become fluid, "with fervent heat; the earth also, and the works that are therein, shall be burnt up."

The atoms may or may not be used again, when Jehovah "creates new heavens and a new earth, wherein dwelleth righteousness," to replace those spheres which have been defiled by the abominations of sinners: but taking into account the economy visible throughout all the works of the great Creator, it is by no means improbable that, after these purifications by water and by fire, the atoms may be deemed sufficiently clean for further use.

Creation is a field so vast, that to sedately survey its parts would occupy so limited a being as man an age. If it constituted the sole business of a fertile genius during a long

life, instead of sounding its depths, he would find himself upon the surface when he approached the grave. It is good for man that food for research should ever be at hand. Were he capable of exhausting such a subject as creation, which is ever before his eyes, and the only object which his eyes behold, pride, on the one hand, and lack of employment on the other, would render him vain and indolent; and instead of progressing in that which is excellent, he would retrograde into that which is frivolous: and this we find to be the case with men who vainly suppose they have attained the summit of knowledge. But if creation is so vast a field, we need not blush that the consideration of its first principles has occupied us a single year: however, whether cause of shame exists or not, we are no further at this moment. The first series of these essays is, nevertheless, complete; and with atoms in their primitive or individual state we have done, and must pass on from the elements of bodies to the bodies themselves.

Creation in its varieties now bursts upon us, in modes, forms, and hues, endless to contemplate. The labours of the great Creator, during the succeeding days of creation, furnish so rich a fund, that "whoso sunneth may read." To compress such a subject into the compass of a few essays, would be, by perpetual epitomization, to present the reader with a set of pigmies, rather than the full and noble proportions of creation. I fear, therefore, another year will barely suffice to draw the portraits of these noble characters: however, if the good pleasure of our worthy editor inserts, and the public peruse, I purpose to compose a second Series of Essays on Creation, commencing No. 1. with the first number of the Imperial Magazine for 1832, and continuing the same until we arrive at the termination of the six days' labour, wherein the great Creator originated and made all things which this universe contains.

If Divine Providence spares me with health and vigour, as at this day, it will be a pleasing recreation to my mind to dwell upon the noble proportions of his creation, and to give out a grateful note, however feeble, of these grandours, to those who have not had the same opportunities of surveying them, which have fallen to my lot, during a long life, devoted to that object; which, although full of pain, beset with troubles, surrounded by dangers, and fraught with incessant labours, has been blest with health and vigour which surmounted every impediment.

To Him, who called me into being, and whose fostering hand has continued to me

life, and given all things, crowning me with mercies, be, as due, glory for ever and ever. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

WM. COLDWELL.

King's Square, Oct. 20, 1831.

(End of the First Series.)

ORIENTAL CUSTOMS, ILLUSTRATING VARIOUS PASSAGES OF SCRIPTURE.

(Continued from p. 470.)

15. *Climate of Egypt*, Gen. xviii. 1. "He sat in the tent-door in the heat of the day."—This he did to enjoy the air. "The external air of Egypt is so uniformly delightful, that any thing which interrupts its free circulation is felt as disagreeable; and a fine house, instead of being a luxury, would really be an inconvenience. Truly to enjoy the climate of Upper Egypt, a person should sit in the shady side of his tent, or in the door of his rocky cave, where he inhales the breath of heaven, as it passes by uncontaminated; or, if mixed with foreign ingredients, it is the odour of flowers."—*Richardson's Travels*, vol. ii. p. 10.

16. *Money*, Gen. xxxiii. 19. "An hundred pieces of money."—The earliest coins appear to have been used both as weights and money. In some cases they bore the impression of a particular figure. In other instances, they were made to resemble objects of nature. Thus, in a piece of sculpture which was discovered by our travellers at El Cab, the ancient Eleethias in Egypt, was represented a pair of scales; at one end was a man writing an account, while another was weighing some small articles, probably loaves of bread. The weight was in the form of a cow couchant."—*Irby and Mangle's Travels in Egypt*, &c. p. 132.

17. *Chastity*, Gen. xxxviii. 15. "When Judah saw her, he thought her to be an harlot, because she had covered her face."—The existing abhorrence of any imputation on their chastity, and the going openly unveiled in a country where the contrary combinations are much more frequent, are also a singular feature of the Turkoman women: and this, like all else that we had seen of their manners, is strictly conformable to that of the earliest ages. It appears that then had

only veiled themselves, to avoid, probably, the disgrace of ever being recognized, or personally known: while modest females exposed their features to public view. In the story of Judah's unconscious incest with Tamar his daughter-in-law, it is said, that "she covered herself with a veil, and wrapped herself, and sat in an open place by the way-side: and when Judah saw her, he thought her to be an harlot, because she had covered her face," Gen. xxxviii. 14, 15. After his communication with her in the public road; it is said, "she arose, and went her way, and laid by her veil from her, and put on the garments of her widowhood." When it was told him afterwards that this same daughter-in-law "had played the harlot, and was with child by whoredom;" as she was one over whom he had the power of a parent, he exclaimed, "Bring her forth, and let her be burnt," so that the same jealousy of injured honour, and the same openness with which women appeared before men, existed then, as are still found here among the people now.—*Buckingham's Travels in Mesopotamia*, p. 44.

18. *Councils*, Judges ix. 6. "And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem—(marg.) by the oak of the pillar." "English councils were formerly held under wide-spreading oaks. Thus Augustine, the first archbishop of Canterbury, met the British bishops under an oak in Worcestershire, which was therefore called, as Bede tell us, Augustine's oak. And Berkshire has its name, as it were, Bare-oak-shire, from a large dead oak, in the forest of Windsor, where they continued to hold provincial councils near its trunk, as had been done more anciently under its extensive and flourishing branches."—*Hody's English Councils*, p. 34.

19. *Shaving of Beards*, 3 Sam. x. 4. "Wherefore Hanun took David's servants, and shaved off the one half of their beards."—This treatment, so disgraceful and contemptuous in its nature, is still practised by some nations. The following is a very recent instance of its occurrence. "Ipsara was taken by the fleet of the Capitan Pacha, on the 3d instant, at 6 o'clock, A.M. The fleet appeared before the island on Friday, and the Capitan Pacha sent in two flags of truce before he commenced the attack, promising a free and full pardon to the island, if they would lay down their arms. The first man was sent back with a message, that, sooner than submit, every man was determined to die. The second fared worse,

and was sent back with his beard half shaven off, and with a message, that they were waiting his attack with anxiety."—*Extract of a Letter from Smyrna, July 2, 1824. Morning Herald, Aug. 11, 1824.*

20. *Tears wiped away*, Isaiah xlv. 8. "The Lord God will wipe away tears from off all faces."—In July 1803, the Stockbridge Indians, in America, delivered a speech to a Protestant Missionary, of which the following remarkable extract forms a part. It will be found applicable to several passages of scripture. "Fathers, when I look upon you, I see your tears are falling down your cheeks on account of many dismal objects you have seen: Now, according to the ancient custom of our forefathers, I stretch forth my hand, and wipe off the tears from your eyes, that you may see clearly. And likewise I see your ears are stopped by the dirt that flies about: I now clear your ears, that you may hear distinctly. I also loosen your tongues, that you may speak freely. Having done this, I see your legs and feet are maddily by reason of the wet path through which you travel: I likewise wash your legs and feet. While I do this, I feel some briars stick in your feet: I pluck them out, and take the healing oil, which our forefathers used to keep for that purpose, and oil them, that they may feel comfortable while you sit by the side of our fire-place."—*Literary Panorama*, vol. i. p. 1262, for 1807. See Rev. vii. 17. xxi. 4. *Isaiah* xxxv. 8. *Mark* vii. 35. *Luke* i. 64. *Gen.* xxiv. 32.

21. *Resurrection*, 1 Cor. xv. 22. "And the dead shall be raised incorruptible."—When a man dies among the Chinese, the relations and friends wait three days, to see whether he will rise again, before they put the corpse into the coffin."—*Maravilla's Travels*, vol. iv. p. 92.

"Some of the Greenlanders assert that the soul stays five days by the grave where the body lies, then the person rises again, and seeks his maintenance in the other world, so as he did in this: therefore the hunting implements of the deceased are deposited by his grave. They say that, in distant future periods, when all mankind shall have died, and become extinct, the terrestrial globe shall be dashed to pieces, and purified from the blood of the dead by a vast flood of water. Then a wind shall blow the clean-washed dust together, and replace it in a more beautiful form than ever. From this time there will be no more bare and barren rocks, but the whole will be a level champaign overspread with verdure and delight."—*Cranix's History of Greenland*, vol. i. p. 205.

S. B.

ON THE EDUCATION OF THE POOR.

MR. EDITOR,

SIR,—I was much gratified by reading in your valuable Magazine, a few months back, (page 391) a paper on Popular Education. The pleasure I experienced arose, not so much from any thing new or striking in the article referred to, although it was very good, as from the fact of its being a meritorious attempt to call public attention to a greatly neglected subject.

There is an unaccountable apathy in England, at the present time, with regard to the instruction of the lower orders. Every person allows that they ought to be educated, but no one seems disposed to make any considerable effort towards the accomplishment of so desirable an object.

The facts brought to light, in connexion with the late special commission, were of the most startling description. Scenes were laid open, which disclosed an amount of ignorance absolutely unparalleled in any other protestant country. Whole districts were found to possess a peasantry as degraded and brutalized as ever were the serfs of the middle ages. These things were not kept secret. The newspapers of every day, at that period, teemed with fresh illustrations of this melancholy state of things, and demonstrated its connexion with crimes of the most awful character. Benevolent societies gathered up these facts, and almost every report read from the platform of Exeter Hall, in May last, alluded to them in terms of strong reprobation.

The British and Foreign School Society entered into an extensive correspondence with the local authorities in the disturbed districts, and embodied the heart-sickening detail in a circular, which was extensively distributed. Advertisement after advertisement appeared in the newspapers which circulate in the counties of Berks, Bucks, Kent, Hants, and Sussex, from the same society, offering a bonus (small indeed, but liberal, when the limited state of their funds is considered) for the establishment of schools in which fifty or one hundred children should be educated. Sermons, charges, and pamphlets in abundance, have agreed in bearing testimony to the truth of their statements, and there the matter has ended.

What has been done? Absolutely nothing! Who can point me to the new schools which it might have been expected would have risen up, on the right hand and on the left, to meet the evil? I have inquired, but I cannot find them. I know

that scarcely any applications have been made to the School Society: and why, is all this? Is the thing undesirable? No. Every person allows that education is greatly needed, and that new schools of scriptural instruction would be a great blessing. Is it, then, impracticable to establish such schools, without assistance from Government? By no means; the contrary has been demonstrated: only let a suitable room be obtained, say, one of forty feet by twenty, which will contain one hundred and sixty children: let this place be fitted up with slates, desks, forms, and lessons, which, according to the manual of the British and Foreign School Society, will cost about £25, and the chief difficulty is overcome.

A teacher will, indeed, be necessary, but he may be procured from the same institution. Let him receive two pence a week from as many children as he can procure; or, if the population be not large enough to furnish one hundred and fifty or two hundred children, let him receive an extra sum from those whose parents may choose to have their children instructed in the higher branches of education, and still he may be respectably supported. It will readily be perceived, that by this plan, which unites the teacher's interest and duty, a school, in a large town, may be made to support itself. In villages, a few annual subscriptions would make up the deficiency.

Where, then, is the difficulty? How is it that so few schools are established? I know of no reason, excepting this—that an unaccountable and unchristian apathy prevails, with regard to the moral and intellectual condition of the children of the poor. On this ground, then, I rejoice that the subject has been taken up in your pages; and I trust that neither you nor your correspondents will allow it to sleep.

I am, sir, yours,

A FRIEND TO THE EDUCATION
OF THE POOR.

THE ABSENT SISTER'S DYING ADDRESS.

HELEN! thou knowest I have loved, and do still love thee, with all the tenderness of a sister's affection; but the drooping energies of my frame seem audibly to pronounce, that I shall soon be summoned by death's hollow voice, (start not at the sound!) from this terrestrial ball, to, I trust, the celestial abodes of heaven; when I shall exchange my earthly habiliments for the unspotted robes of blessedness; when this corruption shall put on incorruption; when this mortal

shall assume its immortality, and prostrate itself before the visible throne of the King of kings, and Lord of lords.

The prospect is grand, but awfully distressing. *Nature* would willingly wear, yet a little while, her "mortal coil," but the mandate of God appears to be issued, and I *must* go. And, oh! my dear sister, for whom my heart throbs with tenderest love and keenest anguish, I am distant from thee; oh! that thou wast here, and folded in the embrace of these pale thin arms; through which life's crimson fluids have almost ceased to flow! Methinks it would bid my spirit fly on lighter wing to the mansions of bliss, could these pale and livid lips imprint their last pious kiss on thy lips, and breathe their last, faint, farewell sigh upon thy bosom!

Long as thou remainest on thy earthly pilgrimage, may the immortal God protect thee, and imbue thee with the spirit of Christian holiness; and may heaven bless thee with as full a fruition of felicity as can be enjoyed on earth.

And, oh! if, after I am gone, thou seest death approaching, tell him not that he is come too soon; tell him not that he is an unwelcome messenger, but embrace him as a cordial friend! Hesitate not to flee from the deceitful and finite visions, and the fleeting shadows, of earth, to the boundless plains of paradise, where ALL is substance and reality; and where she, who now writes, and is breathing hallowed aspirations for thee, will rejoice in being among the first in the deputed company of angels, that will descend to guide thy spirit up to heaven.

Oh! haste to join her, dressed in seraph's robes, where bliss is consummate; and, O rapturous reflection! perfectly immutable; and where the symphonies of heaven echo, re-echo and re-echo through boundless and glorious infinitude, round the throne of God and the Lamb, where there are joys unspeakable, and full of glory!

I know thou wilt mourn; it is an oblation which *nature* requires; and I will not forbid thee; but, be comforted by the animating assurance that I am happy, and that thou wilt soon exchange the dark vestments of earthly woe, for the white robes, the blooming flowers, the pure rivers, and the verdant vales, of heaven!—"Peace and repose" are not for earth; and oh! remember, this bereavement thou must accept from the hand of Him who is just, but merciful; and who *will* give unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness!

Oh! lean not on the world, lean on the arm of Jehovah *alone*, as on an immovable rock; for every thing less is unstable as water, and more sickle than the changing moon. Adieu! be virtuous, be holy, be devoted to God; supplicate the redeeming and renovating grace of the omnipotent Immanuel, and the tempests of a corrupt world will beat against thee in vain. And, finally, when thou approachest the boundaries of time, and standest on the tremendous verge of eternity, thou wilt close thy career with this triumphant exclamation, amid the last pangs of earthly agony, and the first faint rays of beatific vision, "O death! where is thy sting? O grave! where is thy victory?" J. B. B.

Leicester, August, 1830.

CHURCH ESTABLISHMENTS INCAPABLE OF VINDICATION.

MR. EDITOR,

Sir,—As I have not till very recently had an opportunity of perusing the "*Remarks*" of a correspondent in your Number for April, p. 170, on the above question, you will doubtless excuse the lateness of the following observations in reply.

Fully concurring with him as to the vast magnitude of the subject, which, I feel confident, must, at no very distant period, command the attention of the legislature with an irresistible voice, and conceiving that in the mean time nothing is so calculated to impress the public with correct views, and ensure a right decision, as a full and candid discussion of the whole matter, I hasten to notice those points of the argument upon which alone there seems to be any material difference of opinion between us. And I am convinced that, although Mr. T. conceives the main ground of controversy, he will find in the issue that these points involve the very principle of the question.

I trust I have unanswerably shown in my preceding paper, that even "where dissent is tolerated, the injurious effects of uniting church and state are *only* qualified" by that circumstance, and that "it is just the same in principle, whether the state merely compel dissidents to provide a maintenance for the hierarchy, or enforce an adherence to its creed and forms." I am also of opinion, that your correspondent will not deem that I have exceeded the truth in saying, "that the gospel can never reassert its primitive power, till so unnatural an alliance be dissevered, wherever it exists," if the terms are understood in the sense which alone they are designed to convey,

viz. that Christianity can never so thoroughly and fully evangelise a community oppressed by the incubus of a national church, as where its energies are untrammelled by the withering and paralyzing influence of secular policy.

Compare the triumphant progress of the gospel in the primitive ages with its effects at any period subsequent to its civil establishment by Constantine, and the position will, I think, be indubitable. If, as all admit, that unnatural coalition of the civil and ecclesiastical power laid the foundation of those corruptions which issued in the daring assumption of the papal power, is it not clear that while the same cause in any degree exists, it must produce corresponding effects, and that its removal is essential to the revival of the full power and glory of the gospel dispensation? Can the same cause produce one sort of effect in the fourth and fifth centuries, and be either inoperative, or occasion totally opposite ones, in the nineteenth? Impossible!

To refer me to numerous cases generally out of the pale of the establishment, in which "the gospel has reasserted its primitive power," strongly confirms the truth of my statement. For Mr. T. tells us, it has been "in spite of the paralyzing influence of two national churches;" though, as I shall have occasion to shew in another place, the term is not correctly applied in this argument to any religious system which has not the exclusive support and patronage of the state. Hence, he would have more properly said, "in spite of the paralyzing influence of our Protestant ecclesiastical establishment." Comparing the religious condition of the United States and that of this country, the balance appears decidedly in favour of that community which is untrammelled with the cumbrous machinery of a national church.

Your correspondent must be aware that we cannot fairly argue from the characters of such of the clergy of our national church as were notoriously very rare exceptions to the general rule, to the natural or the innocuous effects of the system upon the clerical body. If so, I might just as plausibly contend, that because the Romish church can boast of a Fenelon, a Pascal, a Kempis, or a Madame Guion, there is nothing in her system unfavourable to the general production of such characters, as Mr. T. urges that the system of the church of England has nothing in it unpropitious to the extensive prevalence within her pale of such divines as a Hall, a Taylor, a Fletcher, or a Wesley. He will, I am sure, immediately perceive the illogicalness of such a conclusion, and acknowledge that as "the characters of

men are much more likely to be formed by the temptations than the duties of their profession," it is necessary for a church not only to render possible the admission of such ministers into her bosom, but strenuously to encourage their increase, while she discountenances, by every possible means, clergy-men of an opposite description.

As to Methodism being the offspring of the national church of this country, I apprehend the assertion is as incorrect as to say the latter is the offspring of the church of Rome. It is, in fact, altogether to confound cause with antecedent. For certain it is, that both the alleged parents did their utmost to strangle their respective progeny in the birth.

To say that the combination of the civil and ecclesiastical power, or the papal superstition, may be overruled for the best purposes, is no justification of either, unless we would altogether confound the providential with the moral government of the Deity; and as for the united energies of church and state having been employed in the reformation of the sixteenth century, we are to remember, that such an event would have been wholly unnecessary, had not the pure and spiritual system of the gospel been adulterated by the very means to which your correspondent now most *logically* ascribes its partial restoration.

And so far from their combined influence having been necessary to subdue heathenism, we know that ere Christianity had acquired any civil establishment, it had effected what was made the pretext for giving it political power,—changed the aspect of the Roman empire by its moral energy alone, and "turned her people from dumb idols to serve the living God." To imagine then that but for the union of the church and civil power, "Thor and Woden might still have been the deities of this country, or that, but for the state's having adopted a branch of the reformation," we might have been still feeding on a wafer god," is, I conceive, vastly to underrate the power of the gospel—to attribute to an effect or an accident what is due solely to its divine efficacy; and to infer that it is not now as able to conquer all opposition, and achieve universal ascendancy, as in the primitive ages of the church.

Look at the great moral transformation it has wrought in the South Sea Islands, where literally "a nation hath changed its gods," among the aborigines of America, and the savages of Africa; and, in proportion to the agency employed, we see that the gospel is still omnipotent to subdue the world.

We find the chartered societies professedly established for the dissemination of Christianity, whether at home or abroad, almost completely paralyzed or inert as means of doing good, while the purely voluntary Christian associations are in the full activity of healthful and beneficent operation, and which would be abundantly increased, were the monopoly of the former altogether abolished.

Shall we then contend that the very cause of the debasement and obscuration of the Christian system could have been, or can be, necessary to ensure its primitive triumphs, or give it additional efficacy? No: rather let us aim to restore its original purity of discipline, by disconnecting it from all the alliances of secular power, and, this dead weight being removed, it will speedily reassert its ancient power and glory.

If the whole spirit and design of the gospel are altogether foreign to the employment of the civil power in its cause—if the only weapons authorized by Christianity for its extension and support be argument and persuasion, and the sword of the Spirit, which is the word of God, it is clear that whatever savoured of a political nature in the Jewish economy, can afford no warrant for the usage of the new testament church. And therefore your correspondent's appeal to the authority of St. Paul, as favouring such a view of the case, is altogether mistaken and irrelevant.

The apostle's argument, in the passage referred to, is from the *justice* of providing for the sustenance of those who labour for human welfare, as recognized even by the Mosaic law, to the *moral obligation* of contributing to the supply of the temporal necessities and comforts of the gospel minister; not from the *coercive sanctions* which the former dispensation authorized to enforce such claims, to the propriety of adopting similar ones under the latter. A most important distinction! And hence we have a far more satisfactory and permanent reason why the argument was addressed to the church, and not to the state—to the conscience, and not to any inferior motive of the believer in Christianity.

To prove the Jewish economy of any authority in the matter, it would be necessary to shew that we are, as Israel of old, living under a theocracy, and that that dispensation was designed to be a permanent instead of a temporary system, which was to continue only "till the times of reformation." And in that case, we are not at liberty to select any favourite parts of that system for adoption, to the exclusion of the rest. If any of its institutions are retained

by the gospel, they are all equally so; if tithes and church establishments are to be held sacred by us, so must animal sacrifices, circumcision, and the other rites of the ceremonial law. But the grand principle, to remove every doubt and difficulty on the subject, and which alone can extricate us from interminable error and perplexity, is, that the only part of the preceding dispensation which has not been superseded by Christianity, and which is of eternal and immutable obligation, is the moral law. This is a cardinal pillar of Protestantism:—preserve it, and the cause is unassailable;—abandon it, and we are immediately shifted upon the quicksands of judaical and popish error.

If, then, the foregoing argumentation is correct—if no man, or body of men, can claim union with a gospel church in virtue of their civil capacity—if Christianity admits only of argument and persuasion for providing the means of its support and propagation—and civil and ecclesiastical jurisdiction are altogether distinct from, and incommunicable to, each other,—it is clear beyond dispute, that *officially* the state can never become a part of the church. Here is another cardinal pillar of Protestant truth:—maintain it, and you may defy every assailant;—surrender it, and you are immediately shifted upon the quicksands of judaical and papal error.

Once allow the civil magistrate a coercive authority in matters of religion, whether for the suppression of heresy, or maintenance of truth, and you open a door to abuse of the most flagrant description, and to an influence which has far more generally been exercised on the side of evil than good. Religion being purely a matter of individual and moral responsibility, cannot be adopted by a nation, as a sovereign—a form of government—or a code of laws, may be. National Christianity of such a kind is a mere worldly contrivance, and has contributed more than any thing else to the corruption and dishonour of religion.

If, as I think has been incontrovertibly proved, no state, or its rulers in their *corporate capacity*, can be a part of the church, since a gospel church admits not the interference of civil authority in its concerns, it is undeniable, that "*officially*," the members of a government are not amenable to the discipline of, and consequently cannot control, the church. Every genuine professor of religion has adopted Christianity, from a personal conviction of its truth, and importance to his *own*, and the present and eternal happiness of mankind; and, by consequence, is *not* bound to

propagate its extension by every *legitimate* means. Having "given himself to the Lord, he gives himself to the church, and its prosperity and enlargement, by the will of God." Thus, Christianity contains within itself a principle of dissemination, whose power is coextensive with human necessity, and as far surpasses the unnatural alliance of secular power, as the beams of the sun exceed the artificial heat employed to raise the hot-house plant. Let Christianity be then adopted, and every other species of adoption will be found to be altogether superseded and useless, not to say, pernicious, while the means of upholding and extending it will be far more sure and efficient, than if it were in coalition with all the civil governments of the world.

Your correspondent, sir, might as well ask by what precept slavery is forbidden, as tell us, he knows of no law prohibiting the support of the gospel ministry by the civil power, especially as both it and a national religion were sanctioned under the Mosaic economy. It is assuredly sufficient to know, that the principle of the one is equally forbidden by Christianity with that of the other. Both are subversive of the Christian law of reciprocal justice and mercy;—the one robs man of that personal freedom, the other, of that religious liberty, which are the inalienable right of humanity, and essential to moral agency, while the latter corrupts the purity of ecclesiastical discipline, and gives error and falsehood as much chance of obtaining the ascendancy, as truth and reason.

As church establishments thus go to substitute a compulsory for a willing service, invert the beautiful process developed in the gospel, by which Christianity rises from its seminal principle in the individual, to all its transforming effects upon communities and the world, and adulterate the spiritual religion of the New Testament with secular politics—we have the strongest ground for reprobating any interference of coercive authority in matters of conscience, as arbitrary, antisciptural, and unjust. As the New Testament not only does not recognize, but in principle absolutely repudiates any but the voluntary support of gospel institutions, we have no room to found a conclusion in favour of church establishments upon a bare negative, and the fact that the civil power was then adverse to Christianity, and to substitute for that system which is alike sanctioned by apostolical example and precept, one that is diametrically opposed to both.

As to any very worthy ministers "being left without the common necessities of life;"

where are any such instances known, except within the pale of some bloated establishment, whose costly revenues are bestowed with a lavish hand upon the clerical drone, while the faithful labourer is suffered to pine in obscurity and want? Depend upon it, sir, the public are far better judges of the ministerial qualifications which are adapted for their improvement, than their rulers are likely to be; and where the privileges of a gospel ministry are at all appreciated, there will be an ample sufficiency of voluntary means to render the supply proportionate to the demand for pastoral instruction, without the forcing-pump of secular authority; while kings may surely "become nursing-fathers, and queens the nursing-mothers," of the church, with far more public safety and advantage, by protecting the free exercise of religious worship, and giving it the sanction of their example and moral influence, than by employing the unwarranted engine of civil power in its support. The very reference, however, to such a point, in behalf of the secular establishment of religion, shews how delusive and dangerous it is to make prophecy or providence the guide of our conduct, to the denudation of the revealed moral law of the Deity.

Throughout the whole of the argument, my remarks are of course limited to "such national establishments as are dependent on the state," as I know of no other; and I rather wonder Mr. T— should have doubted this, after having proceeded so far with the question; because, in a discussion of this kind, I believe every writer who has treated the subject, confines the terms "church, ecclesiastical, or religious establishment," to that religious system which is supported by compulsory provision for its maintenance, and is *exclusively* preferred by the state to every other sect. The two features Dr. Paley considers to be the *sine qua non* of a "religious establishment."*

It is not with episcopacy or prelacy, as opposed to Presbyterianism or Methodism, or with either as distinct from Independency, that we have any controversy, but with the *compulsory* opposed to the *voluntary* support of the gospel ministry, and the *civil* elevation of one above all other religious denominations.

Hence, the Methodist and Independent systems of this country are not ecclesiastical establishments, as they do not possess the essential pre-requisites of an exclusive preference, and a compulsory provision by the state. And we may rest assured, that, if under the circumstances supposed, a pastor is left without a flock, and consequently

* See Paley's Moral and Political Philosophy.

unprovided for, it is almost universally because he is either morally, mentally, or physically inefficient for the ministerial charge; and therefore the interference of the civil power could only be nugatory or pernicious, and tend to bolster up incompetency, in defiance of the surest test we have of qualification for the office—public opinion; *the very evil we see exhibited by establishments every day.*

Your correspondent fully conceded the whole question as to the mischief and inexpediency of a church establishment, such alone as I have contemplated in this discussion, and defined above. A few remarks upon the desirableness or "practicability of putting every religious sect on the footing of an establishment, by paying its ministers out of the public revenue," and I have done. Such a plan is certainly far more liberal than the system against which my argument is more especially levelled; but I think your candid correspondent will perceive, on a farther consideration of the matter, that it is equally incompatible with the principle for which I have contended; that is, 'that the gospel does not admit of the intervention of coercive authority for the propagation or support of its institutions.'

It is impracticable, without calling in to the support of a cause, "the weapons of whose warfare are not carnal," the civil power, and making it a judge in sacred matters. This is a point of the most serious importance, affecting one of the corner-stones of Protestantism, though, strange to say, it would seem to be little, if at all, understood by a considerable proportion even of the Protestant world.

Indeed, Mr. Tucker's language exhibits the evil in its full extent, when he says, "a nation ought to maintain the ministers of every ecclesiastical establishment which is sanctioned by the toleration of its government!!!" "But," he proceeds, "I do not say that an avowedly christian government is under any obligation, or is even at liberty, in the sight of God, to support, nay, nor perhaps even to tolerate, any antichristian ecclesiastical establishment, within the realms of its jurisdiction!!!"

Giving all credit to your correspondent for liberal intentions, here, I would say, the cloven foot of the cause which he has espoused, through inadvertence, I would hope, to the fearful consequences which it necessarily involves, appears at once. Is this Protestantism? is this Christianity? What, sir, shall we acknowledge that the civil power has a right to tolerate or to proscribe, in matters of conscience? Once admit the interference of such an authority in this case,

and the very fundamental principle of civil and religious freedom is destroyed. "For what power," says Mr. Locke, "can be granted to the magistrate for the suppression of a false religion, which may not, in time and place, be applied to the subversion of truth itself?" You thus give a sanction to the plea of every persecutor, from the beginning to the present day.

"For, on earth,"
Who against faith and conscience can be heard
Infallible?—But many will presume;
Whence heavy persecution."

Where shall we look for an infallible judge of all controversy, to settle the disputed points of religious belief? It is true, the Catholic church refers us to the wearer of the triple crown at Rome, or to general councils, as endowed with the superhuman attribute of unerring wisdom in this case; but we, Protestants, must reject the claim, as impious and absurd. With as little reason can we ascribe such a quality to the civil government in each country; for then, truth, instead of being uniform and consistent, would be as various and discordant as the several systems which happen to be respectively predominant; which is the grossest absurdity. As a principle then, sir, I scout the very name and idea of toleration; and contend for unfettered religious freedom, as the inalienable right of every human being, which, at his peril, he dares surrender to any individual, or number of individuals, of his fellow-men.

Liberty of conscience cannot, like the natural physical liberty of mankind, be surrendered in the slightest degree, upon entering into civil society; and one would think this alone were sufficient to point out the distinction between personal or civil freedom, and religious liberty, and to shew that religion cannot be the subject of political establishment.

As to "the collection of taxes in a free state, where those taxes are imposed by the real representatives of the people, voluntarily chosen by them," not being considered a compulsory act, I need only remark, that the condition supposed of a perfectly free representation of the people, scarcely exists any where, save in that "worse than heathenish" republic, the United States of America; that the vast majority of states have no representation at all; and that even in this country, we are but just beginning to take steps for giving the people anything like a free representative legislature. But were the condition to obtain, in its fullest extent, with any or every civil community, I deny that this can in any way affect the principle.

I have laid down, that the government of a country has no right to employ its power in sacred matters, save to protect the religious liberty of the subject. All political power, whether it be vested in the freest representative body, or the most absolute monarchy—the purest democracy or the most iron despotism—is still a *coercive* authority; the only difference being, that in the one case it will be exercised agreeably to the wishes of the majority of the people, and in the other, very probably, against them. My principle denies that a *compulsory* power, of any kind or degree, can be applied to the support of gospel institutions, and therefore the extenuation of your correspondent is altogether irrelevant. I contend, that the religious rights and liberty of the smallest minority, nay, of the meanest individual, are as sacred, intransferable, and inalienable, as those of the largest number, and cannot, like the temporal interests of mankind, (which alone are the legitimate objects of civil government,) be surrendered or compromised in the slightest degree, by the social compact, in deference to the views of any majority whatever.

But Mr. Tucker's principle reduces him to this dilemma: either a government must subsidize every system of religion, whether christian, mahomedan, or pagan, professed within its jurisdiction, or it must support, and even tolerate, only such as happen to be approved by itself; in the one case rendering the civil power ridiculous, and subservient to the propagation of error and falsehood, as well as truth; in the other, making it the engine of intolerance and oppression, as it would be altogether a pure accident, depending on the caprice of the ruler, whether the true religion or a false one should be patronized or proscribed;—and in both, calling in the aid of a power which I deny to have any legitimate authority over religious concerns, whose sole arbiter is the Deity, and conscience, his vicergerent in the human breast. The only harmonizing point, then, we can apply to the case, by which to combine the interests of truth and the most unfettered religious freedom, is the principle I contend for, that is, that the civil authority should confine itself to its proper duties, the protection of freedom and property, and leave each religious society to stand upon its own merits.

So far am I from thinking that it would derogate from the dignity and prosperity of England, or degrade her below the rank of heathenism, to be without a *national* religion, that I maintain nothing would more tend to give her a vast elevation above such rank, and confer upon her the *true* dignity

of religious principle, exemplified in the conduct of her rulers and people, instead of the false splendour connected with establishments, which too generally exhibit the spectacle of "religion lying in state, and surrounded with the silent pomp of death."

If christianity forbid all compulsory measures for supporting its institutions, how can a nation possibly be degraded by acting fully up to the principles of the religion it professes? Is not the United States as truly religious and enlightened a community, without a religious establishment, as any nation of the old world, with its gorgeous hierarchy? nay, is she not infinitely more so than all of them, with the exception of our own favoured land, which even now, on many points, I fear, yield to her the palms of superiority?

As to the practice of heathen countries in this matter, I apprehend it should rather operate as a warning than an example, since a false religion may naturally be supposed to adopt very different, nay, opposite principles of support, to those which we should expect to characterize a true one. Here is an additional presumptive argument against church establishments, as we find they are not only a relic of popery and judaism, but also of paganism.

Your correspondent will have seen that my principle forbids me to sympathize with his regret at the triumph which I conceive has been gained to civil and religious freedom, in the settlement of the Catholic question. On the contrary, I regard it as another *Magna Charta*. He who would exclude another from the fullest rights of citizenship on account of his religious belief, must be unacquainted with, or inimical to, the true basis of civil liberty. He cannot advocate a government by a full, fair, and free representation of the people, without contradicting himself. He sanctions the very principle of persecution, by making the secular power a judge in sacred matters. Unless Protestantism be willing to concede the same liberty to others which she claims for herself, she is in so far but the mere illegitimate offspring of truth and freedom.

Yours, respectfully,

July 20th, 1831.

ARGUS.

HISTORY OF NAVIGATION.

(Concluded from p. 230.)

THOUGH ships are mentioned in the early part of the sacred history, and even in that of the patriarchal ages, there is no account of long voyages till the time of Solomon, that is, about one thousand years before

Christ. In the record of his reign, we are told that he built a fleet at Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom," (1 Kings ix. 26.) How long before this, navigation had been practised by the Phœnicians or Edomites on a large scale, and for the purposes of extensive commerce, doth not appear. It is evident, however, that the Hebrews had little knowledge of the art till this period, for it is said that "Hiram king of Tyre sent in this navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon." That this fleet sailed down the Red Sea, or the Arabian Gulf, is certain from the place where the ships were built; but the course they steered, and the country they visited, cannot be so precisely determined. The text says no more, than that "they came to Ophir, and fetched from thence gold, silver, ivory, apes, peacocks, almag trees, and precious stones." But as these articles are not peculiar to any part of the eastern world, the proper situation of Ophir remains a question; nor is the doubt more likely to be cleared up by the help of etymology and verbal criticism.

Let us here leave the subject, and proceed to Carthage. This celebrated republic was the daughter of Tyre, but, being more advantageously situated for commerce, it soon proved a formidable rival to the parent state, till at length that city, which was once so magnificent, rich, and powerful, became what the prophet Ezekiel had foretold, "A place for fishers to dry their nets upon."

It is to be regretted that no historical monuments remain of the Carthaginians, composed by themselves. All the accounts of them now extant are derived from Roman writers, whose veracity is little to be relied upon, in what they relate of rival nations. Previous to the period at which the Romans contended with that republic for the empire of the world, the history of the Carthaginians is scarcely known; and even posterior to that era, it is confined chiefly to their military and naval operations.

Ancient Carthage stood at the bottom of a deep bay, thirty miles north of the city of Tunis. On the eastern side of this bay, a long cape ran northward into the sea, and divided the bay itself from the Syrtis Minor. Carthage was the latest of the colonies founded by the Phœnicians, but it advanced, with such rapidity, as to extinguish even the very names of many of the others, and to gain an entire dominion over all the rest. Every circumstance was in favour

of the Carthaginians. They brought, with them from Syria, a knowledge of the most useful arts of life, and a practical acquaintance with such sciences as were then of the greatest service for the pursuit of naval commerce.

In the height of their prosperity, but at what precise time is uncertain, the Carthaginian government planned two naval expeditions, which were to pass the Straits, and to steer different courses, one towards the south, and the other to the north. The design of these armaments was to make discoveries, and to establish new colonies. The first fleet was commanded by Hanno, and the other by Himilco.

Hanno wrote an account of this voyage, in his own language, but the original is lost; owing to the barbarous practice of the Romans, in destroying the archives of all countries that came under their dominion. There is extant, however, a Greek translation of this work, called the "Periplus, or the Coasting of Hanno;" of which an edition was first printed at Basil, in 1533, by Sigismund Gelenius. According to this journal, Hanno embarked in a fleet of sixty large ships, containing thirty thousand persons, with all the materials requisite to build houses, and to settle colonies. The progress of the expedition was necessarily slow, and the course was measured by the days it occupied; the commander stopping at proper intervals, to explore the country, and fix upon suitable spots for colonization. Hanno gave names to those places, where he left settlers; but the names, according to the usual practice of the ancient Greeks, are so mangled in the translation, that the geographical position of some of them can be now ascertained.

The voyage from the mouth of the Straits to the Isle of Cerne, on the western coast of Africa, took up twelve days. This, which was the last station where Hanno planted a colony, is generally concluded to be the place now called Arguin, near Cape Blanco; and here are still existing some remains of a structure clearly indicating very remote antiquity, and the workmanship of a people of superior intelligence to the present description of Africans in that quarter. For this reason, Bougainville, one of the most learned of modern voyagers, is decidedly of opinion, that the Carthaginians had their principal station at this place. This is probable; yet it is certain, Hanno proceeded further to the south, in the prosecution of discoveries, till he reached a river, which is described as exceedingly broad, but the name is not mentioned in the journal. From what is said, however, of its abundance

fig in crocodiles and the hippopotamids, there can be no doubt that this river must be the Gambia.

Continuing his course, Hanno, in seventeen days more, arrived at a promontory called the West Horn, which is supposed to be Cape Palmas on the ivory coast. From thence the Carthaginian commander proceeded to another promontory, called the South Horn, which is evidently Cape de Ptas Puntas, situated about five degrees north of the equator. Though the *Periplus* of Hanno has been condemned as fictitious by many respectable writers, yet, when the narrative is compared with the accounts of later travellers and navigators, the whole reveals at once ample and minute confirmation.

Hanno says, that in the country to the south of Cerne a profound silence reigned throughout the day; but that in the night innumerable fires were kindled all along the banks of the rivers, while the air resounded with music and dancing. This, in fact, is the case now—the extreme heat obliging the negroes to shelter themselves in the day; but when the sun sets, they spend the night in pleasures such as the Carthaginian describes.

In another part of the journal it is stated, that the sea, at night, flamed all around, as if it had been on fire. Adamson, in his voyage to Senegal, says, that as soon as the sun dipped beneath the horizon, and night began to overspread the earth with darkness, the sea lent us its friendly light; and while our vessel ploughed the foaming surges, it seemed to set them all in a blaze. Thus we sailed in a luminous enclosure, which surrounded us like a circle of rays, from whence darted, in the wake of the ship, a long stream of light, to an immense distance. This phenomenon, therefore, which has been considered as decisive against the authenticity of the *Periplus*, in reality establishes its validity; besides which, naturalists have now completely ascertained the cause to be the phosphorescent property of the marine insect called the medusa, infinite shoals of which are met with in all the warm latitudes, especially about the equator.

Of the voyage of Himilco to the north of the straits of Gibraltar, no account is preserved, but what is contained in some obscure Latin verses by Rufus Festus Avienus, who lived in the fifth century. He professes to have taken all that he relates from the original narrative of Himilco in the Punic annals. The fragment, which is mutilated and incoherent, speaks much of lead and tin, and of vessels covered with

leather, which, no doubt, were such as the Welsh still call coracles.

The celebrity of these two expeditions induced the Phœcean colonists of Massilia, or Marseilles, to share in the wealth of the Carthaginians. They, accordingly, sent out two fleets, one commanded by Euthymemes, to trace the course which Hanno had taken in the south; and the other by Pytheas, to follow the track of Himilco in the north. Of Euthymemes, little more is known than the name; but of Pytheas, a high character is given by several ancient writers. He was well skilled in astronomy, and possessed the true spirit of philosophical observation. He was one of the first among the Greeks that understood the cause of the ebbing and flowing of the sea, which he ascertained to be influenced by the moon.

Pytheas made other important observations and discoveries. Previous to his time, it was commonly believed, that the Polar star, or the outermost one in the tail of Ursa Minor was the next to the Pole; but he pointed out three more, with which the north star formed a square, and in that square, he said, was the true place of the Pole. This great astronomer likewise erected at Marseilles, his native place, a pillar or gnomon, from the projection of the height of which to the length of the shadow at the summer solstice, he found the true latitude of the city.

With such scientific talents, no man could in that age be better qualified than Pytheas for the enterprise entrusted to his charge. He sailed out of the straits along the coasts of Spain, Portugal, and Gaul, till he desisted Britain, which he coasted to the very northern point of it; from whence he sailed on six days more, when he discovered Thule, where, at the summer solstice, the sun, he affirmed, did not set for twenty-four hours.

From this description, therefore, some writers suppose that Thule, which Pytheas discovered, must be Iceland. But, if the rate of sailing at that time be considered, it seems impossible that any vessel could then have reached Iceland from the extremest part of North Britain in a week, for which reason, it is generally held, that the Ultima Thule was one of the Shetland, or more probably one of the Orkney Islands. Against this opinion, however, and in favour of Iceland, it is stated, on the authority of Piny, Dionysius, Strabo, and other authors, that Pytheas ascertained that a little beyond Thule the sea was frozen over in severe winters. It appears also from the fragments of Pytheas, preserved by some of the old geographers, that this bold

adventurer was acquainted with Norway and the Baltic, where he is even said to have procured amber.

Another celebrated navigator of antiquity was Nearchus, whose voyage from the Indus to the Euphrates forms one of the grandest events in the history of Alexander, by whom it was projected after his defeat of Porus, and being stopped in his further progress to the Ganges by the disaffection of the Macedonian soldiers. In this exigency the fortitude of Alexander did not forsake him, nor, amidst the numerous difficulties by which he was surrounded, did he abandon his designs of achieving new conquests. Having formed the resolution of descending the Indus, every exertion was made to collect and equip a fleet for the purpose at Nicea, on the Hydaspes. The number of vessels is estimated by the historians at two thousand; and the mariners consisted of Phenicians, Egyptians, and natives of the Grecian islands, who had accompanied the army in a military or mercantile character. The voyage down the river is described as a triumphal procession, rather than an embarkation on a perilous service. The size of the vessels, the conveyance of horses on board, the numbers and splendour of the equipment, attracted the natives from all parts, to witness the pompous scene. The martial music, the clang of arms, the shouts of the officers, with the songs of the mariners, and the dashing of oars, had such an effect, that the overhanging shores reverberated the sound, and astonished the Indians.

In the course of this enterprise, Alexander subdued many of the native tribes, made in person several excursions to examine the exterior parts of the country, and on the Indus he laid the foundation of three cities for the benefit of that commerce, which was afterwards carried on from Alexandria to the Indian ocean. After exploring the streams which branch from the mouth of the Indus, this great commander left Nearchus and the fleet to proceed to the Persian gulf, while he himself pursued his route to Karmania with the army, where both forces met, to their mutual satisfaction, having encountered, since their separation, innumerable hardships.

The detail of this voyage of Nearchus has been giving by Arrian, who professes to have had it from the original journal of the admiral himself. Though some critics, of great name, have called its authenticity in question; the observations of modern navigators and geographers have fully established the verity of the historian, and Dr. Vin-

cent in particular, shows all that Nearchus succeeded not only in proving that the expedition of Nearchus is faithfully related in all its circumstances; but that this was the first instance of a passage being effected by sea from India to Persia.

The voyage said by Herodotus to have been performed anterior to this in thirty months from the Indus to the Red sea, by Scylax, the learned dean scruples not to class among the fables of antiquity. The voyage of Nearchus took up one hundred and forty-six days, or somewhat less than five months; while a modern vessel may perform the same in three weeks. But this is not surprising, when we consider, that only forty years ago an East India-man was thought to have made a quick passage from England to Madras in one hundred and eight days, since which the same run has been accomplished in ninety-six.

It would exceed the limits of this essay to trace the progress of maritime discovery among the Romans and their dependent states; neither is it necessary to examine the pretensions of the Chinese to the culture of the nautical art, since, though it may be admitted that these people made trading voyages at a very early period, it was always along their own shores, and in seas with which they were well acquainted.

We shall now take a rapid view of the progress of maritime discovery among the nations of Europe after the decline of the Roman empire.

From that time, plunder, and not trade, became the object of the naval enterprises. This was the case of the Franks, who had been conquered by the emperor Probus, and transplanted to Pontus, where they made piracy their profession and livelihood. On their settlement there, they seized all vessels that came in their way, and ravaged the lands lying along the coasts of Asia Minor and Greece, and then, setting sail for Sicily, surprised the city of Syracuse, where they slew numbers of the inhabitants. After this, they proceeded through the Straits of Gibraltar, and arrived at last laden with spoils, amongst their countrymen between the Rhine and the Weser. The success attending this bold adventure, stimulated other Franks to follow the example, so that in a few years all the northern seas were swarmed with freebooters, who spread terror wherever they came. England suffered most from the predatory visitations of these marauders; but still more from the Danes, who, about the year 753, ravaged the coast of Kent, and afterwards extended their depredations over the whole island.

In 564, a Norwegian pirate, called Naddodd, was thrown by a storm on an island, hitherto unknown to his countrymen, and to which he gave the name of Schnee, or Snowland. Naddodd did not long remain there himself, but, in consequence of his report, a Swede, named Gardar Swafarson, undertook an expedition to Snowland, and, having sailed quite round it, gave it the name of Gardarsholm, or Gardar's Island. After him, one Flocke, who had gained great reputation as a voyager, went thither, and spent the winter in the island, which, on account of the fields of ice that filled all the bays and creeks, he termed Ioeland, a name that it has borne ever since. The great wealth accumulated by the bold Nordmans, as these invaders were called, enabled them to introduce many changes into the manners, customs, laws, and government of the countries which they visited. In England, the Danes fully established their power; and in Ireland, they erected three kingdoms. These enterprising adventurers also colonized the Orkney and the Shetland islands, the Hebrides, and the Isle of Man.

Meanwhile, Alfred, who had been obliged to seek a retreat from the conquerors, collected a force, and came suddenly upon the main body of his enemies, whom he defeated, and recovered his throne, which he established on a permanent basis. To secure his kingdom from fresh irruptions, Alfred exerted himself effectually in the construction of a navy; and thus laid the foundation of that superiority on the ocean which this country has maintained above nine hundred years.

By carefully examining the Danish vessels, his penetrating genius was enabled to make many important improvements in naval architecture. The ships used in the Baltic were rude and plain: high before and behind, and so formed as to go with either end forward, the rowers shifting their seats as occasion required. But those planned by Alfred were in the form of galleys, carried sixty oars, and greatly exceeded those of the Danes in size and swiftness; besides which, being built considerably higher than theirs, the men had a manifest advantage, in an engagement, over their antagonists.

The care of Alfred, however, was not confined to his vessels of war: and in providing a fleet for the defence of his kingdom, he also caused similar improvements to be applied to the construction of ships employed for commerce. But what is most extraordinary, this illustrious monarch, even bent his thoughts to the promotion of navigation, and the discovery of remote countries. For this purpose he drew to his court such per-

sons as by their travels were qualified to give him information, and assist him in his views. Among others, there was a Dane, named Other, who had visited many distant regions, not only in the north, but in the south of Europe and Asia. Alfred also entertained one Wulfstan, a Jutlander, who gave him an account of his travels into Russia. These memorials Alfred incorporated with his translation of the geography of Paul Orosius, a learned ecclesiastic of the fifth century.

This work of Alfred, which is rather an original than a version, has descended to us in a complete state, and been translated from the original into English by Mr. Daines Barrington.

Of the voyage to India, said to have been executed by Other at the command of Alfred, it is needless to take any notice, since the story is too romantic to merit attention, especially as the route alleged to have been pursued never had existence. Neither is it worth while to waste remarks upon the pretended discovery of America in the 12th century by Madoc, Prince of Wales, who is stated to have established a colony of his countrymen on that continent where he and his brother died. This legend has found its way into several grave histories, and been made the subject of an epic poem by the present laureate, in whose work the curious reader, if he is not satisfied with the truth of the story, may find amusement in the richness of the imagery, and the elegance of the versification.

We now hasten to the grand epoch of the history of navigation, from whence properly the science may be said to acquire the principle of certainty.

Hitherto the voyages of the boldest and most skilful adventurers were conducted with caution, as near the shore as consisted with the safety of the ship and the crew. When the advantages of sidereal observation in directing the course became known, and for which the Greeks were indebted to the Phenicians, mariners ventured to take a wider range from the shore, and to extend their voyages to greater distances. At what precise time this application of astronomy to the art of sailing began, cannot be determined; but that it was in a very early age, is clear from Homer's description of the voyage of Ulysses:

"Placed at the helm, he sat, and mark'd the white,
Nor closed in sleep his ever-watchful eyes.
There view'd the Pleiads and the Northern Team;
And great Orion's more refulgent beam;
To which, around the axle of the sky,
The Bear revolving, points his golden eye,
Who shines exalted on th' ethereal plain,
Nor bathes his blazing forehead in the main."

Important as this guide was to those who traversed narrow seas, it could not en-

rage men to explore the illimitable ocean. At length, the directive properties of the loadstone were discovered, and a new era in science commenced. To whom the world is indebted for the invention of the compass, cannot be determined. The French claim the honour, on the authority of an old provencal poet in the twelfth century, who, in some obscure verses, notices the powers of a black stone, that attracts iron, and points it in the direction of the star that never moves. No reliance, however, is to be placed upon such evidence, even though, for its support, the flower de luce, which is the old armorial bearing of the French monarchy, continue to be the distinctive mark of the north point of the compass. The general voice now gives the credit of discovering the practical use of the magnet in navigation, to the Italians; but here again are conflicting claims to be adjusted; one party ascribing the invention to Flavio Gioia, a Neapolitan; in 1302; while others, on better grounds, defend the right of Marco Polo, a Venetian, who lived about half a century before him. Marco is known to have been a great navigator, and to have traded largely with India, and even China.

This fact raises another question, as to whether the mariner's compass be of Oriental or European origin. It cannot be doubted that the polarity of the loadstone was known to the Chinese, when the Dutch and English visited that country at the end of the sixteenth century; and according to the Jesuits, who formed a missionary establishment there, the Chinese made use of the magnetized needle for nautical purposes as early as the year 225 of the christian era; besides which, they are said, on the same authority, to have been acquainted with the variation of the compass. But there is this difference between the compass of Europe and that of China. In Europe it has been thought the needle has its direction to the north pole; but in China the south alone is considered as containing the attractive power. The name of the Chinese compass is ting-nan-ching, or the southern needle; and a distinguishing mark is set on that point, as in the European compass upon the north.

Now, the question is, whether the Chinese derived this knowledge of the use of the magnet from an intercourse with foreign navigators, or travellers borrowed it from them. That Marco Polo did visit China in the 13th century, cannot be doubted; and that some learned Arabians did so about the same period, is evident from their journal published by Re-

naudot. If, therefore, any reliance is to be placed upon what they relate, the claim of the Chinese to this important invention is stronger than that of the Italians, or any other nation.

When the discovery became known in Europe, the results were soon perceived in the improvement of science, and the extension of commerce. In 1360 an English friar and astronomer, called, from his birth place, Nicholas of Lynn made a voyage to the arctic ocean, in order to prove the virtues of the magnetic influence for nautical purposes. But it was the Portuguese nation who took the lead in the prosecution of maritime discovery, after receiving the aid of this powerful instrument. In 1419 they colonized Madeira, which acquisition was soon followed by that of the Cape Verde islands, and the formation of settlements on the African continent. In 1482 Bartholomew Diaz sailed from Lisbon with three ships, and advanced to twenty-four degrees south latitude, which was one hundred and twenty leagues beyond the limit of former navigators, and then, stretching out to sea, never touched upon the coast again, till he was forty leagues westward of the Cape which he had passed without seeing it in his passage. He then proceeded to the river Del Infante above 80° degrees to the eastward of Agulhas, and near one degree beyond the Grand Cape. On his return he styled the Cabo Tormentoso, from the tremendous storms he had encountered in his circumnavigating voyage. Upon his arrival in Portugal, and making his report to king John the Second, that sagacious monarch saw at once the prospect of an opening to India, in anticipation of which he changed the name of the extremity discovered by Diaz, to that of the Cape of Good Hope.

Ten years, however, were suffered to elapse before the design was carried into effect by Vasco de Gama, who sailed from Lisbon, July 18, 1497, accompanied to a certain latitude by Diaz, and, after visiting Calicut, returned home, where, in 1499 he was joyfully welcomed by his sovereign, who loaded him with honours.

Another navigator of extraordinary merit employed in the Portuguese service at that period, was Martin Behem, a native of Nuremberg. His early studies having been directed to the mathematics, as he advanced in life he conceived the idea of a western continent, and was anxious to make the discovery. Animated by this desire he applied to John the Second of Portugal, who became his patron, and in 1482 Behem landed at Fagel, on which he

planted a colony of Flemings. In 1484 the king gave him some ships, with which he discovered Brazil, from whence he sailed as far as the straits of Magellan, which fact cannot be disputed, since the proofs are upon record, that he met in his voyage along that coast with savage tribes of gigantic stature, whom he called Patagonians, from the extremities of their bodies being covered with a skin more like that of the paws of the bear, than human hands and feet. The evidences of these discoveries are still existing among the archives of Nuremberg, where also is preserved a terrestrial globe constructed by Behem, and on which are delineated the coasts of South America, which he discovered. This globe was made in the same year that Columbus sailed on his expedition; therefore it is impossible that Behem could have received any intelligence from him; besides which, the discoveries of that great man did not extend to the southern continent.

The celebrated astronomer Ricciolus says in his *Geographia Reformata*, "Christopher Columbus never thought of an expedition to the West Indies, until his arrival at Madeira, where amusing himself in delineating charts, he obtained information from Martin Behem, or, according as the Spanish authors assert, from Sanchez Hualoa, a pilot, who had by chance fallen in with the island of Dominica." Behem died at Lisbon in 1506, thirteen years before Magellan set out on his expedition, whose enterprise arose out of the following circumstance.

Magellan being in the royal apartment at Lisbon, saw there a chart of the coast of America, drawn by Behem, on which he conceived the idea of tracing the same course. Jerome Benson, who wrote a description of America in 1550, mentions this chart, a copy of which Behem himself sent to Nuremberg, where it is still to be seen in the city library.

Christopher Columbus being a native of the maritime state of Genoa, could not but feel a strong interest in the discoveries of the Portuguese, and a desire to partake in this new career of glory. He imagined that the eastern limits of India were not far distant from the western shores of Spain; and this idea prompted him to undertake a voyage in that direction. For a considerable time his plan was treated with contempt by different sovereigns to whom it was submitted. At length Columbus found a patron in Ferdinand, king of Spain; and on the 3d of August, 1492, he sailed from Palos, in Andalusia, with three small vessels, and about one hundred men. On the 11th, they arrived at the Canaries, and remained there

till the 6th of September, when they proceeded on their voyage, but had scarcely got out of sight of land, when the spirit of mutiny arose, which required all the fortitude of the commander to prevent from destroying the enterprise. On the 11th of October, Columbus himself first descried a light like that of a candle, and at break of day he had the satisfaction of landing in a bay, where he kissed the ground, and, on standing, proclaimed the name of the place San Salvador, one of the Lucayos islands. This discovery was followed by several others, and, on the 3d of August, 1493, the admiral entered the port from whence he had set out seven months before.

Columbus made two more voyages to the new world; but, though highly honoured after his first success, he was subsequently treated with ingratitude by the Spanish government, and even robbed of the credit due to his memory, by Americus Vespucius, a Florentine, who, though he only followed Columbus on the same course, yet had his own name given to the discoveries of his precursor.

Notwithstanding these additions to the stock of geographical knowledge, a great part of the habitable world remained to be explored. The limits of Asia on the east, and America on the west; the extent of land in the southern hemisphere; and even the spherical figure of the earth, were as yet conjectural speculations, resting upon analogy and hypothesis. Hence arose the expeditions, made at different periods, for the circumnavigation of the globe.

Ferdinand Magellan, a Portuguese, was the first who made this attempt. He sailed from Seville, in Spain, on the 10th of August, 1519, and, in November following, he passed through the strait which, in consequence, bears his name; though here, as in the case of Americus Vespucius, he obtained an honour, which in right belonged to another. This channel brought Magellan into the South Sea, which, on account of its tranquil state, was denominated the Pacific Ocean. Magellan proceeded, and in March, 1521, discovered the Ladrone Islands, so called from the thievish character of the inhabitants; a character which their descendants have retained to this day. Next our adventurer discovered the Philippines, where he perished in a skirmish with the natives. After this, the command devolved upon Sebastian del Cano, who passed Borneo to the Moluccas, from thence to Sumatra, and returned by the Cape of Good Hope to Seville, where he arrived in 1522.

The next circumnavigator was Sir

Drake, a native of Devonshire, who sailed from Plymouth on the 13th of December, 1577; crossed the equinoctial line on the 13th of March, 1578; passed through the Magellanic Straits on the 25th of September. On the 25th of November he arrived at Macao, thence he coasted along Chili and Peru, to the height of 48 degrees north latitude, where he landed, and called the land New Albion, but other voyagers gave it the name of California.

This bold navigator having twice doubled the line, returned southward, and, after touching at the Moluccas, he proceeded to the Celebes, and from thence to Java; on leaving which island, he steered for Europe by the Cape of Good Hope; and, on the third of November, 1580, landed at Plymouth. Queen Elizabeth ordered the Pelican, which had performed this voyage round the world, to be brought up to Deptford, where her Majesty went on board, and conferred the honour of knighthood on the great commander, who had carried the glory of her name to the remotest regions of the earth.

The example of Drake was followed by Sir Thomas Cavendish, who sailed from Plymouth with three ships, furnished at his own charge, on the 21st of July, old style, 1586. On the 3d of January, 1587, he passed the Strait of Magellan, and proceeded from thence along the coast as far as California, where he captured a Spanish galleon of seven hundred tons, laden with gold, silver, and various other riches, with which he returned to England, by the Cape of Good Hope, and arrived at Plymouth on the ninth of September, 1588.

Three years afterwards, Cavendish made another voyage, with five vessels; but this enterprise proved very unfortunate: the squadron separated, the commander died, and the rest of the ships returned, without being able to penetrate into the Pacific, owing to the tremendous storms which they encountered off Cape Horn.

Oliver du Nout, a native of Utrecht, who departed from Rotterdam the second of July, 1598, on a similar object, was more fortunate: but the voyage was not productive of any important discoveries; and on the 26th of August, 1601, the admiral entered the port he had left, having sailed round the globe in little less than three years.

About the same time, two other Dutchmen, named Simon Cordes, and Sebald de West, sailed on a voyage of discovery, but the enterprise proved very disastrous to the adventurers, though it was attended with beneficial consequences to their nation.

The ships having been separated in a storm, one of them, piloted by William Adams, made for the coast of Japan, where the crew were detained prisoners, till their fate should be determined by the emperor. Adams was sent to the court, where he was treated with distinction, and procured the release of his companions, but was never suffered himself to quit the country. In 1611 his friends in England received a letter from him, stating that he was in health, and in the enjoyment of every pleasure, except the liberty of returning to his own country. He died at Esanado, in Japan, about the year 1620. This voyage, so unfortunate to individuals, laid the foundation of the valuable commerce which the Dutch were permitted exclusively to carry on with the Japanese, upon the ruin of the Portuguese trade in those seas.

George Spilberg, a Fleming, sailed from the Texel on the 6th of August, 1624, and, after circumnavigating the globe, in a voyage of three years and four months, returned in safety to Zealand.

At the same time, two Dutch navigators, James Le Maire and William Schouten, entered into partnership for prosecuting a voyage of discovery in the southern hemisphere. They accordingly sailed from the Texel on the 14th of June, 1644, and, on the 24th of January, 1616, passed through a strait, to which, by common consent, they gave the name of Le Maire, and then proceeded round Cape Horn into the Pacific Ocean. After exploring the coast of Chili, and discovering several islands, the adventurers sailed for Batavia, where their vessels were seized, and the commanders imprisoned by the president of the Dutch company of the Indies, under the fallacious pretext that they sailed without a license. Le Maire and Schouten were put on board the squadron of Spilberg; but on the voyage the former died, near the isle of Morice, January 22, 1617. Schouten lived to revisit his native land, but whether he received any compensation for the wrongs he had sustained does not appear.

The troubled state of England in the reign of Charles the First, prevented that unfortunate monarch from prosecuting the designs he had formed, of extending commerce and improving nautical science. His sons, however, who had resided in Holland, turned their attention to these great objects after the restoration; and would, doubtless, have carried them fully into execution, had the times proved favourable to such patriotic undertakings.

In 1679, Charles the Second sent Sir John Narborough to explore the Magellanic

Straits, for the purpose of forming an establishment on the adjacent coasts; and opening a friendly correspondence with the native Indians. All the result of this voyage was, a more accurate acquaintance with the country than had been attained by former navigators. So much expectation, however, had been excited by the enterprise, that when intelligence reached court of the arrival of Narborough in the Downs, the king went down to meet him at Gravesend.

At the close of the same century, William Dampier circumnavigated the globe, in four voyages; one in 1684, another in 1688, a third in 1699, and the last in 1700.

In 1739, Commodore Anson was sent on an expedition against the Spanish settlements on the south-west coast of America. After suffering many hardships, and losing some of his ships, this great commander doubled Cape Horn, crossed the Pacific, and returned by the Cape of Good Hope in 1744.

The next English circumnavigator was the honourable John Byron, who had commenced his naval career under Anson; but his ship, the *Wager*, was lost on the Terra del Fuego. After living some time with the Indians, he made his way to Lima, from whence he obtained a passage to England.

George the Third, on his accession, directed his thoughts to the important object of nautical discovery in the south, being persuaded that there must be land in that immense region, correspondent with the continents of the north. In order, therefore, to determine this point, Mr. Byron, with the title of commodore, was appointed to command two ships, with which he sailed from the Downs, June the 21st, 1764. After forming an intercourse with the Patagonians, a gigantic race on the coast of South America, Byron passed through the Straits of Magellan, crossed the South Sea, discovered five islands, to one of which he gave his own name, and on the 9th of May, 1766, returned to England.

Captain Carteret and Wallis were next employed to traverse the same ocean, where they separated in tempestuous weather; but each commander continued to prosecute the object of the enterprise with zeal, and both added to the stock of geographical knowledge; Wallis, by the discovery of the Friendly Islands, and Carteret by that of the Sandwich and Admiralty Islands. About the same time Bougainville, a French navigator, sailed from Nantz, and, after discovering the Southern Cy-

clades and the New Hebrides, returned to Europe in March 1769.

The illustrious Cook was the next who enlarged the field of science. His first voyage, in 1768, had two objects; one to convey the astronomers appointed to make their observations on the transit of Venus at Otaheite; the other, to explore the coasts of New Holland, and the different islands scattered over the Pacific Ocean. The success which attended this enterprise induced government to send out the great commander on a second expedition; and finally, on a third voyage; but after exploring the utmost boundaries of the Southern Sea, and thrice circumnavigating the globe, he was cut off by the savages of Owhyhee, one of the Sandwich islands, on the 14th of January 1779.

Here we shall close this Essay on the rise and progress of navigation; reserving what relates to the discovery of particular lands to a future disquisition on the history of geography.

CELESTIAL PHENOMENA.—DEC. 1831.

The Sun enters the tropical sign Capricorn on the 22nd, at 6 minutes past 1 in the afternoon, when the winter quarter commences: his semi-diameter on the 1st is 16 minutes 15 seconds and 4 tenths; and on the 25th, 16 minutes 17 seconds and 7 tenths.

The moon is new on the 4th, at 48 minutes past 7 in the morning; enters her first quarter on the 12th, at 22 minutes past 11 in the morning; she is full on the 19th, at 10 minutes past 5 in the morning; and enters her last quarter on the 25th, at 10 minutes past 12 at night.

The following conjunctions of the moon and fixed stars are attended with occultations: $2\ \xi$ Ceti on the 15th, at 33 minutes 38 seconds past 7 in the morning; μ Ceti on the 16th, at 42 minutes 33 seconds past 2 in the morning; f Tauri on the same day, at 46 minutes 10 seconds past 9 in the evening, γ Tauri on the 17th, at 8 minutes past 5 in the evening; α Tauri, or Aldebaran, on the same evening, at 20 minutes 54 seconds past 11; and Regulus on the 23rd, at 12 minutes 39 seconds past 7 in the morning. The moon passes near the Georgian on the morning of the 9th, and near Saturn on the 24th.

The planet Mercury arrives at his greatest elongation on the 25th. The beautiful planet Venus is a conspicuous object in the eastern hemisphere during the mornings; she passes near κ Virginis on the 11th, and $4\ \zeta$ J^a

on the 31st. On the 18th, she arrives at her greatest elongation. Mars is seen approaching the Scorpion: he passes near α Libræ on the 14th; near λ Libræ on the 18th; and near ι and 2β Scorpionis on the 23rd; he is also visible in the mornings. Jupiter still continues an interesting object during the evenings; there are two visible emersions of his first satellite this month—on the 7th, at 15 minutes 11 seconds past 7 in the evening; and on the 23rd, at 35 minutes 2 seconds past 5 in the evening; also an emersion of the third satellite on the 9th, at 32 minutes 29 seconds past 5 in the evening; and an immersion of the same satellite, at 4 minutes 11 seconds past 6 in the evening of the 16th. Saturn is in quadrature with the Sun at 45 minutes past 2 in the afternoon of the 7th: he is situated under β , δ , and θ Leonis; and on the 24th is stationary near α Leonis. The Georgian passes near γ Capricorni on the 9th.

W. R. BIRT.

Chatteris, July 19th, 1831.

POEKS.

ON THE NATIVITY, OR, ADVENT OF THE MESSIAH.

THE Temple is closed, the banners are fur'd,
That spread desolation through all the wide world;
For peace to Angustus, the Parthian bows,
And the sword and the spear are converted to ploughs.

The eagles are fled, and the turtle-dove coon,
And soon shall the scentre depart from the Jews;
An era is come, all the prophets foresaw—
The dawn of salvation, the end of the law.

With the tide of past ages have rolled along
The weeks long foretold in prophetic song:
The truth of Jehovah hath furnish'd the ball—
There shall not an atom of prophecy fall.

Old sages proud systems of ethics had raised,
And temples had risen and altars had blaz'd;
Priest, oracle, wise men, and poets combin'd,
Still Athens was dark, and Minerva was blind.

Nor less was the Jew, though in Salem's fair fane
The law was unrolled, and hecatombs alain;
Robed Levites might chant, but the glory had fled,
No Spirit attended the letter when read.

And dark was the priesthood, and blind was the seer,

Though all but the God of the temple was there;
The glory had vanish'd, the shadow and rite
Were but as a glow-worm or fire-fly by night.

The cold-hearted scribe, and the Pharisee, proud
Of his trumpeted alms-deeds, bestow'd in a crowd;
Walk'd the temple's fair courts, from the people apart,
And scorned the crowd, in the pride of their heart.

Whatever their worship, gods, temple, or creed,
Both the Romans and Greeks were in similar need;
No light, life, or peace, could their systems dis-
close,

Hence the world was all dark, when the Day-star
arose.

Yet still there were godly who secretly pray'd,
None cheered the heart, though the vision delay'd.
Faith fix'd its bright eye on fair prophecy's page,
And saw through the gloom a new covenant age.

And now is fulfill'd the prophetic years,
A Christ, the Desire of all nations, appears!
O'er the deep azure gloom of the east, from afar
The sages beheld his nativity star.

O promise of ages, thy coming we hail!
Though Salem, Law, Temple, Priest, Liturgy fail,
Around our green planet, 'mong Gentiles and Jews,
Thy name shall be music to every muse.

For me thou hast long been a theme, dearest Lord!
Though my harp is grown old, and its strings out
of chord;

Yet still as my fingers sweep o'er the worn wire,
Thy name shall the sweetest emotions inspire!

Ye angels, who sung at the birth-hour of time,
Ere the spheres had begun their melodious chime;
Shout! shout! while the seraphim echo the lay,
That Godhead is cloth'd in a garment of clay!

The grandeur and glory that monarchs assume,
The diamonds of Ind' or the purple of Rome,
The Bethlehem infant can nobly disown;
A stable his palace, a manger his throne.

Sublimely he stoops who the universe aways,
The infinite God is an infant of days;
Be humble, my reason! while faith shall adore,
The mystery seraphim dare not explore!

When the beautiful earth and the heavens were
made,

And day was divided by sunshine and shade;
No wonder like this in creation I trace—
O the wonderful depth of adorable grace!

Let the stars in their courses, the waves as they roll,
Let the winds waft the tidings to each glit'ring pole;
Let systems by science unnam'd and unknown,
His advent proclaim, his omnipotence own.

O yes, though an infant in Bethlehem's vale,
His kingdom shall prosper, his triumphs prevail,
Over valleys of roses, and mountains of snow,
Till all the redeemed, the Redeemer shall know!

Then, joy in his advent, ye children of light!
While time's rapid chariot rolls onward its flight;
Though ice bind the streamlet, and snow caps the
hill,

There is peace upon earth, and to mortals good will!

J. MARSDEN.

THE ABSENT ONE.

It was a beauteous morn. The sun peep'd forth,
And by his beams discover'd light from dark.
No clouds bedimm'd heav'n's fair and lovely arch:
Larks carol'd forth their merry symphonies;
And hosts of warblers charm'd me with their songs;
Each blade of grass a pearly drop of dew
Sustained. The rose emitted odours, sweet
As though some breeze had swept Arabia's shore;
And want me in its spicy breath. Nature
Is big with bliss, unutterable bliss;
And cries in strains too loud to be unheard,
"Man, taste and feel the bliss thy Maker gives."
Fain would I taste; but, ah! my heart recoils
To quaff such nectar, far from thee my All
On earth, whose smile lights up my ev'ry joy.
O wert thou by my side! then should I trip
The mead, with pleasure thrilling in my breasts;
Then would we cull the wildest, sweetest flow'rs,
And view the lambskins gambol on the plain;
Or, watching Pegasus while he mounts the skies,
Our hearts should glow with praise, while, 'neath
the shade

Of some fair tree, we touched our tuned lyre,
And hymned Jehovah's might, and pow'r, and love.

J. W.

WEEP NOT FOR THE DEAD.

WEEP not for those who, number'd with the dead,
Are free from worldly cares and earthly ill!
They through this dreary vale of tears are led
To mansions on the everlasting hills!

Hush'd is the storm—vain the oppressor's dart—
A love paternal all their toil hath blest.
And, oh! in that fair clime, the broken heart
Lies still, and slumbers in eternal rest

Far from the din of this tumultuous scene,
They view their God with unobscured eyes ;
Safe upon his supporting arm they lean,
And walk among the flowers of paradise!

Weep not for these ; but rather for the doom
Of those who, rest of each endearing tie,
Still struggle in a course of sin and gloom,
Without a hope that bids them dare to die.

W. P. SPARKS.

LINES ON THE SETTING SUN,

(Occasioned by a delightful evening walk, at South
Ockenden, Essex, June 1831.)

Pensive I sat, and saw him steal away,
And hide his face, and shut the gates of day.
Faint and still fainter were the beams he threw,
Longer and longer still the shadows grew.
The clouds retired, and, brightening o'er his head,
Blushed holiest honours on his royal bed.
He seemed like one just parting from his friend,
As though he grieved the intercourse should end.
Ere while he kissed the grass—alone the trees,
Bright with his glory, glisten in the breeze.
I could have wished to ask him still to stay,
But knew it vain—lo ! hasting on his way,
The trees and hedge-rows round are sombring o'er,
"Adieu sweet sun!" I said, I looked, but saw no more.
Thus 'tis with life, thought I ; glad some we rise,
And joyful urge our journey through the skies,
But soon descending from our mid-day height,
Quenched are our fires, extinguished is our light.
Sudden I cried, "Yon sun shall yet adorn,
Shall bless and beautify to-morrow's morn.
Ay, and my sun shall yet rejoice to see
A brighter rising in eternity."

Hammermith, Sept. 1831.

REVIEW.—*The Works of the Rev. Robert Hall, A. M. Published under the superintendence of Olinthus Gregory, L. L. D., F. R. A. S. Vol. II. 8vo. pp. 495. Holdsworth and Ball. London. 1831.*

THIS volume is almost exclusively of a controversial character. It does not, however, wear that forbidding aspect which too frequently frowns upon the reader, in the polemic page. Mr. Hall well knew how to distinguish between argument and declamation ; and how to direct his artillery against what he conceived to be erroneous, without disfiguring his animadversions with invidious personalities.

The two subjects examined and discussed in this volume are, "Terms of communion ; and the difference between christian baptism and the baptism of John." These, the author has examined in all their amplitude, and, in his own masterly way, embodied every argument of importance that can fairly be urged in favour of the doctrine which he defends. The spirit in which he writes is every where amiable ; and, although keen and caustic observations frequently occur, they are always directed against the theories which he opposes, and not against the authors on whose works he animadvert.

Nor does Mr. Hall content himself with merely stating what may be advanced in favour of his own views. He examines the

opposite arguments, and gives to objections all their force. These, and his replies, now appear together, so that the reader, having both before him, can estimate the weight of each, and exercise his judgment, in yielding to the conviction of his mind. Mr. Hall is a candid arguer, being always careful to build on a firm foundation, and never, we believe, designedly, to draw an inference which his premises will not fairly support.

It cannot, however, be denied, that this volume will be less interesting to general readers than the *first* and *third*, which are already before the world. Nevertheless, to such as feel an interest in the baptismal and sacramental controversies, its importance will be honoured with a decided superiority. This will arise from a locality of feeling, from which, perhaps, no members of a religious community were ever wholly free ; and from a long-cherished persuasion, that the subjects discussed are of the utmost moment. The topics, on the contrary, introduced in the other volumes, being more general in their application, will command a more extended field of operation, and find admirers among multitudes by whom this volume will be but partially read.

The occasions, therefore, being so very dissimilar and diversified, nothing can be inferred from either, in favour, or to the disadvantage, of the author's talents. The writer who scrutinizes an atom, may not be inferior in abilities to him who analyzes a world. In all such cases, the subject must be distinguished from the man.

But, independently of these local circumstances, in looking through this volume, we find the same extensive range of thought, the same strength of reasoning, the same shining clearness of ideas, and the same elegant turn of expression, that characterize his other compositions. In short, we cannot find a paragraph in which we may not trace the intellect, spirit, and language, of the late Robert Hall.

REVIEW.—*The Amulet for 1832 : a Christian and Literary Remembrancer. Edited by S. C. Hall. 12mo. pp. 318. Wesley and Davis, London.*

SIX years have united their testimony in favour of this splendid annual, and, by their high encomiums on its varied merits, have excited an expectation which the seventh year has been laid under an obligation to gratify. This is certainly a task of no common magnitude ; but arduous as it may appear, the Amulet which is intended to enliven the commencement of 1832, is a

prepared to undergo the most rigorous investigation.

The engravings of former years will derive an important acquisition from the plates of this volume, several of which are designed with exquisite taste, and executed with consummate skill. From these it would not be difficult to make some pleasing selections; but where all are beautiful, the attempt in most cases would appear invidious. We cannot, however, avoid noticing with particular attention, "The Marchioness of Londonderry and her Son." The ease and attitude of their positions, display nature in some of her more elegant and graceful forms. Every feature teems with life; and from each countenance smiling intelligence emanates. The engraving is by Rolls, from a painting by Sir Thomas Lawrence.

On its numerous articles, very little need be said. It contains a due proportion of prose and verse, furnished in general by well-known literary characters. These compositions are adapted to the occasion, including cheerfulness without levity, and inculcating characteristic delineations in language that has neither a forbidding sound nor a repulsive aspect.

The reputation of the Amulet is so firmly established, that all attempts to expatiate on its excellencies will be wholly superfluous. We shall therefore turn to its pages, and introduce to our readers, in an abridged form,

"The Betrothed: A Tale of the Times of Maria Theresa.
By L. E. L.

"The empress and her daughter stood together; alike, singularly alike, as they were, in height, in the same high, finely-cut features, the same clear blue eyes, the same fair Saxon complexion; yet the likeness, which seemed so strong at the first look, became almost a contrast as that look was prolonged into observation. It was not the difference of age, for the mother's eye was as bright, and her cheek as rich in colour, as her daughter's; but the sweetness which was in Maria Theresa's smile only, was in every line of the archduchess's face. Both were splendidly dressed—the young princess as a bride; the diamond tiara was surmounted by a chaplet of orange flowers, the white velvet train embroidered with pearls, and a veil of silver tissue fell almost to her feet.

"At the upper end of the room was a purple canopy, which had been raised over a temporary altar; towards this the empress led her daughter, and the shadow of the canopy fell dark on the young bride. But where was the bridegroom? Miles and miles away. The royal lover wooed by an envoy, and wins by a treaty. In his place, his ambassador stood forth; the ceremony proceeded, and, at its close, the ambassador dropped on his knee, and kissed the hand of the Duchess of Parma. Josephine turned, and would have knelt to her mother, but this the empress prevented, and, folding her in her arms, pressed her lips to her brow, and wished her many years of happiness.

"The Marquis di Placentia now gave a signal to an attendant, and a page stepped forward with a casket; its contents the ambassador again knelt to offer to his new sovereign. It was the portrait of the Duke of Parma, fastened to a chain of brilliants. The empress herself took the picture, and placed it around her daughter's neck.

"Many others of the court were now admitted to offer their congratulations; and it was late in the day before the Duchess of Parma could be permitted to retire. Worn with fatigue, and oppressed by heat, Josephine gladly withdrew to her own chamber. Summoning her attendants, she hastened to put off her sumptuous dress.

"I will put on my canoness robe," said the duchess;

a costume frequently worn both by herself and sisters.
"Nay," exclaimed Pauline, a favourite attendant, 'not black upon your wedding day, it is so very unlucky!'

"The princess persisted, and, after helping her on with the loose black silk robe, at her command, Pauline withdrew. Josephine seated herself by the open window, and for the first time gazed on the miniature she wore. The duke's face was one of uncommon beauty and intelligence; the softness of the enamel and the skill of the painter might have added something to the beauty, but you felt the expression was copied, not given.

"The bride felt a sense of happiness and security steal over her as she watched the open and kindly meaning of the eyes, that seemed to answer to her own. Suddenly a strain of music floated upon the air; it was from a band belonging to the palace, and they played a slow and beautiful Italian air. There were words belonging to the song—Josephine knew them—they spoke of passionate and happy love; she blushed as she glanced at the portrait, and then leaned back, half to listen to the distant notes, and half to dream of the future, as the young dream when hope prophesies by the imagination. She was yet lost in fantasies so vivid, that truth itself seemed not so actual, when the door of her apartment slowly opened, and she started from her seat—in wonder to see the empress. Maria Theresa was cold and haughty in her general manner; one to whom to brook not that her will should meet with question; much less opposition: little marvel was it, therefore, that her child rose with an attitude of deference rather than affection. But her mother's manner was kind even to softness; and when Josephine drew forwards the large arm chair, she refused it, and gently taking her daughter's hand, placed herself too in the window seat.

"Those books are Italian, and the music I hear in the distance is Italian. Ah, my child, even now you are striving to forget us! Alas! our station too much separates those gentler ties, which, in lower life, binds so closely! How often must I, even to you, my own beloved girl, have seemed stern and severe; for I know a life of anxiety and struggle leaves its own harshness behind. But when, Josephine, in another country you think of your mother, remember with what difficulties that mother has had to contend."

"Josephine's only answer was to catch the hand, now placed caressingly amid her beautiful hair, and, to cover it with kisses, ay, and also tears.

"A parting like ours," resumed the empress, 'is like one beside the grave; let it be in all love and charity. Forgive me, my child, if aught of reproach you have against your mother.'

"The duchess flung herself at Maria Theresa's feet. Nay, forgive me, my beloved and revered parent, if I ever the petulance of my age has led me to forget the love and duty I owe! Bless me, my mother!"

"God bless you, my beloved Josephine," said the empress tenderly and solemnly.

"The pause of feeling in both was broken by Maria Theresa looking at the miniature of the Duke of Parma. I like the expression of this face—it agrees with what I have heard of his character; and yet, when I think of the distance which will be between, I seem to dread thus trusting your happiness beyond my control. As yet, you know so little the dangers and difficulties of a situation like yours."

"But, my mother," said the duchess, 'surely I might be aided by your knowledge.' "The young submit not willingly to be guided by the old. Youth has but a half experience; it has seen the right side, and makes no allowance for the coming shadows. How often have I known the sage counsels which would have averted danger, treated, not only with indifference, but even scorn!"

"But not by me," exclaimed her hearer earnestly; 'your words will be treasured in my heart like gold.'

"My dearest Josephine, I doubt you will to obey me as little as I do your love; but I fear the natural thoughtlessness of youth. I would almost now regret that an unwillingness to weigh down the bright brief period of your life has prevented my depressing your young spirits by ever communicating the weight on my mind. I have been over prudent; I fear you are ill fitted to meet all the exigencies of your novel situation. Beautiful, and with a mind like yours, (I have observed its powers, Josephine, more than you may deem), your influence over your husband must be—will be—absolute. Think not, dearest child, that I undervalue your desire to know and follow the right; but oh, that I could give you some of my experience!"

"Can you not, dear mother and sovereign? You know not how reverentially I should hear, and how carefully I should follow, your advice!"

"This was the very point to which the empress wished to bring her daughter. First kissing the beautiful face, which was bent towards her in the earnestness of entreaty, she began speaking. At first her listener seemed to yield the most earnest and confident attention; gradually the eloquent countenance of the duchess changed to surprise, wonder, doubt, and, finally, to almost indignation.

"Say no more," exclaimed Josepha, throwing herself at the empress's feet: "register every act, penetrate into every thought, of my husband's, to give prompt intelligence of them to the court of Austria! seek affection, the better to betray it! Is this—can this—be my duty to my husband, or my lover?"

"Nay," interrupted her mother, repressing the indignation already darkening in her eyes, "I was not prepared for this burst of romance."

"Madam," said the duchess, slowly rising from her knees, "the task of a spy is no task for your daughter."

Her figure was drawn to its utmost height, her brow was contracted; the likeness between herself and her mother was stronger than ever, and in that likeness Maria Theresa saw an echo to her well-laid scheme of making the bride of the Duke of Parma a tool in her hands.

"Truly," said she, with a scornful smile, "this ducal coronet has turned your head. Willful and disobedient! We speak on this subject no more."

"Not in anger, my mother," exclaimed Josepha, striving to detain her—not in anger must you part from me!"

"Coldly the empress disengaged her hand: their eyes met; and the young princess staggered back, at the stern and deadly resentment in the pale face of Maria Theresa, and sank on the window seat."

"It is broken," said Josepha faintly, as the chain to which hung the portrait of the Duke of Parma fell in glittering fragments at her side. It had caught to the empress's dress, and was shattered. The young duchess leaned against the casement, and wept.

The evening came on, and deepened into night. Still did Josepha fancy she could see the threatening brow of the empress, pale with anger. Solitude became insupportable, and she called her attendants. But human faces and human voices were of no avail against the terror which every moment seemed to weigh more heavily on her spirits. With hurried and yet timid steps, starting, though she knew not why, at the least noise, Josepha began to pace the room. A low rap at the door interrupted her walk, and the confessor of the empress entered the apartment.

"He approached the duchess, and said, as he looked at her black dress, 'I rejoice to see, my daughter, you have not waited for me to remind you of the pious duty to-night calls upon you to fulfil!'"

"What do you mean, father?" said the princess faintly. "I changed my dress on account of the heat."

"I had hoped, my daughter, it was in voluntary humiliation; ill do the gay robes of the bride suit with the meek prayers to be offered in the presence of the dead."

"I pray you to speak your meaning at once!" and Josepha grew pale as marble.

"Your royal highness knows it is your turn to watch and pray by the tomb of the archduchess Caroline."

"Josepha sank fainting against the wainscot of the room. 'The empress will never permit it,' cried Pauline, as she sprang to support her mistress; 'why, we all know that the archduchess died of the small-pox, and not a creature will enter the chapel.'"

"I have her grace's commands, who wills that so pious a duty be not neglected. I am sent by her even now to conduct the Duchess of Parma to pay the last duty to her illustrious house."

"Your father—appeal to him," whispered the girl, "but I know that will be of no avail. I conjure you, see your mother herself!"

"I have seen her," said the duchess—"we parted just now." Pauline hid her face in her hands.

"I wait your highness's pleasure to conduct you to the chapel," Josepha rose, and prepared to follow.

"I will go with you. At night and alone—it is too terrible!" said the affectionate girl.

"Her highness's vigil must be solitary; thus it has ever been!" replied the priest.

"Josepha descended to the chapel; as it opened it shewed the thick hot atmosphere, through which the dim tapers seemed scarcely able to penetrate. They saw her kneel before the altar, and the doors were closed. Late in the night was it before the royal council broke up; then, not till then, did Pauline succeed in conveying the intelligence to the emperor, that his favourite daughter had passed the night beside the infectious tomb of her cousin. He rushed himself to the chapel; and there was the duchess as they left her, kneeling before the altar,—and her face bowed in prayer. She had fallen a little forward, so that the steps supported her. They spoke—but she answered not; they raised her in their arms—but found she was dead."—p. 257.

REVIEW.—*The Amethyst or Christian's Annual, for 1832. Edited by Richard Huie, M.D., and Robert Kaye Greville, L. L. D. 12mo. pp. 372. Simpkin and Co. London.*

THE character of this publication is unequivocally avowed in the preface. Its pretensions are moderate, but nothing is promised which the editors have not amply fulfilled. It has all the external decorations which distinguish our most celebrated annuals, but without that profusion of internal embellishments for which they are indebted to the engraver's art.

In the frontispiece, Abel offering his sacrifice is a beautiful specimen of graphic excellence, in which much is expressed, but more is left to be supplied by the reader's imagination. The humble attitude in which Abel appears is emblematical of his piety, and the lambent flame which, ascending from the altar, consumes the sacrifice, strongly denotes the divine approbation.

The Amethyst is exclusively religious in its character; but nothing dull, monotonous, or ascetic, is to be found in its pages. The articles, about forty-five in number, are from the pens of able authors, many of whom are well known; and those that have been supplied by writers whose names are less generally familiar, will, by no means, dishonour those with whom they are associated. The prose, which greatly exceeds the verse in quantity, consists of historical delineations, essays on important subjects, biographical sketches, and interesting narratives. The poetical effusions are purely religious, and display a highly respectable degree of talent.

We have not room for extracts from this new competitor for public approbation; but its character is so decidedly satisfactory, that we doubt not it will be honoured with a due degree of patronage by the genuine friends of unadulterated christianity. We cannot give the character of the Amethyst in language more appropriate, than in the following, which is thus expressed by the editors:

"But while, in sinless compliance, as they trust, with the taste of the day, they have thus adopted a prevailing form of publication, it has been their undivided aim to render their work subservient to the advancement of pure and undefiled religion, by soliciting the aid of those friends only, whose views of divine truth were sound and evangelical, as well as by rejecting such pieces, whether anonymous or accredited, as were in the slightest degree dangerous or doubtful in their tendency."

"The setting of the Amethyst is plain; but the metal is pure, and the gem itself is genuine. Both, therefore, are calculated to retain their value and their lustre, long after the tinselled and ephemeral toys of more fashionable literature have glittered their little hour, and been forgotten."—Pref. viii.—ix.

REVIEW.—*The Juvenile Forget-Me-Not, for 1832.* Edited by Mrs. S. C. Hall. 12mo. p. 221. Westley and Davis, London.

THOUGH not altogether inattentive to the flight of time, we were somewhat surprised on finding, while glancing over the preface, that the fifth volume of this neat little annual was then open before us. Time, however, has not yet exhausted the resources whence the materials of this series are supplied; for we perceive, on inspection, that the engraver still retains his art undiminished by exercise, and that the talents of the authors are in healthful vigour.

Among the engravings, the Dead Robin is our favourite. The sorrowful countenance of one child, and the half-concealed face of the other, with the lifeless bird lying on its back before them, display some fine touches of natural sympathy and feeling; and the deserted cage with its open door, is calculated to heighten the effect. The poem connected with the death of the bird, from the pen of L. E. L., is exquisitely wrought, and every way worthy the talents of this Parnassian lady. The whole of its embellishments consists of eight copperplates, and sixteen wood engravings, by various authors.

The prose articles are written with such chastened sprightliness, that their authors have contrived to secure the attention of the reader, without assailing his morals, or administering to a vitiated taste. The Spider, contains some curious and philosophical observations on this insect and its web. The "Not" family is an allegory both humorous and instructive. In this tale, "Will Not," "Can Not," "Did Not," "Said Not," and "May Not," make their appearance in turn, and invite the reader personally to apply the moral which they teach. In the history of Mabel Dacre's first lesson, many a young lady may perceive her own picture, though she may not be altogether pleased with the likeness. Boyish Threats, is an interesting tale. Several other stories are well conceived, and executed with ability. The Young Traveller, in particular, entertains and instructs us with an account of his adventures, and with what he had both seen and heard while visiting foreign countries.

But amongst these tales, narratives, dialogues, delineations, and adventures, our highest tribute of respect must be awarded to Mrs. S. C. Hall, for her very amusing anecdotes of birds. Of these, the fair authoress has furnished a goodly variety, some of which are whimsical, others truly

astonishing, and all evincing, by their sagacity and peculiar instincts, the wisdom and guidance of an over-ruling Providence. In this collection, Mrs Hall has incorporated the natives of various countries and climates, furnished an outline of the natural history of each species, and, in the aggregate, presented the youthful reader with a pleasing compendium of foreign and domestic ornithology.

BRIEF SURVEY OF BOOKS.

1. *Enthusiasm, and other Poems, by Susanna Strickland, now Mrs. Moodie*, (Smith, London,) are entitled to a more extended review than our room will allow. "Enthusiasm," "Fame," and "The Child's First Grief," we have perused with much interest and satisfaction. The language is elegant, flowing, and perspicuous, and the sentiments are worthy of the diction in which they are embodied. They uniformly inculcate virtuous principles, and in their results terminate with some pointed expression calculated to leave a valuable impression on the mind.

2. *West Indian Slavery delineated, and the British Christian's Duty enforced, &c.* By Thomas Jackson, (Bourne, Bembersley,) is a brief digest of this horrid system, which none but bad men wish to see perpetuated. It is the misfortune of the human mind to grow callous, as it becomes familiar with scenes of injustice and cruelty. Soldiers accustomed to fields of carnage, lose the proper estimate of human life; and in the West Indies, the sound of the whip, and the cries of the tortured negro, are heard with stupid indifference. Even in England, we have heard so much of outrage on human nature practised in the colonies, that in every new publication on negro slavery, we expect to find unheard-of atrocities, exhibiting mutilation, blood, and murder in every page. We grieve to say, that in this publication, such expectations will be fearfully gratified. Mr. Jackson, in the first place, adverts to the slave-trade which has been abolished; and, in the second, conducts us to slavery in its various branches, as it now exists in the West Indies. This is a valuable publication, communicating within a narrow compass, and at a low price, a general and luminous view of this diabolical system. We regret that the author has not appointed any agent in London.

3. *An Awakening Call to the Unconverted, by the Rev. Samuel Corbyn, and The Bible its Own Witness*, (Religious

Tract Society London,) are two very interesting little publications. The former is a reprint from 1677, but the latter is of modern date; the former is argumentative, and replete with vigorous impulse, the latter exemplifies the sacred influence of divine grace.

4. *The Magnet, and Periodical Review for October, 1831*, (Groombridge, London,) is a respectable commencement of a small periodical, but time will be necessary to give it a permanent character.

5. *The Teacher's Manual*, by W. F. Lloyd, (Sunday School Union, London,) we have already noticed, while passing through two preceding editions. The third is now before us, revised and enlarged. This book contains much useful matter, and is worthy the attention of every Sunday-school teacher.

GLEANNINGS.

Street Smoking.—We never see a person indulging in this very unpolite practice in the public street, but our bowels yearn within us for the lamentable state of his intellect. There are only two classes amongst street smokers—namely, puppies and blackguards. You will know the former by their bushy hair, goggle eyes, and emaciated jaws; they generally appear in crowded thoroughfares, with a cigar in their teeth, through which smoke and impiety issue without intermission. The second class wear very light slippers, smoke fearfully black cutties, and keep the one eye on your job, while the other is reclining on your breast-pocket. There is no doubt, however, that some respectable persons may be found who take a cigar in the street, but these, being so few in number, compared with the classes we have described, they should really show their deference to public opinion, and that they have a sense of their own honour and character, by desisting from a practice in which so many of the opposite character indulge. Bakers and sweeps—greatly superior men to most of the street smokers—are obliged, by the police regulations, to keep at a distance from thronged pavements; and we think the police would do well to mitigate the public nuisance complained of, by compelling every person with a cigar in his mouth to take his place among the *hustlers* on the causeway.—*Scotman*.

Slave Population.—By the official returns from our colonies, it appears that the decrease in our slave population, for the last ten years, amounted to upwards of 45,000.

Emancipation.—Upwards of four hundred slaves were emancipated by the government of Martinique, upon the anniversary of the king's fête, St. Philip's day.

Slavery.—The late Rev. Matthew Tate, of Beaufort, in South Carolina, made his will a short time ago, and three days previous to his death he added to it an exceedingly long codicil, in his own hand writing, in which there is the following paragraph:—"I enjoin it upon my executors to publish it in all the newspapers in Charleston, that if I departed this life under the full persuasion, that if I died in possession of a slave, I should not conceive myself admissible into the kingdom of heaven."

Abernethy Biscuit.—The public are deceived, by supposing that a certain biscuit was the favourite breakfast and luncheon of Mr. Abernethy, whose name it bears; because the baker who invented it was named Abernethy. We venture to affirm that no such article ever entered the worthy professor's stomach; and we know, that what are called tops and bottoms were his choice, soaked in tea, or eaten dry.—*Metropolitan Magazine*.

Triumph of Ignorance.—The form of Galileo's abjuration is as follows:—"I, Galileo, in the seventieth year of my age, brought personally to justice, being on my knees, and having before my eyes the fear of the holy evangelists, which I touch with my own hands; with a sincere heart and faith, I abjure, curse, and detest the absurdity, error, and heresy of the

motion of the earth," &c. Such are the lamentable effects of ignorance, superstition, intolerance, and persecution! Messrs. Le Seur and Jacquier, commentators on Sir I. Newton's *Principia*, were placed in a most awkward situation. Being unable openly to profess the Newtonian doctrine, and being as unable to proceed in their great work without the assumption of those principles; to screen themselves, they felt obliged to make this strange declaration:—"Newton, in this third book, assumed the hypothesis of the earth's motion; the author's propositions cannot be otherwise explained than by making the same hypothesis. Hence we are compelled to proceed under a feigned character: in other respects, we profess ourselves to be obsequious to the decrees of the pope made against the motion of the earth."—*Notes to Lamington's Compendium of Astronomy*.

Composition to destroy Slugs, Caterpillars, and other Insects.—Put in an iron pot a pound of quick lime, and a pound of sulphur. Stir them about quickly; and, whilst doing so, put in six pounds of water, which is to boil. Slugs will immediately leave any place watered with this composition; and, if trees are watered with it, any caterpillars upon them will die instantly.—*Journal des Connaissances Usuelles*.

The National Debt.—Taking the national debt at eight hundred and fifty millions sterling, which is between six and seven thousand tons weight of sovereigns; this enormous sum would take a person thirty-two years to count it over, allowing him to count one hundred sovereigns in a minute, and to work twelve hours a day; it would also load as many waggon as would extend forty miles in a direct line, allowing each waggon to carry two tons of sovereigns each, and to occupy a distance of twenty yards; and the interest to be paid annually, allowing five per cent; which must be exacted, either by direct or indirect taxation, from the parsimonious savings of the people of Great Britain, would consequently load as many waggon with tons of sovereigns each, and twenty yards to each waggon, as would extend one mile and a half in a direct line. Well may John Bull groan under this ponderous load; but under it he must inevitably groan, without the most rigid economy in the public expenditure, and a complete abolition of all sinecures and useless places. At this eventful crisis, England expects her sons to do their duty—to arouse from that stupor and apathy in which they have so long been doing, and keep as far as possible from the great machine of state all useless lumber that would impede its progress; and to seek the salvation of their country, while that salvation is practicable. This appears now to be the only alternative by which we can be saved from irretrievable ruin; and to promote which, it is the duty, as well as the interest, of both Whig and Tory, most cordially to unite.—*Westminster Review*.

The Clergy.—A caricature of the 16th century thus satirized the superlative iniquity of priests in the midst of apostolic Rome. The reigning pope and the German emperor are thus accosted:—"A human race declares to them, 'I serve you two;—a merchant, 'I cheat you three;—a lawyer, 'I fleece you four;—a physician, 'I poison you five;—a priest, 'I pardon you six!'"—*Dent's Plain Pathway to Heaven*.

Remarkable Conduct of a Horse.—The *Centreville* (Indiana) *Times* contains the following anecdote:—"Mr. Israel Abraham, in the vicinity of this town, has a horse that will, of its own accord, pump a sufficiency of water for all the other horses on the farm. We have witnessed him, when turned loose in the farm-yard, go directly to the pump, take the handle between his teeth, and throw the water with as much regularity as a man would, until he would pump enough for his companions and himself; when he would drink, and deliberately retire. No pails were ever taken, or means used, to teach him a business which proves a great accommodation to himself, and relieves his owners of considerable trouble.

Curious Documents.—Ministers have at this moment, it is said, in their possession a list of 1,500 individuals, in or near London, whose private fortunes would pay off the national debt. Of course the list is only interesting, or of value, as indicating the mass of wealth in the country, as one could not have imagined, at first sight, that the private fortunes of any 1,500 individuals in the empire could be to such an extent.

A White Rook.—Miss Elsie, of Mount St. John, near Thirk, has now a white rook in her possession, which was taken in the rookery there, this season.

Effects of Travelling through the Desert.—At the instance of Mr. Willshire, Riley was weighed, and fell short of ninety pounds, though his usual weight had been two hundred and forty. The light weight of his companions was scarcely credible; and it would hardly be thought possible, that the bodies of men, retaining the vital spark, should not weigh pounds each.—*Modern Voyager & Traveller*, vol.

Railroads superseded, Canals abolished, and Horses rendered useless.—The following is an extract of a letter, dated July 9, from a gentleman in Ireland to a friend in this town:—"I have fortunately hit upon an invention for propelling carriages, so simple in its structure, yet so vast in its power, that it must supersede the use of locomotive engines, and of horses too, in a great measure. Capable of having its power increased to an unlimited extent; adapted for propelling vessels on rivers and canals, as well as carriages on common roads, however hilly; the expense of construction small; without liability of the machine getting out of order, and the working of it inconsiderable; it will very materially reduce the price of travelling and carriage, and cannot fail of coming into general use. I have already made such experiments as convince me of its power; and I intend to make application for a patent as soon as possible."—*Macclesfield Courier.*

Solar Phenomena.—Genoa has recently been the scene of some extraordinary appearances connected with the sun. From the 4th to the 12th of August, the heavens were illuminated with a discal light, which added a full hour of light to each day; and on the 6th of that month, at nearly six o'clock in the afternoon, a light stratum of vapour suddenly spread over the horizon, and veiled the sun, which presented at first the appearance of an immense globe of crystal; soon afterwards it assumed a soft, rosy tint, and ultimately a clear and delicate violet hue, which it retained till it disappeared. Five or six spots of a deep black colour were discernible on its surface with the naked eye.

Manufacture of Cheese from Potatoes.—Cheese, as it is said, of extremely fine quality, is manufactured from potatoes in Thuringia, and part of Saxony, in the following manner. After having collected a quantity of potatoes of good quality, giving the preference to the large white kind, they are boiled in a caldron, and, after becoming cool, they are peeled and reduced to a pulp, either by means of a grate or a mortar. To 5lb. of this pulp, which ought to be as equal as possible, is added a pound of sour milk, and the necessary quantity of salt. The whole is kneaded together, and the mixture covered up, and allowed to lie for three or four days, according to the season. At the end of this time it is kneaded again, and the cheeses are placed separately in little baskets, whence the superfluous moisture is allowed to escape. They are then allowed to dry in the shade, and placed in layers in large pots or vessels, where they must remain for fifteen days. The older these cheeses are, the more their quality improves. Three kinds of them are made. The first, which is the most common, is made according to the proportions above indicated; the second, with four parts of potatoes and two parts of curdled milk; the third, with two parts of potatoes and four parts of cow or ewe milk. These cheeses have this advantage over every other kind, that they do not engender worms, and keep fresh for a great number of years, provided they are placed in a dry situation, and in well-closed vessels.—*Bulletin de la Societ. d'Encourage.*

A Lawyer's Story.—Tom strikes Dick over the shoulders with a rattle as big as your little finger. A lawyer would tell you the story something in this way. And that, whereas the said Thomas, at the said Providence, in the year and day aforesaid, in and upon the body of the said Richard, in the peace of God and the state, then and there being, did make a most violent assault, and inflicted a great many and divers blows, kicks, cuffs, thumps, bumps, contusions, scratches, wounds, hurts, damages, and injuries, in and upon the head, neck, breast, stomach, lips, knees, shins, and heels of the said Richard, with divers sticks, staves, canes, poles, clubs, logs of wood, stones, guns, dirks, swords, daggers, pistols, cutlasses, bludgeons, blunderbusses, and boarding-pikes, then and there held in the hands, fists, claws, and clutches of him, the said Thomas.—*American Paper.*

Extraordinary Attachment.—At Hulton Park, there is, at this time, a cat that is rearing a brood of young turkeys. They ten in number, besides a chicken. The cat shows as much affection for them as she would to a litter of kittens; and they, in return, manifest the warmest attachment to her. She follows and watches them whilst they are feeding, and calls them to their nest when they have finished; when there, the cat is exceedingly anxious not to hurt them, which is plainly seen by the care she takes not to step upon them. If she is absent for a few moments, which is seldom the case, the young birds instantly begin to chirp, and continue to do so until her return, when they nestle under her, in the same manner as they would do under a hen of their own species.

Plagiarism.—Stop thief! stop thief! stop thief! was a cry lately raised by Mrs. Esther Copley, (formerly Hewlett,) author of a valuable little work entitled " Cottage Comforts," against some one who had clandestinely purloined the production of her pen. The reviewers and critics took the alarm, pursued the delinquent, and overtook him at a Bookseller's shop in Fleet-street, with the stolen property in his possession, concealed in a volume entitled "The Cottage's Own Book."

Literary Notices.

Just Published.

The Church Revived without the Aid of Unknown Tongues; a Sermon preached in the Scots Church, Swallow-street, By R. Burns, D.D. F.S.A.
The New Game Laws, &c. By Lieut. Col. P. Hawker.

Richard Baynes's Select Catalogue of Old Books. The complete Works of the Rev. Andrew Fuller, 3 vols. 8vo.

Advice to a Young Christian. By a Village Pastor. History and Topography of the United States of North America, Parts 21, 22, 23, 24, 25. By John Hinton Howard.

Lardner's Pocket Cyclopaedia, vol. XXIV. (Metal, Vol. I.)

Edinburgh Cabinet Library, vol. V.; early English Navigators, Buccaneers, &c.

Part X. of Baines's History of Lancashire is embellished with a beautiful view of Windermere Lake, and of Bold Hall.

Speech of Mr. W. Collins, at the British and Foreign Temperance Society.

The Voice of Humanity, No. VII.

The London Medical Gazette, No. VI.

Eminent Piety essential to Eminent Usefulness. By Andrew Reed.

Part XXXII. of the National Portrait Gallery exhibits Likenesses of Lord Northesk; Mrs. Hannah More; and Sir Astley Cooper.

An Almanack by William Rogerson, Greenwich.

Some Account of Elizabeth Myers.

The Child's Repository, or Infant Scholar's Magazine.

Family Classical Library, No. XXIII. Plutarch, Vol. I.

Part VII. of Devon and Cornwall Illustrated.

Fables and other pieces in Verse. By Mary Maria Colling, with some account of the Author. By Mrs. Bray.

Part VII. of the Life and Times of William the Fourth.

Daily Light. Religious Tract Society.

Dibdin's Sunday Library, Vol. VI.

Modern Immersion not Scripture Baptism. By William Thorn.

Remarks on the Cholera Morbus, &c. &c. By H. Young, M.D.

Harmonicon, No. XLVII.

Anti-Slavery Reporter, No. LXXXIX.

In the Press.

A new edition of Rudiments of the Latin Tongue. By Thomas Rudiman, A.M. Some notes, and several other additions, are by John Hall.

The Sixteenth Volume of the Annual Biography and Obituary.

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